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THE

THE

MONTHLY REVIEW,

For JULY, 1770.

ART. I. *Theocriti Syracuſii quæ ſuperſunt, cum Scholiis Græcis Auctioribus, Emendationibus, et Animadverſionibus in Scholia Editoris et Joannis Toupii, gloſſis ſelectis, ineditis, Indicibus ampliſſimis. Præmittuntur Editoris Diſſertatio de Bucolicis Græcorum, Vita Theocriti a Joſua Barneſio ſcripta, cum nonnullis aliis auctariis. Accedunt Editoris et variorum Notæ perpetuæ, Epiſtola Joannis Toupii de Syracuſiis, ejuſdem addenda in Theocritum, nec non Collationes quindecim Codicum. Edidit* Thomas Warton, S. T. B. Coll. SS. Trin. Socius, nuper Poeticæ Publicus Prælector, Oxonii. 4to. 2 Vol. 1 l. 5 s. in Sheets. Sold by T. Payne. 1770.

WE cannot by any means agree with the noble author of the Dialogues of the Dead, that the office of an editor is beneath a man of genius, or that to give an edition of Shakeſpeare was a diſgrace to Pope. Would a Gainſborough, a Reynolds, or a Paxton, think themſelves diſhonoured in reſtoring the faded tints of Teniers? Or can it hurt the dignity of living genius to burniſh the trophies and trim the laurels of the dead? There muſt be a kind of ſilly vanity in the ſuppoſition.

It is with particular pleaſure we find that the very ingenious and learned Mr. Warton, late Poetry Profeſſor in the univerſity of Oxford, has given the Public an elegant and accurate edition of Theocritus. The great father of the paſtoral poetry certainly deſerves every attention that taſte and erudition can properly pay him. For our parts, we cannot but be grateful for the many pleaſures he has afforded us; and we ſhall ſtill add to thoſe pleaſures while we preſent our Readers with an ample account of the advantageous manner in which he now appears to the world.

In the firſt place, we ſhall give the Editor's account of the work, from his Latin *preface*.—'When I was Poetry Profeſſor in *Oxford, and read lectures on the Greek poets*, Dr. Black-

Blackſtone, who is no leſs diſtinguiſhed for his knowledge of polite letters than of the laws of his country, ſolicited me to give an edition of ſome Greek poet from the Clarendon preſs, of which he was then one of the curators: at the ſame time he had the politeneſs to obſerve, that it would be equally an honour to that preſs, and an advantage to the younger readers of the Greek poetry. Conveniently for ſuch a purpoſe, it happened then, too, that a large collection of learned tracts, ſerving to illuſtrate Ariſtophanes, Pindar, Theocritus, and other Greek writers, had been preſented to the Bodleian Library; a collection made with great labour and expence by the late learned Mr. St. Amand *. The beſt part of this treaſure related to Theocritus, a poet whom I had ever admired for that fine reliſh of antiquity, that flavour of ancient genius, by which he is diſtinguiſhed, and whom I had read with peculiar pleaſure in a very early period of life. As theſe materials were before me, my friend continued his kind importunities, and urged me not to ſuffer ſuch a treaſure any longer to lie concealed. You have now, ſaid he, an opportunity of giving Theocritus to the world in ſuch a manner as he both requires and deſerves. In ſhort, his arguments prevailed, and I undertook to give an Oxford edition of that celebrated poet. But it is neceſſary that I ſhould acquaint the reader, not only with the inducements I had to engage in this work, but with what materials, and what ſupport I found in the execution of it; and this I ſhall do as briefly as poſſible.

'About the year 1705 the above-mentioned Mr. St. Amand was ſtudent of Lincoln College in Oxford; but he made no long ſtay there. His paſſion for the Greek literature, but particularly for acquiring materials towards a new edition of Theocritus, led him into Italy. There, though very young, for he was ſcarce twenty, he obtained a diſtinguiſhed reputation for learning, and became acquainted with men of the firſt erudition, among whom were Gravina, Fontanini, and others. By their acquaintance he was eaſily introduced to the beſt libraries; and, at Florence in particular, he was favoured with the friendſhip of the learned Profeſſor Salvini, who furniſhed him with ſeveral materials relating to Theocritus from the Laurentine library and St. Mary's monaſtery of Benedictines. The patronage and friendſhip of Mr. Newton too, the Engliſh ambaſſador at the Grand Duke's court, were of ſignal ſervice to him. After ſpending ſome time with theſe and other learned men, in a mutual exchange of literary treaſures and obſervations, he returned to England, by way of Geneva and Paris.

* This gentleman, as we are informed, was apothecary to king *James II.*

He

He died about the year 1750, and left the valuable collection of books and manuſcripts he had made abroad, to the Bodleian library. Of that part of this collection, which has more immediate reference to Theocritus, the following is a catalogue:

I. Variæ Lectiones tredecim Codicum Vaticanorum, Romæ.
II. Gloſſæ e dictis Codicibus.
III. Scholia, quorum multa hactenus inedita, e dictis Codicibus.
IV. Variæ Lectiones Codicis Medicei, ſive Laurentiani, Florentiæ, cum Pindaro et Epiſtolis Libanii, compacti, notat. 37.
V. Variæ Lectiones Codicis Medicei, ſive Laurentiani, notat. 46.
VI. Variæ Lectiones Codicis Medicei, ſive Laurentioni, notat. 43.
VII. Gloſſæ interlineares e Codice Laurent. notat. 37.
VIII. Variæ Lectiones e Codice Cardinalis Ottoboni, Romæ.
IX. Sylloge quarundam variantum Lectionum Codicum trium Laurentianorum. Florentiæ, notat. 37, 43, 46. [Vid. numb. IV. V. VI.
X. Gloſſæ unius Cod. Laurent. Prædictorum.
XI. Notæ ſcriptæ in Margine Cod. Laurent. notat. 46.
XII. Argumentorum Differentiæ, notatæ a Politiano, e Cod. Laurent. notat. 46.
XIII. Gloſſæ interlineares Cod. Laurent. notat. 46.
XIV. Variæ Lectiones e duobus Codicibus Monaſterii Benedictini B. Mariæ, Florentinæ, notat. A. C. 4. *A. C.* 12. *quorum alius vetuſtior, alius recentior dictus.*
XV. Gloſſæ Codicis recentioris Prædicti.
XVI. Scholia ex aliquo Laurentianorum Codicum.

'Such were my materials, and from theſe various readings my object was to ſelect and make up a new and improved text of Theocritus. At laſt, however, I thought it moſt convenient to exhibit theſe readings, or the beſt of them, in one view at the end of my text, under the title *Collationes*. Many of theſe too neceſſarily occur in my notes—yet not that I had any view of ſwelling my edition with repetitions, but in the courſe of comparing and enquiring into the merits of the reſpective readings, it was unavoidable. I would here have the reader obſerve, that though I may appear to have paid great attention to MSS. as I have tranſcribed ſo much from them, yet I am not in the number of thoſe who repoſe ſuch an implicit faith in them, that they look upon every line to be written by the pen of the Delphic Apollo. For many of theſe were written after the taking of Conſtantinople by thoſe poor hungry Greeks, who, when baniſhed from their country, were glad to do any thing for bread. Many likewiſe of thoſe MSS. which were brought from Greece, were written in the middle period, by people totally ignorant of the purity of the Greek language. As to the *Scholia*, I have enlarged and improved the vulgate from the vatican, with ſeveral hitherto unpubliſhed; and to thoſe that have been *publiſhed*, I have added the various readings from the

ſame MSS. Nor have I altogether neglected the *Gloſſes*; for theſe little comments ſometimes have their uſe. The authors of theſe, as they lived in ages nearer to the period of purity, received ſome lights and ſome intelligence from tradition; and they had acceſs to books and comments which are loſt to us. By accident, or by induſtry, they inſtituted many good readings; and though the Greek language was corrupt in their times, yet ſtill it retained ſome marks and traces that led to its original genius and phraſeology, and thus many words of obſcure or doubtful meaning were happily explained. Even the barbarous Byzantine interpretations are frequently near the truth, or make at leaſt an opening for the diſcovery of it. We have, therefore, given a collection of the Vatican and Medicean Gloſſes, and have now firſt publiſhed the arguments from the Vatican, *in colum, et pueriles amores.* The titles of the *Idyllia* are taken from the moſt approved copies.

'This plan, with theſe materials, might be ſuppoſed ſufficient for a new edition. That nothing, however, ſhould be wanting to this undertaking, I made it my next object to examine ſuch MSS. of Theocritus as the Engliſh libraries would afford me. Two I found in the Bodleian library, one of which contained the firſt eight Idylliums, with a few of the publiſhed *Scholia.* The other was imperfect both at the beginning and the end, and, indeed, had nothing entire belonging to it. A third I found amongſt the *Laud* MSS. but that contained only the firſt eight Idylliums. In the Britiſh Muſeum I met with a MSS. of good character, apparently of the fourteenth century: but this MSS. contains no more than five Idylliums, with a few ſelect Scholia. Theſe ſeveral MSS. are collated in this edition, and ſometimes referred to in the notes. After theſe I examined two Cambridge MSS. one belonging to the public library, the other to Emanuel College; but they did not appear to be worthy of collation.

'Thus much of the MSS. and now I ſhall ſay ſomething of the editions, at leaſt the beſt editions of our poet, that the reader may perceive at once how much this work has been indebted to thoſe that have gone before it, and what original merit it may claim.

'Aldus, that great reſtorer of the Greek learning, firſt publiſhed Theocritus at Venice, in the year 1495. That edition contains the firſt twenty three Idylliums, and the thirtieth. To theſe are added ſome pieces of Moſchus and Bion, with Heſiod, Theognis, Phocylides, the diſtichs of Cato, and a variety of Greek ſentences. This edition derives great authority from the known fidelity of Aldus, who, in his expreſſions, never varied one tittle from the manuſcript: and this will appear upon examining our collations. A little after this, viz. in 1515, followed *the Florentine* edition, ſo frequently referred to by H.

Stephens. The editor ſeems to have had good MSS. probably from the Medicean library, to which Aldus had not recourſe. In the year following, 1516, our poet was edited at Rome by Zacharias Calliergus, a Cretan, of ſome ſkill in the Greek learning, who appears to have got his living in Italy by printing and copying manuſcripts. He firſt added, what had been omitted in the edition of Aldus and that of Florence, the twenty-fourth, twenty-fifth, twenty-ſixth, twenty-eighth, and twenty-ninth Idylliums; beſide the Syrinx, nineteen epigrams, the Hatchet, the Wings, and the Altar*. Theocritus, after this, received no further advantages, except in removing ſuch things as were unworthy of him. Calliergus, moreover, accompanied his text with the Scholia, which had never before been publiſhed. He added likewiſe the Greek commentary of John Pediaſmus on the Syrinx. Calliergus removed many faults which ſtood in the edition of Aldus, and introduced many others of his own, depending too much on his own ſagacity, which frequently failed him, though at the ſame time, I ſuppoſe, he had the aſſiſtance of the Vatican MSS. Henry Stephens, however, eclipſed all the former editors in his edition of Theocritus, publiſhed along with the principal Greek poets, who wrote in the heroic meaſure in the year 1566; for it was not only more elegant than the preceding editions, but abundantly more correct. He had not only the advantage of the editions of Aldus, Rome, and Florence, but ſeveral fine emendations from an ancient MS. which the learned Sophianus had brought with him out of Greece. He moreover changed the order of the Idylliums, and, what was more than all, by his fine taſte he diſtinguiſhed and ſeparated what belonged to Bion and Moſchus from the works of Theocritus. As to the authority of thoſe MSS. which expreſly give to Theocritus thoſe pieces which Stephens has ſo properly reſtored to Bion and Moſchus, it paſſes for nothing with me. Thoſe MSS. were taken principally from the archetype of Artemidorus the grammarian, who collected indiſtinctly all the Greek Bucolic poetry. What Stephens took from Theocritus carries an internal evidence that it never belonged to him, and that evidence with me weighs more than the authority of a thouſand Byzantine MSS.

'In the year 1604, Daniel Heinſius publiſhed an edition of our Sicilian bard. His text I have adopted entirely, but without the accents. To reject theſe wholly had, it muſt be owned, the appearance of innovation; but in this I was ſupported by the authority of the very learned curators of the Clarendon

* Theſe childiſh things did not come from Theocritus, but from Simmias of Rhodes.

preſs, under whoſe auſpices I undertook this work, and who, I doubt not, had ſufficient reaſons for enjoining the diſmiſſion of the accent. Heinſius, as he conſulted no manuſcripts, made frequent changes in the dialect, and ſome common forms of expreſſion he reduced to the Dorian. In the *Scholia* too he made ſome curſory emendations.

'The laſt edition of Theocritus was that of the learned Reiſke, publiſhed at Leipſic, in 1765, with very valuable obſervations. Of this edition, as it has been ſo recently in the hands of the learned, it is not neceſſary to ſay much, though it merits all poſſible attention. However, had not this learned man's intention of editing Theocritus come to my knowledge too late, I ſhould certainly have had ſo much reſpect for his merit as not to have interfered with him in that province.

'I have already mentioned the ſeparation that Stephens made between ſome Idylliums of Bion and Moſchus and thoſe of Theocritus. Stephens, nevertheleſs, ſtill left to Theocritus many poems, which by no means belong to him. Of theſe I was ſolicited by ſome learned men to make a collection in this edition, and to give them a ſeparate department, that they might be diſtinguiſhed from the reſt. This, however, I declined to do. I was unwilling to expel thoſe productions from the province of Theocritus, in which the general conſent of the learned world, and even time itſelf, had ſecured their poſſeſſion. It will not, however, be foreign to my purpoſe, if I here give my opinion concerning the making a future collection of theſe poems, and mention what Idylliums have, in my opinion, made their way from other quarters into the volume under our care.

'Theocritus, according to Suidas, wrote ſeveral books of Bucolics; and theſe he divides into *Prætides*, Ελπιδες, *Funebres*, *Hymni*, *Heroinæ*, *Elegi*, *Iambi*. Beſide theſe I doubt not but he wrote other poems, which cannot be referred to any of the above-mentioned claſſes. Theſe, I ſuppoſe, were diſtinctly collected by the ancients. In proceſs of time ſuch parts as were not properly Bucolic fell away from the reſt; for we have nothing, or very little remaining, of the *Prætides*, Ελπιδες, *Funebres*, *Hymni*, *Heroinæ*, *Elegi*, or *Iambi*. However, as the whole had, from the firſt, the appearance of a miſcellaneous collection, it is no wonder if poems of a different origin made their way into it. With reſpect to the Bucolics, the whole of which are poſſibly come down to us, in this claſs were incorporated the paſtoral poems of Bion and Moſchus, and, probably of other writers. In the mean time the general title of ΒΟΥΚΟΛΙΚΑ had ſo entirely ſwallowed up the reſt, that even ſuch poems of Theocritus as were of a different ſtamp, were comprehended under that title. Hence it comes to paſs that the

the *Hylas* is ranked in the ſame claſs by the Scholiaſt of Apollonius Rhodius. Soon after, ſome officious grammarian gave this collection, which, though mutilated and full of interpolations, contained moſt or all of the Bucolic, and ſome other poems of Theocritus, under the general and convenient title of *Idyllia.*

'Upon this view of things, it appears that much muſt have been loſt. I ſhall now mention what I apprehend to be ſpurious in the collection that remains. Such are the AITES, ENCOMIUM IN PTOLEMÆUM, HELENÆ EPITHALAMIUM, FAVORUM FUR, BUCOLISCUS, HERCULES LEONIS INTERFECTOR, PISCATORES, OARISTYS, IN MORTUUM ADONIM. Why I think theſe belong not to Theocritus, my reaſons, or at leaſt my ſuſpicions, I have mentioned in their proper place. That ſome of theſe are quoted as the productions of Theocritus by Stobæus, Euſtathius, and Etymologus Magnus, ſtand for nothing with me. In the time of Euſtathius I am convinced that Theocritus was read in his preſent form. All the Greek poetry that paſſed through his hands is come down to us. He quotes, indeed, the comic writers frequently, but all from Athenæus. To ſay the truth, he had read the productions of ſeveral grammarians, which are now loſt, and from them he has many fragments that are to be found no where elſe. He had undoubtedly many of the beſt MSS. of the poets, and from thoſe he was ſupplied with readings, which the conjectures of ingenuity could hardly have fallen upon. Stobæus and Etymologus Magnus are older than Euſtathius. But even before their times the good Chriſtians, with a pious deſign no doubt, made ſad havock of ſuch poor Greek poets as came in their way. Much did they ſuffer from their miſguided zeal, to ſay nothing of the injuries of time, and the fate of human labours.

'I can promiſe, however, an edition of our poet faithfully printed. For this I am in ſome meaſure indebted to my learned friend Mr. Wheeler, who has been deſervedly honoured with more than one profeſſorſhip in the univerſity of Oxford; for he had the kindneſs to aſſiſt me in the tedious labour of correcting the preſs. Indeed, in conſideration of his diſtinguiſhed erudition, the whole work might with ſtill greater propriety have devolved upon him.

'With reſpect to the notes annexed to this edition, if it ſhould be objected by ſome that I have produced little or nothing new, it muſt be acknowledged at leaſt, that I have collected and digeſted every thing of the kind from former writers that was worth preſerving, particularly the notes of Cauſabon and Heinſius, which abound with erudition. It muſt be owned that I have ſometimes found fault with Heinſius for being too diligent about trifles, and for his too great ſubtlety in hunting

after new meanings; but then I have not forgot to give Cauſabon his due praiſe for that conſummate ſkill in ancient learning, united with the cleareſt and moſt temperate judgment, which he has diſplayed in his critical obſervations. This, however, muſt be objected to both, that they have left many difficult paſſages wholly unconſidered: and if I have failed in attempting to explain ſuch paſſages, there muſt be ſome indulgence due to an effort which had been declined by men of ſuch diſtinguiſhed erudition.

'I have likewiſe made diligent ſearch after ſuch obſervations on the works of Theocritus as have caſually fallen from writers engaged in different ſubjects; and that I might bring theſe into the common treaſure, it has coſt me no ſmall pains. As to matters of ancient hiſtory, mythology and geography, they come not into my plan. Tedious diſſertations on ſuch ſubjects as theſe generally give the reader more trouble than they do the writer. It is always beſt for the reader, when he finds it neceſſary, to refer to writers who have profeſſedly treated theſe ſubjects. Sometimes, however, we have touched upon them, when a difficult paſſage, or an obſcure alluſion, required it. As to my conjectures in rectifying the text, I leave them to the judgment of the learned. I do not introduce them as authoritative or authentic, but as ſome leading means of making future diſcoveries. I found among Mr. St. Amand's papers a ſpecimen of a Commentary which he propoſed to have added to his edition. But this was a mere beginning, and I could find little in it that could be of uſe to me. That gentleman had undoubtedly great ingenuity and learning, particularly in the Greek literature: for how could he, otherwiſe, attempt a complete Commentary on Theocritus? But bad health, a ſurfeit of labour, timorous apprehenſions, ſome or all of theſe cauſes made him leave his materials and his taſk to other hands. I found ſome ſmall notes of Salvini's, which he communicated to Mr. St. Amand at Rome; and my learned friend Mr. Farmer, Fellow of Emanuel College, Cambridge, favoured me with ſome MS. readings of the late Joſhua Barnes, ſo well known for his ſkill in the Greek literature: but theſe were of no ſervice to me; for they were either trite or trifling. I had been informed that the celebrated Taylor, formerly Greek Profeſſor in Cambridge, had left many notes on our author. Theſe, however, I could not obtain; and if I had obtained them, I underſtood that they would have been of no uſe to me. Subjoined to my Commentary is a letter on Syracuſe, very elegantly written by my learned friend Mr. Toup, who, out of friendſhip to me in this inſtance, for a while ſuſpended his much expected edition of Longinus. He was willing that Theocritus ſhould come into the world with ſomething valuable

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to recommend him. His benevolence to the poet and his editor did not, however, end here. From him I had the learned obſervations on the Scholia, and a moſt finiſhed collection of notes on the text, under the title of ADDENDA; which whoever reads, I am afraid, will think very ſlightly of my ſhare in the work. Some things, too, he communicated to me by letter, which will be found in their reſpective places in the Commentary, followed by his name. Indeed, the name of every author from whom I have borrowed, I have been careful to ſet down: for I was unwilling to do, what many have done, to acquire, by ſuch ſilent frauds, a reputation of erudition.

'The Diſſertation on the Bucolic poetry of the Greeks was given formerly in my poetical lectures in the public ſchools at Oxford; but has been reviſed and augmented ſince. To the Scholia I have prefixed a ſhort account of them and their ſeveral authors; and have annexed the emendations of former editors. Beſide theſe things I have made two indexes: one, of thoſe ancient Greek writers, whether loſt or come down to us, that are quoted either in the publiſhed, or in the hitherto unpubliſhed *Scholia:* the other, of ſuch things in the Scholia as were any way remarkable. Here, too, the reader will find a moſt uſeful and pregnant index of all the words in Theocritus, formerly prepared by St. Amand. For the accuracy of this index I can be anſwerable, as I have compared it with one of the learned Dr. Morell's, and have not found a ſyllable to alter. Among other acquiſitions that this edition has made, is the Life of Theocritus, written by Joſhua Barnes, and never before publiſhed. This was communicated to me by the very learned Mr. Morres, late Vice-principal of Hertford College, Oxon. This Life, it muſt be owned, is by no means ſatisfactory to me, though I have here and there been at pains to correct it. To ſay the truth, I found it ſo trifling that I hardly thought it worth tranſcribing; but I had no other to ſubſtitute in its ſtead. There is certainly nothing more eaſy than to make uſe of the materials that are at hand; and I did not find myſelf by any means diſpoſed to write a new Life of Theocritus, though it might have been done with little more labour than it coſt me to tranſcribe the other. There was ſomething too in yielding to the advice, and gratifying the inclination of my friend, whoſe obliging manner of offering a favour I knew not how to get over.

'I muſt not forget to mention my obligations to Mr. Price, the Bodleian librarian, who gave me all poſſible aſſiſtance in my reſearches, by pointing out MSS. arranging papers, and removing the many inconveniences which occur in a public library. In ſhort, he left nothing undone to make my labour eaſy to me.

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'The reader may reaſonably wonder to find an edition of an author, who has hitherto, on account of his few remaining productions, been reckoned amongſt the minor poets, ſwelled to ſo enormous a ſize. Such, however, is the manner of editing in theſe learned times, that a poet, eſpecially if he is a Greek poet, is the leaſt part of himſelf. Beſides, the large treaſures with which we were provided for this work, would not be contained within a narrower compaſs. Some regard too was paid to elegance and ſplendor. The honour of the Clarendon preſs, and the magnificence of the Univerſity were conſulted. That this edition has been ten years in preparing, will, ſurely, be no objection to it: and I can aſſure the reader, that if the time was protracted beyond what might reaſonably have been expected, it was not an averſion to the neceſſary labour, but other avocations that occaſioned the delay. Beſide this, the dilatorineſs of the printers, who are ſuch a ſlippery ſet of men that there is no depending on them, made the buſineſs ſtill longer. The delay itſelf, however, was attended with many advantages, ſuch as time and chance in the like caſes bring along with them. Had the edition been more haſtily executed, it would have wanted its beſt acquiſitions. To ſay nothing of others, the Obſervations of Reiſke, ſo lately publiſhed, could not have been had, and what are worth all the reſt, the Criticiſms of Toup, which have not been in my poſſeſſion above twelve months.'

Such is the Editor's account of this learned work, which we have tranſlated from his Latin preface. In our next Review we ſhall oblige our Readers with a tranſlation of Mr. Warton's ingenious Diſſertation on the Bucolic poetry of the ancients. As the foreign accounts of our literature are taken chiefly from our Review, we cannot pay too much attention to any work that does honour to our country.

[*To be continued.*]

ART. II. *The New Teſtament or New Covenant of our Lord and Saviour Jeſus Chriſt.* Tranſlated from the Greek according to the preſent Idiom of the Engliſh Tongue. With Notes and References interſperſed as Occaſion required, to confirm and illuſtrate the more *literal* or *various* Renderings given at the Bottom of each Page; by which even they, who do not underſtand the Original, may often judge for themſelves of the Juſtneſs and Propriety of the Tranſlation. By the late Mr. John Worſley, of Hertford. 8vo. 6 s. Cadell, &c. 1770.

ALL attempts for the illuſtration of the Scriptures, which are guided by judgment and learning, and are not the effects of fancy, prejudice, or ſecular views, are truly commendable

mendable and valuable. In this number we muſt rank the preſent performance, to which the author ſeems to have applied with conſiderable attention, and to have executed it with fidelity. This laſt is indeed a qualification of eſſential importance for a work of this nature. In expoſitions and commentaries on the ſacred writings, no doubt, every writer is at liberty to give that meaning of a text which he judges to be, on the whole, moſt juſt and probable; but a tranſlation requires a rigid exactneſs. All endeavours, even though well intended, to make the ſcriptures ſpeak a language different from the original, or to give them a turn favourable to particular opinions, however rational in themſelves, are daring and unwarrantable, totally inconſiſtent with proteſtant principles, and will afford our popiſh adverſaries ſome plauſible arguments againſt us.

The Engliſh verſion of the Bible commonly uſed among us, is certainly very far from being perfect; the labours of the learned have diſcovered in it a variety of errors (ſome indeed but inconſiderable) but, at the ſame time, we may obſerve, that no ſmall honour accrues to the ancient tranſlators from theſe critical enquiries. It is ſo far from being ſurprizing that they ſhould have fallen into ſome miſtakes, that, all circumſtances conſidered, we may rather wonder there are not more in number, and of greater importance. However, though we may join with this author in acknowledging, that 'the Engliſh tranſlation of the Bible in the reign of king James I. is, no doubt, (*on the whole*) a very good one; and juſtly ſo eſteemed to this day, though it be above a hundred and fifty years old,' it is alſo very deſirable that a new edition of it, corrected with the utmoſt fidelity and erudition, ſhould be delivered to the publick. Mr. Worſley expreſſes an earneſt wiſh of the ſame kind, but principally on account of thoſe words and phraſes, which are 'by this time become obſolete, and almoſt unintelligible to common readers.' 'For, ſays he, as the Engliſh tongue, like other living languages, is continually changing, it were to be wiſhed that the tranſlation of the ſacred oracles could be reviſed by public authority, and reduced to *preſent* forms of writing and ſpeaking, at *leſt* once in a century: but though this be not allowed for *public* uſe, it is to be hoped ſome *private* perſons may receive benefit by that which is now offered.' He farther tells us that his 'principal attempt is to bring it *nearer to the original*, either in the text or notes, and to make the form of expreſſion more ſuitable to our *preſent* language.' He diſclaims all deſign of countenancing any particular opinions or ſentiments, and aſſures the reader that he has weighed as it were every word in a balance, even to the minuteſt *particle:* of this laſt particular, his editors take peculiar notice, and recommend 'as cloſe an examination as poſſible of ſmall *particles*, which,

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ſay they, may eſcape the notice of a tranſient reading, but will be found on accurate inſpection to diſtinguiſh this from the old tranſlation more than almoſt any other circumſtance;—and that in many places, where the ſenſe of the paſſage is materially affected.' Mere alterations in the Engliſh phraſeology, a common reader, tolerably acquainted with his own tongue, may be able to make with ſome propriety, but to aſcertain the exact ſenſe of the original, and deliver it fully to the reader, is a buſineſs, of much greater difficulty, as well as learning. For each of theſe Mr. Worſley labours. He very often changes the expreſſion where the ſenſe remains as before, and in many inſtances this is done with great juſtice, though in ſome others it appears leſs neceſſary; but this is a point on which different readers will and muſt think differently. Where the common verſion ſpeaks of a *mote* in the eye, as *Matt.* vii. 3. the word is here exchanged for *chaff* or *ſplinter*; inſtead of the aukward phraſe, *we do you to wit*, we here read, *we make known to you*; and where *ſhall* is uſed for *will*, *ſhould* for *would*, or the contrary, they are here altered.

We do not find conſiderable criticiſms on the original language, nor does the author endeavour to elucidate particular words or phraſes by quotations from other ancient Greek writers, or by obſervations on the Hebrew idiom which is ſometimes apparent in the expreſſions of ſcripture, both of which may be and have been uſefully attended to in enquiries of this nature; nor are the different readings in ancient manuſcripts and verſions, in ſome important places, here particularly noticed. This we ſuppoſe did not immediately fall in with our author's deſign, but he does in ſeveral inſtances expreſs more fully the ſenſe of the original, though there are other words and phraſes on which learned men have often made judicious obſervations which, we think, he might have conſidered with advantage. In the ſhort notes at the bottom of each page, *different* ways of expreſſing the original words are offered to the reader with *or* prefixed; a *different reading* alſo in the original is diſtinguiſhed by *al.* for *aliter*, *otherwiſe*. Further we ſometimes find here a more *literal* rendering of the Greek than that which is given in the text, which is marked by *Gr.* and whereas ſome notes are doubly diſtinguiſhed from the reſt, by being printed in Italics and referred to by aſteriſks, &c. we are told, they contain certain words, without which the ſenſe in the Engliſh is perfect, though they are to be found in the Greek. We ſhall only add that this work may be very uſefully conſulted, and perſons who are unacquainted with the original may be able from hence to form their judgment concerning the tranſlation in common uſe among us, and to improve their knowledge of the ſcriptures. As it has been our uſual method in the account

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of publications of this kind, we ſhall here add a few extracts which may give our readers ſome farther idea of the performance.

S. MATTHEW. Ch. v.

[c] Ye are the ſalt of the earth, but if the ſalt be grown in- 13
ſipid, wherewith ſhall it be ſeaſoned? it is no longer fit for any thing, but to be thrown out *of doors*, and trodden under foot *. Ye are the light of the world: a city, *that* 14
is ſituated on a hill, cannot be hid. Nor do *men* light a 15
candle, [q] to put it under a buſhel, but on a candleſtick: and then it giveth light to all in the houſe. So let your 16
light ſhine before men, that they may ſee your good works, and glorify your father, who is in heaven.

[c] Think not that I came to [r] abrogate the law, or the 17
prophets: I am not come to aboliſh, but to [s] compleat *them*: for [t] verily I ſay unto you, till heaven and earth 18
paſs *away*, not one jot nor one tittle ſhall paſs from the law, till all be [u] compleated. Whoſoever therefore ſhall 19
break one of the leſt of theſe commandments, and *thereby* teach men ſo *to do*, he ſhall be [x] eſteemed very little in the kingdom of heaven: but whoever ſhall do, as well as teach, *them*, he ſhall be [y] accounted great in the kingdom of heaven. For I tell you, that unleſs your righteouſneſs exceed 20
that of the ſcribes and phariſees, ye ſhall not enter into the kingdom of heaven.

The ACTS. Ch. xix.

[c] Then ſome of the vagabond Jews, exorciſts, took upon 13
them to name the name of the Lord Jeſus over thoſe that had evil ſpirits, ſaying, "We adjure you by Jeſus, whom Paul preacheth." Now there were † ſeven ſons of *one* 14
Sceva a Jewiſh ‡ prieſt, who did this. But the evil ſpirit 15
anſwered and ſaid, Jeſus I know, and Paul I know, but who are ye? And the man in whom the evil ſpirit was, 16
leaped upon them, and maſtered them, and prevailed againſt them, ſo that they fled out of that houſe naked and wounded. And this became known to all, both Jews and 17
Greeks, that dwelt at Epheſus: and fear fell on them all, and the name of the Lord Jeſus was magnified. And many 18
of them that believed came confeſſing and declaring their *former* practices. And a great number of thoſe that had 19
uſed inquiſitive arts, brought the books ‖, and burned *them* before *them* all: and they computed the price of them,

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* *by men.* [q] *Gr.* and. [r] *Or,* diſſolve. [s] *Or,* fulfil. [t] *Or,* I aſſuredly tell you. [u] *Gr.* done. [x] *Gr.* called the leaſt or very little. [y] *Gr.* called. † *ſome.* ‡ *chief.* ‖ *together.*

and

20 and found *it to be* [a] fifty thouſand *pieces* of ſilver. So mightily
did the word of the Lord increaſe and prevail.
21 [c] After theſe things §, Paul purpoſed in ſpirit to paſs
through Macedonia and Achaia, and go to Jeruſalem, ſay-
22 ing, ‖ after I have been there, I muſt alſo ſee Rome. So
he ſent into Macedonia two of thoſe that miniſtred to
him, Timothy and Eraſtus, *but he* himſelf ſtayed *ſome* time
23 in Aſia. Now there happened at that time no ſmall diſ-
24 turbance about the way *which he taught*. For one Deme-
trius ¶, a ſilver-ſmith, who made ſilver [a] models of Diana's
25 temple, brought no ſmall [b] gain to the artificers: whom
he got together, and *with them* the workmen they *employed*
about ſuch things, and ſaid, [c] My friends, ye know that
26 by this employment we [d] get our wealth. And ye ſee and
hear, that not only at Epheſus, but in almoſt all Aſia,
this Paul hath perſuaded and perverted many people, ſay-
27 ing, that they are no gods which are made by hands. So
that we are not only in danger of this, that the buſineſs
we follow will come [e] to nothing; but alſo that the temple
of the great goddeſs Diana will be [f] deſpiſed; and her mag-
nificence deſtroyed, whom all Aſia and the *whole* world
28 worſhippeth. * Hearing *this* and being filled with rage,
they cried out, ſaying, Great *is* Diana of the Epheſians.
29 And the whole city was filled with confuſion: and they
ruſhed with one accord into the theatre, dragging with
them Gaius and Ariſtarchus *two* Macedonians, fellow-
30 travellers [g] with Paul. And when Paul would have gone
31 in unto the people, the diſciples would not let him. And
ſome alſo of the chief *men* of Aſia, being his friends, ſent
to him, and deſired him not to venture himſelf into the
32 theatre. Some therefore cried one thing, and ſome another;
for the aſſembly was confuſed, and the greater part did
33 not know for what they were come together. And they
brought Alexander forward out of the multitude, the
Jews urging him on. And Alexander beckoning *with* the
34 hand, would have made a defence to the people. But
when they knew that he was a Jew, they all cried out with
one voice, for [h] near two hours, Great *is* Diana of the Ephe-
35 ſians. And when the ſecretary had appeaſed the multitude,
he ſaid, Ye men of Epheſus †, what man is there who
doth not know that the city of the Epheſians is devoted to
the [i] ſervice of the great goddeſs Diana, and of the image

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[a] *Gr.* five myriads of ſilver. § *were accompliſhed.* ‖ *that* ¶ *by name.* [a] *Or,* medals, *Gr.* ſilver temples. [b] *Gr.* buſineſs, employ, work. [c] *Gr.* men. [d] *Gr.* have. [e] *Gr.* to rejection. [f] *Gr.* eſteemed as, *or* for, nothing. * *And.* [g] *Gr.* of. *Gr.* about. † *ſir.* [i] *Or,* worſhip, *Gr.* temple.

which

which fell down from Jupiter? Since therefore theſe things 36
are inconteſtible, ye ought to be quiet *and compoſed*, and
to do nothing raſhly. For ye have brought theſe men 37
hither, who are neither robbers of temples, nor blaſ-
phemers of your goddeſs. If Demetrius therefore, and 38
the artificers that are with him, have a charge againſt any
one, the law-courts are open, and there are *Roman* pro-
conſuls *likewiſe:* let them [k] implead one another. But if 39
ye are enquiring any thing about other matters [l], let it be
decided in a lawful aſſembly: for we are in danger of being 40
charged with ſedition for *what has happened* this day, there
being no cauſe by which we can give a reaſon for this con-
courſe. And when he had ſaid theſe things, he diſmiſſed 41
the aſſembly.

2 CORINTHIANS. Ch. iv.

[c] But having the ſame Spirit of faith, according to what 13
is written, "I believed, and therefore have I ſpoken,"
we alſo believe, and therefore ſpeak: knowing that He, 14
who raiſed up the Lord Jeſus, will raiſe up us alſo by
Jeſus, and preſent *us* with you. For all *theſe things are* 15
for your ſakes, that the abundant grace might through
the [a] gratitude of many redound to the glory of God.
For which cauſe we are not diſheartened: but though 16
our outward man decayeth, yet the inward man is re-
newed daily. For our [a] ſhort *and* light affliction is work- 17
ing out for us an [b] infinite *and* eternal weight of glory,
as we aim not at the things *which are* viſible, but [a] in- 18
viſible: for thoſe, which are viſible, *are* temporary, but
the inviſible *are* eternal. For we know that if our V.
earthly houſe, *which is but as* † a tent, were diſſolved,
we have a building of God, an houſe not made with
hands, eternal in the heavens. And [c] therefore *whilſt* 2
we are in this *tabernacle* we groan, being very deſirous
to be covered with our houſe *which is* from heaven:
ſince though [d] unclothed *of this body*, *yet* we ſhall not be 3
found naked. For we who are in *this* tabernacle do 4
groan, being burthened; wherefore we deſire, not to be
wholly unclothed, but to put on [e] *immortality*, that the mor-
tal *part* may be ſwallowed up [f] in life.

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[k] *Or*, join iſſue. [l] *Gr.* it ſhall be. [a] *Or*, thankſgiving, *or*, thankfulneſs. [a] *Or*, momentary. *Gr.* for the preſent *only*. [b] *Or*, above all degrees *of expreſſion*; *or*, in a moſt tranſcendently excellent manner, *or*, degree. [a] *the*. † *of*. [c] *Gr.* for. [d] ἐκδυσάμενοι, *as in ſome Greek copies*: or, *as in others*, ἐνδυσάμενοι, being *ſo* clothed, we ſhall not, &c. [e] *See* 1 Cor. xv. 53. [f] *Gr.* by.

2 PETER. Ch. i.

[c] Simon Peter, a ſervant and an apoſtle of Jeſus Chriſt, to them that have obtained like precious faith with us, in the righteouſneſs of our God, and *of our* Saviour Jeſus
2 Chriſt: grace and peace be multiplied unto you, in the
3 acknowledgement of God, and of Jeſus our Lord; [e] as his divine power hath given us all *things* that *pertain* to [h] life and godlineſs, through the [i] knowledge of Him who
4 hath called us by *that* glory and virtue, by which are given unto us exceeding great and precious promiſes; that by theſe ye may become partakers of a divine nature, having eſcaped the corruption *that is* in the world through luſt.

5 [c] And [k] to this giving all diligence, add to your faith
6 fortitude; and to fortitude knowledge; and to knowledge temperance; and to temperance patience; and to
7 patience piety; and to piety brotherly affection; and to
8 brotherly affection [l] charity. For if theſe be in you and abound, they will not [m] ſuffer *you* to be idle, nor unfruitful in the knowledge of our Lord Jeſus Chriſt. But he,
9 that hath not theſe, is blind, *or* ſhort-ſighted, having forgot his *baptiſmal* purification from his former ſins.
10 Wherefore, *my* brethren, be the more diligent *thus* to make your calling and election [n] ſure; for if ye do theſe
11 *things* ye ſhall never [o] fall. For ſo an entrance ſhall be adminiſtered unto you [p] abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.'

We have no particular reaſon for ſelecting the foregoing paſſages, rather than others; but theſe will ſerve to give our Readers ſome notion of this work. We may juſt obſerve, that there is an unlucky miſtake, Matt. x. ver. 2, 3, &c. where the names of the apoſtles are enumerated; two of them being omitted: and, ſome how or another, this has eſcaped notice in the errata.

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[e] *Or*, for. [h] *Or*, a godly life. [i] *Gr.* acknowledgement. [k] *Or*, for this reaſon, *or*, in like manner. [l] *Or*, love. [m] *Gr.* conſtitute you. [n] *Or*, firm. [o] *Or*, ſtumble. [p] *Gr*, richly.

ART. III.

ART. III. *The Elements of Univerſal Erudition, containing an Analytical Abridgment of the Sciences, Polite Arts, and Belles Lettres, by Baron Bielfeld, Secretary of Legation to the King of Pruſſia, &c.* Tranſlated from the laſt Edition printed at Berlin, by W. Hooper, M. D. 8vo. 3 Vols. 18s. bound. Robſon. 1770.

AFTER having lived for many years in the great world, the baron Bielfeld was convinced that, at a certain period of life, the greateſt happineſs to which a rational man can aſpire, conſiſts in enjoying himſelf, the company of a few real friends, and the comforts of retirement: and, as he had not learned in ſociety to hate and to rail at men, he employs the leiſure of his ſolitude for the inſtruction of his own age, and of poſterity. 'Can I be condemned, ſays he, when placed between two periods, one of which has given me life, and the other will give me death, if I try to fill up the interval by an occupation that will be uſeful to the riſing generation, who are to appear upon the ſtage of the world after we have left it? If, not content with coming into the world, exiſting, and dying, I ſeek to leave behind me ſome traces of my exiſtence, to acquire a poſſeſſion of intrinſic value, and one that to my laſt moments will never forſake me?'

The taſk which he had undertaken is a noble one, but, perhaps, it is too vaſt and difficult to be executed, with ſufficient ability, by any one man. Nature is not laviſh of her gifts, and does not often produce a Bacon or a Leibnitz. If a man of genius confines his obſervation to a particular art or ſcience, he is certain to excel in it; but, while he would extend his remarks to all the arts and ſciences, the force of his mind is debilitated, and his acquiſitions are lame and imperfect.

We are not to imagine, that baron Bielfeld was equally well informed on all the ſubjects of which he has treated: he has done a great deal if he has given a general ſurvey of them, and has pointed out, to the induſtrious ſtudent, a more expeditious method of acquiring knowledge.

In the introduction to his work, he communicates ſome reflections on erudition in general, and explains the plan which he propoſed to himſelf. By the word erudition, in its moſt extenſive ſenſe, is meant, the knowledge of every thing within the comprehenſion of our faculties. All uſeful arts, all trades, all ſciences, even thoſe of a leſs important nature, are therefore compriſed under the general idea conveyed by it. It is not, however, the intention of our author to range in this immenſe field. "By the term erudition, ſays he, in the courſe of this work, we underſtood, *an aſſemblage of all the ſciences and liberal arts*; of which we are to offer a conciſe and diſtinct analyſis."

The firſt difficulty which he encountered, was in the arrangement of his ſyſtem. The common diviſions of knowledge did not pleaſe him, and he has certainly ſhewn that they are improper. It was neceſſary that he ſhould invent a method of his own, which might be free from all embarraſſment and confuſion. 'When we reflect, ſays he, on the nature of the human mind, we think we perceive three diſtinct faculties, independent of ſenſation and the will: theſe are *the underſtanding*, *the imagination*, and *the memory:* the underſtanding examines, compares, judges, and reflects; the imagination creates, improves, and produces; the memory retains and reſtores what it has retained. Every ſcience, every art, ſeems to appertain to one or other of theſe three faculties: we have therefore ranged them into three claſſes, and divided this treatiſe into three books: the firſt of which treats of *thoſe ſciences that employ the underſtanding*; the ſecond, *thoſe that are derived from the imagination*; and the third, *thoſe that exerciſe the memory.*' Such is the arrangement which our author has followed; and the better to eſtabliſh a due order in his work, and to impreſs his obſervations with the greater force, he has aſſigned a chapter to each reſpective ſcience, and has divided each chapter into paragraphs, allotting to the principal ſubject of each ſcience, or doctrine, a particular paragraph.

In examining the ſciences which relate to the underſtanding, he has given the firſt place to theology: and he has treated this delicate ſubject with moderation. As a man of ſenſe and a good citizen, he leaves bigotry and ſuperſtition to fanatics, and accounts thoſe as obſtinately perverſe, and inſufferably vain, who imagine that every man, who does not think *preciſely* as they do, is heretical, and guilty of palpable error. 'The ſtudents, ſays he, will do right, well to remember, that there is no ſect, no communion on earth, that is perfectly true in all its dogmas; that there are ſome ſmall errors in all religions: that infallibility never was, nor never will be, the portion of humanity. He ſhould likewiſe remember, that the maſters who teach him, or the books that he reads, are conſtantly partial to the religion they profeſs: and that when he has ſupported a theſis, and confuted his adverſaries in a collegial diſpute (where his adverſaries, as well as his preceptors, are of the ſame ſide of the queſtion, and will not fail to adjudge him the victory) he ſhould be perſuaded, that the victory would not have been ſo eaſily obtained, had he contended with able adverſaries of the oppoſite religion: he ſhould remember, that we triumph without glory, when we combat without danger; and let him not be vain of his laurels, nor imagine himſelf ſome wonderful ſcholar; ſeeing that it is very poſſible that he may go off victo-

rious

rious from ſuch a diſpute, that he may receive vaſt applauſe from his profeſſors and his collegues, and at the ſame time have reaſoned like a *dolt.*'

From theology our learned author proceeds to treat of juriſprudence; and what he has advanced concerning it muſt be allowed to have conſiderable merit; but we muſt confeſs, that we cannot ſubſcribe to ſeveral of his opinions. He contends, that the reaſons for which laws are made ſhould never be annexed to them; that the people ſhould be taught to rely on the wiſdom of him or them to whom they have aſſigned the legiſlative power; that it is repugnant to their dignity to detail to the public the motives of their conduct in every particular; and, that the ſubmitting of theſe to the examination or criticiſm of the people, or commentators, or other ſuch like reaſoners, ſerves only to enervate the law itſelf, and gives riſe to a thouſand falſe interpretations, and chicaneries without number. We ſhould imagine, on the contrary, that the beſt method to make laws reſpected, is to enumerate the cauſes which have given riſe to them. The people ſurely will be more apt to rely on the wiſdom of a legiſlature, where the motives of its acts are made public, than where they are kept in the dark, and know not the reaſons of thoſe maxims by which they are to be governed. They will likewiſe be leſs alarmed with ſuſpicions. Beſides, at the diſtance of years, the alterations, it is obvious, which take place in ſociety and in manners, render thoſe laws inexplicable, which have no introduction or preamble to illuſtrate their intentions. The ſpirit of them is loſt, and occaſion is given for the moſt arbitrary and unjuſt deciſions. A nation of ſlaves may ſubmit to laws, of which they underſtand neither the force nor the deſign: but it is not ſo with a people who have a value for their natural rights. A tyrant may dictate to the former: but the motives of regulations which concern the latter, muſt be explained to them.

In the chapter which treats of political law, our learned author has exhibited an analytical abridgment of the public law, or conſtitution, of Germany, which is of all others the moſt complicate: and on this ſubject he diſcovers no leſs erudition than perſpicuity. What he has laid down concerning it may ſerve as a model for the method in which the conſtitutions of the other ſtates of Europe may be examined.

What he has ſaid concerning the Roman or civil law is more liable to exception. 'To ſpeak plainly, ſays he, this ſo famous book [he had been ſpeaking of the *Corpus furis*] abounds with inſufferable abſurdities, and a pedantiſm that is repugnant to good ſenſe. I juſt now opened it by chance, where it treats *de patria poteſtate*, and it there ſays, *The father may loſe his authority over the ſon by ſeveral ways; firſt, when the father dies; ſe-*

condly, when the ſun diet, &c. Are not theſe happy diſcoveries? and it is no exaggeration when we ſay, that there is ſcarce a page in the *Corpus Juris* that does not contain ſimilar inſipidities, and that is not at ſhameful variance with the common ſenſe of mankind.' The baron Bielfeld ſhould have remembered, that in all elementary books, (for it is againſt Juſtinian's inſtitutes that he has chiefly levelled his attack) it is impoſſible to be too minute or explicit. Many obvious particulars muſt be inſiſted upon, and many diſtinctions made, which though they appear frivolous to the man of letters, are of real uſe to the ſtudent. When men arrive at an excellence in any branch of ſcience, they are too apt to deſpiſe the ſteps by which they attained it; and to give way to a ſupercilious arrogance, in which there is more of vanity than reaſon. The reſpect which has been paid to the Roman laws by all the nations of Europe, ought to have taught our author to have expreſſed himſelf on this head with more modeſty.

Under the diviſion of juriſprudence, our author has attempted to give the outlines of the feodal ſyſtem; but it does not appear to us, that, on this ſubject, he is entirely ſatisfactory. He has not entered ſufficiently into the hiſtory of it. In the ſituation in which the barbarous nations found themſelves when they ſettled in their conqueſts, this policy was productive of the greateſt advantages; and it was not till their manners had been conſiderably improved that it became inconvenient and oppreſſive. It is only in the laſt light that the baron Bielfeld has conſidered it; and perhaps, after all that different authors have written concerning this ſingular ſyſtem, there is ſtill wanting a treatiſe, which ſelecting every thing concerning it from that chaos of matter and of laws, which is preſented in the collections about the middle-ages, ſhall exhibit, in a minute detail, its riſe and progreſs, its conveniences and defects.

The chapter which treats of criminal law is curious and intereſting. Our author, however, would have rendered it ſtill more valuable, if, inſtead of a ſimple enumeration of crimes, he had entered into the hiſtory of them. What he has written concerning puniſhments, is full of humanity and good ſenſe.

The military law, and the marcantile and exchange laws, he has explained with ſufficient preciſion; and to the medical ſtudent, he has pointed out a very full and conſiſtent method of inveſtigation and ſtudy. He has treated of the different branches of philoſophy at conſiderable length; and the obſervations which he has made in this diviſion, he has introduced with the following reflections:

'That deſire of happineſs which is ſo natural to mankind, that it becomes the motive of all their labours, and the ſpring

of

of every action, it was that deſire, I ſay, which alone gave birth to philoſophy in the earlieſt ages of the world. Each mortal, by following this inſtinct, doubtleſs endeavours to render his condition more advantageous, that is, to render himſelf happy; but as all men have not either ſufficient diſcernment, or ſufficient opportunity, to diſcover the path that leads to felicity, ſome among them have aroſe, who have perſuaded others that they had diſcovered that path, or at leaſt, that they applied themſelves expreſly in the ſearch of it; and have eſtabliſhed celebrated ſchools, where they might point it out to their fellow-citizens. Theſe new guides, in the career of good fortune, have called the ſcience that leads to happineſs by the name of *wiſdom*; and conſequently, their doctrine the *love of wiſdom*, which is expreſſed by the Greek word *philoſophy*.

'It is naturally and morally impoſſible for all mankind to behold the ſame object from the ſame point of view; and conſequently there ſoon aroſe, among thoſe maſters of philoſophy, different opinions concerning happineſs, and the road that leads to it: from hence came the different ſyſtems in philoſophy, and thoſe famous diſputes, which at this day appear to us ſo inſipid and frivolous. All that there is of certainty in this matter is, that none of theſe philoſophers perceived that the happineſs of each individual reſides in his opinion: and it is with reaſon that *opinion* has been called the *queen of the world*. *Paſſion* is nothing but a vehement deſire we have to ſatisfy our opinion in what we think capable of procuring our felicity. Every man derides and cenſures his neighbour for his bad taſte in this purſuit, and for the choice of the object that is to render him happy. The covetous blame the prodigal; the ſcholar retiring to his ſtudy, condemns the courtier immerſed in the diſſipations of the world; the petit maitre, in return, laughs at the ſcholar; the connoiſſeur in paintings, in antiquities, or natural curioſities, cannot account for that exceſſive love which the miſer has for his money; the uſurer ſhrugs his ſhoulders, and is aſtoniſhed that any one ſhould miſpend his time in the purſuit of learning; the man of ſanctity, lifting his eyes towards heaven, laments the wretched taſte for earthly enjoyments; and the man of the world, in his turn, ridicules the enthuſiaſt; in a word, each one is unable to account for his neighbour's taſte; and no one is ſatisfied, but in proportion as he is able to gratify his favourite paſſion, that is, what in his opinion conſtitutes human happineſs. It is apparent that we do not ſpeak here of eternal happineſs, for that is the object of theology, but of temporal felicity; which the mereſt bauble is as able to procure as any thing of real uſe. It is pleaſant enough, however, to hear a philoſopher cry out, *Mortals, you cannot be happy, but by ſuch and ſuch means, or by ſuch and ſuch maxims*; but he forgets that the happineſs of

a woman frequently conſiſts in a diamond or trinket; and that of a courtier in a title or riband.

'The inquiry after happineſs alone, and the duties which reſult from that inquiry, is far from being an immenſe affair; the ſubject is ſoon exhauſted. The maſter in philoſophy, however, muſt live, and to live he muſt be employed and amuſed, and for that reaſon new ſubjects muſt be provided. To this firſt motive a ſecond was added: the deſire of happineſs neceſſarily produced a deſire of inſtruction; and by that means curioſity and utility were both gratified at the ſame time. The philoſophers were a ſet of men who devoted themſelves by profeſſion to the exerciſe of reaſon; and it is not ſurprizing that they extended by degrees their ratiocinations to all objects that were ſuſceptible of it, and eſpecially to ſuch as had any affinity with their firſt inſtitute, or that required a complicated, deep, and difficult inveſtigation. Inſenſibly, therefore, they extended their inquiries to the cauſe of all things; aſcended to the firſt principle of all beings; and placed true felicity in that profound knowledge, according to the expreſſion of Lucretius,

Felix qui potuit rerum cognoſcere cauſas.'

In the chapter concerning the law of nature, our author combats very ſtrongly that opinion, which conſiders the natural ſtate of man as a ſtate of ſolitude and war. He ridicules accordingly the inconceivable trouble which ſo many learned men have given themſelves, in order to diſcover the origin of ſocieties. He imagines that the ſtate of man in ſociety is his natural ſtate; and it may not perhaps be diſagreeable to our readers, to attend to the reaſonings which he has employed in ſupport of his theory.

'Love, the firſt principle of the univerſe, and of all that is in the univerſe, inſpires all beings with a natural inclination to unite. The birds that hover in the air, the animals that inhabit the earth, and the fiſh that poſſeſs the waters, all live in a kind of ſociety, that has laws which are proportionate to their nature and their wants. Beaſts, birds, and the inhabitants of the floods, aſſemble at the approach of danger; the bees aſſiſt each other in their exigencies; and a cock, in a farmer's yard, will defend the hen of his fellow cock: it is only neceſſary to obſerve the face of nature, in order to be convinced that the idea of property takes place among all animals; and this properly is the neceſſary and abſolute conſequence of ſelf-love, of the deſire of preſervation, and of happineſs, which is natural to every being that exiſts. To abridge this argument, let us return to man, and conſider him as in a ſtate of perfect ſolitude. Will not the firſt queſtion be, How came he there? Is not his very exiſtence a proof of a previous ſociety? But let us conſider him again as perfectly unconnected, if it be poſſible, and without

without any regard to his origin: will he not conſtantly feel a natural impulſe to propagate his ſpecies? And will he not inceſſantly ſeek a companion to ſatisfy that deſire? And if he find one, is not this the commencement of ſociety?

'But let us go ſtill farther. From this firſt ſociety, a third human being is produced. In what ſtate does he come into the world? Without the leaſt power to provide for his wants; he would periſh at the moment of his birth, if nature had not given his parents a love towards him, an inclination to nouriſh and ſupport him. The author of nature has given milk to his mother, for his ſuſtenance, and force to the father, to protect the mother and the child, and procure them ſubſiſtence. Are not theſe manifeſt proofs of the natural and abſolute neceſſity of ſociety? But from the ſame father and mother are born ſeveral children; and theſe form a family. Theſe children render to their parents, in old age, what they have received from them in their infancy; they defend them from injuries, and ſupply them with neceſſaries, when their ſtrength has forſaken them. Is this innate love, this attachment, or, if you pleaſe, inſtinct, which men and brutes have for thoſe beings to which they have given exiſtence, a matter of no conſideration? Do not the ſmalleſt of the feathered tribe, who purſue through the air thoſe birds of prey that have robbed them of their young, and endeavour, at the riſk of their own lives, by inceſſant efforts and lamentations to regain them; and theſe very birds, who reſt unconcerned, or even hide themſelves in their neſts, when the bird of prey paſſes by with other young ones of the ſame tribe in his talons (an object that the country daily affords) do not theſe, I ſay, prove that property is a natural and inſeparable attribute of the exiſtence of every being? Does not the mother in this inſtance cry out, *it is my child!* And is man formed differently? Is he born without love, and without intereſt? Has nature no concern in the formation of ſocieties? You ridiculous inventers of paradoxes! will you never hearken to her voice? If a family is in want of neceſſary ſuſtenance, or is threatened with ſome danger, in either caſe it ſeeks the aid of ſome neighbouring family; theſe families become by theſe means united; love performs the reſt: by love a great number of families are united. Here we ſee the origin of all ſociety. But ſocieties muſt have laws, that is, relations which ariſe from the nature of things. The idea of a ſociety naturally implies therefore, that of property and of laws; for to imagine a ſociety without property and natural laws, is to conceive a chimera, an impoſſibility. And from hence ariſes the origin of the laws of nature.'

The article which examines the mathematical ſciences is compoſed with *great care and* attention; and our author con-

cludes with it his firſt book. In our next number, we ſhall attend him through his ſecond and third books, and ſhall venture to pronounce in general, concerning the merits of his work.

ART. IV. *The Gentleman's and Connoiſſeur's Dictionary of Painters. Containing a complete Collection and Account of the moſt diſtinguiſhed Artiſts, who have flouriſhed in the Art of Painting, at Rome, Venice, Naples, Florence, and other Cities of Italy; in Holland, Flanders, England, Germany, or France; from the Year* 1250, *when the Art of Painting was revived by Cimabue, to the Year* 1767; *including above Five Hundred Years, and the Number of Artiſts amounting to near One Thouſand Four Hundred. Extracted from the moſt authentic Writers who have treated on the Subject of Painting, in Latin, Italian, Spaniſh, Engliſh, French, and Low Dutch. To which are added, two Catalogues; the one, a Catalogue of the Diſciples of the moſt famous Maſters; for the Uſe of thoſe who deſire to obtain a critical Knowledge of the different Hands, and Manners, of the different Schools.—The other, a Catalogue of thoſe Painters who imitated the Works of the eminent Maſters ſo exactly, as to have their Copies frequently miſtaken for Originals. The Whole being digeſted in a more eaſy and inſtructive Method than hath hitherto appeared; and calculated for general Entertainment and Inſtruction, as well as for the particular Uſe of the Admirers and Profeſſors of the Art of Painting.* By the Rev. M. Pilkington, A. M. Vicar of Donabate and Portraine, in the Dioceſe of Dublin. 4to. 1 l. 1 s. in Boards. Cadell. 1770.

MR. Pilkington ſays, that an eager inclination to improve himſelf in the knowledge of the art of painting induced him to read a great number of the lives of painters. Whether this was more likely to anſwer his purpoſe than reading the lives of carpenters would have been to make him a good carpenter, we ſhall not enquire; but in this Dictionary he has extracted all that he found relating to the particular excellencies or defects of the ſeveral artiſts, in their ſtyle of painting, colouring, and penciling, rejecting all that has been recorded of their ſingularies in public and private life, their morals and manner of living, which he found, he ſays, very tedious and unentertaining. This Dictionary therefore is by no means what he calls it in his preface, 'a complete collection of the *Lives* of the painters,' but only a general account of their *Works*, and a deſcription of the manner in which they practiſed their art. It appears to have been extracted with great labour from more than ſixty different works in various languages, very few of which are in our own.

Prefixed to this work is an explanation of many of the technical terms of the art; it contains, however, much of the *cant*

of

of the connoiſſeur, of which the reader is left to make Engliſh as he can. The ſuppoſed diſcovery of the croſs on which Chriſt ſuffered, the Author calls the *invention* of it, and he talks of the *tone* of a *colour*, which is not leſs a perverſion of the language of common ſenſe, than if he had talked of the *colour* of a *tone*.

It is ſcarce neceſſary to ſay that no ſkill in the art can be obtained from this Dictionary, or any other; but perhaps the Reader might expect ſomething which would enable him to diſtinguiſh the works of one maſter from another, in which however he will very often be diſappointed. The Author ſays in his preface, that almoſt every artiſt is remarkable for ſome one predominant tint of colouring; but the tint, which thus diſtinguiſhes an artiſt, is ſeldom mentioned in the account of him and his works. In the preface, Teniers is ſaid to be diſtinguiſhed by a grey; but we find no mention of the prevalence of this tint under the name of the maſter. Great care however is taken to acquaint the Reader with imitations of great maſters that have been taken for originals: Van Alen, or Olen, ſays this Author, imitated Hondekoeter with ſuch ſurpriſing exactneſs, that the moſt ſagacious connoiſſeurs were puzzled to determine which was the original and which the copy. But when this is the caſe, would not any but a connoiſſeur think the pictures of equal value?

The work is not wholly deſtitute of curious particulars, tho' it muſt be confeſſed that they are thinly ſcattered; among theſe are the following:

'Cæſare Arethuſi was invited by the duke of Ferrara to viſit his court, and received there with extraordinary reſpect. That prince ſat to him for his portrait, admired the performance highly, gave him evident proofs not only of his favour, but of his friendſhip and eſteem; and having at laſt concluded, that his generous treatment of Arethuſi muſt inevitably have ſecured his gratitude (if not his affection) he freely acquainted him with his real inducement for inviting him to Ferrara. Confiding in the integrity of the painter; he told him, there was a lady in that city, whoſe portrait he wiſhed to poſſeſs; but, it muſt be procured in ſo ſecret a manner, as neither to be ſuſpected by the lady herſelf, nor any of her friends. He promiſed an immenſe reward to Arethuſi, if he was ſucceſsful and ſecret; but threatened him with the utmoſt ſeverity of his reſentment, if ever he ſuffered the ſecret to tranſpire.

'The artiſt watched a proper opportunity to ſketch the likeneſs of the lady, unnoticed by any; and having ſhewn it to the duke, he ſeemed exceedingly ſtruck with the reſemblance, as well as the graceful air of the figure, and ordered Arethuſi to paint a portrait from that ſketch, as delicately as he poſſibly could; but above all things recommended it to him, to preſerve it from every eye but his own.

'When the picture was finiſhed, the painter himſelf beheld it with admiration, and thought it would be injurious to his fame, to conceal from the world a performance, which he accounted perfect;

and

and through an exceſs of pride and vanity, he privately ſhewed it to ſeveral of his friends, who could not avoid commending the work, while they deteſted the folly and ingratitude of the artiſt.

'The ſecret thus divulged, circulated expeditiouſly; it ſoon reached the ears of the lady, and her family, who were exceedingly irritated; and the duke appeared ſo highly enraged, at the treachery of Arethuſi, that he was almoſt provoked to put him to death; but, he only baniſhed him for ever from his dominions.'

Fra. Bartolomeo Baccio, who flouriſhed at the end of the 15th century, is ſuppoſed to have invented the image with moveable limbs called by the painters a *Layman*, and now in univerſal uſe. Over this machine he threw the draperies to obſerve their natural folds.

A remarkable incident happened to Peter Balton, a painter of landſcape and hiſtory, born at Antwerp. When he was 'at the court of the emperor, that prince engaged him to paint a landſcape, with a great number of figures, Balton choſe for his ſubject S. John preaching in the deſart, which afforded him an opportunity of filling his deſign with a numerous variety of auditors. To every one of them he gave a ſtrong and proper expreſſion of attention to the principal figure; every individual having its eyes directed to the preacher. But the emperor, from ſome motive that never was diſcovered, ordered a monſtrous elephant to be painted in the place of the ſaint; ſo that the whole auditory ſeemed then only to expreſs an aſtoniſhment at the unweildy bulk and ſhape of the animal; nor was the picture ever altered.

'By ſome it was conjectured that the emperor meant it only as a piece of humour and drollery; by others, it was imputed to a contempt for the artiſt; but, by all the eccleſiaſtics, it was aſcribed to a contempt for religion.'

In this article it may be obſerved that the event is referred to no time, and conſequently the title of emperor to no perſon; a defect which, we are ſorry to ſay, very frequently occurs in this work. In what year an artiſt was born, or died, or what was his age, are particulars not always to be known; but the time in which he wrought may always be aſcertained within twenty or thirty years, eſpecially if he painted portraits.

A ſingular adventure happened to David Beck, a portrait-painter of Sweden, the diſciple of Vandyck: 'As he travelled through Germany he was ſuddenly taken ill at his inn, and was laid out as a corpſe, ſeeming to all appearance quite dead. His valets expreſſed the ſtrongeſt marks of grief for the loſs of their maſter, and while they ſat beſide his bed, they drank very freely, by way of conſolation.

'At laſt, one of them, who grew much intoxicated, ſaid to his companions, our maſter was fond of his glaſs while he was alive; and out of gratitude, let us give him a glaſs now he is dead.

dead. As the reſt of the ſervants aſſented to the propoſal, he raiſed up the head of his maſter, and endeavoured to pour ſome of the liquor into his mouth. By the fragrance of the wine, or probably, by a ſmall quantity that imperceptibly got down his throat, Beck opened his eyes; and the ſervant being exceſſively drunk, and forgetting that his maſter was conſidered as dead, compelled him to ſwallow what wine remained in the glaſs.

'The painter gradually revived, and by proper management and care recovered perfectly, and eſcaped an interment.'

It is ſuſpected that leaving the court of Sweden againſt the inclination of the queen Chriſtina, ſhe cauſed him to be poiſoned: he died at the Hague, a young man, being but 34, in the year 1656.

Two particulars are recorded of Cornelius Bega, which relating to the ſame man are remarkable. He was a landſcape painter, born at Haerlem in 1620; his morals are ſaid to have been ſo depraved that his father, after many ineffectual remonſtrances, diſowned him: he, in return, caſt off the name of his father, which was Begeyn, and aſſumed that of Bega. But the man thus ſtigmatized for depravity of manners, had a mind capable of the moſt diſintereſted affection, and the nobleſt fortitude; for a woman with whom he had a tender though not a lawful connection, falling ſick of the plague, Bega ſhut himſelf up with her, and notwithſtanding all the entreaties and remonſtrances of his friends and the phyſicians, continued to attend her to the laſt moment of her life, and catching the diſeaſe of her, ſurvived her but a few days.

In the account here given of Chriſtopher le Blond, a miniature portrait painter, known at Rome in 1716; he is ſaid to have ſet up a kind of manufacture of painting, or impreſſing colours on paper from copper-plates, ſo as to appear very like paintings in oil. Mr. Pilkington ſays, that he might have ſucceeded to his wiſh, but for his diſſolute morals; yet he immediately adds, that one Laſtman and others, who had equal capacity, whoſe conduct was diſcreet, and whoſe morals were regular, had made the ſame attempt before, with no better ſucceſs than le Blond. But if le Blond failed merely by the diſſoluteneſs of his morals, it is not eaſy to conceive how they came to fail whoſe morals were not diſſolute.

The following remarkable incident is related of Brouwer, or Brauwer, a contemporary of Rubens:

'Brouwer going to Antwerp was taken up as a ſpy, and impriſoned in the ſame place where the duke D'Aremberg was confined. That nobleman had an intimate friendſhip with Rubens, who often went to viſit him in his confinement; and the duke having obſerved the genius of Brouwer (by ſome ſlight ſketches which he drew with black

black lead) without knowing who he was, deſired Rubens to bring with him at his next viſit, a palette and pencils for a painter, who was in cuſtody along with him.

'The materials requiſite for painting were given to Brouwer, who took for his ſubject a group of ſoldiers, who were playing at cards in a corner of the priſon; and when the picture was finiſhed, and ſhewn to Rubens, he cried out, that it was painted by Brouwer, whoſe works he had often ſeen, and as often admired. The duke, delighted with the diſcovery, ſet a proper value on the performance; and although Rubens offered ſix hundred guilders for it, the duke would by no means part with it, but preſented the painter with a much larger ſum.

'Rubens immediately exerted all his intereſt to obtain the enlargement of Brouwer, and procured it by becoming his ſurety; he took him into his own houſe, cloathed, and maintained him; and took pains to make the world more acquainted with his merit. But the levity of Brouwer's temper would not ſuffer him to continue long with his benefactor; nor would he conſider his ſituation in any other light than as a ſtate of confinement. He therefore quitted Rubens, and died not long after, deſtroyed by a diſſolute courſe of life.'

It may perhaps be of ſome advantage to the art of painting to record excellence that has been acquired not by ſtudying the antique, as it is called, but nature; the great original which it is the perfection of this art juſtly to reflect. Claude Lorrain was born in 1600 and bred a paſtry-cook; he was little indebted for inſtruction to any maſter, but having learnt the firſt practical rudiments of the art, he derived his principles from the fountain head, making all his ſtudies in the open fields, where he frequently continued from the riſing till the ſetting of the Sun; it was his cuſtom to ſketch whatever he thought beautiful or ſtriking; and every curious tinge of light, on all kinds of objects, he marked in his ſketches of a ſimilar colour, and theſe he improved into landſcapes, which are univerſally allowed to be ſuperior to thoſe of all other artiſts who have painted in the ſame ſtyle. He therefore who would rival this great maſter ſhould certainly take the ſame method to excell, and inſtead of copying his copy, tranſcribe the ſame great original with the ſame attention and perſeverance.

It was alſo the practice of Claude Lorrain in order to avoid a repetition of the ſame ſubject, and to prevent the obtruſion of pictures upon the public in his name which he did not paint, to draw in a paper book, the deſigns of all the pictures which he ſent abroad, and on the back of the drawings to write the name of the purchaſer: this book, which he intitled *Libro di Verita*, is now in the poſſeſſion of the duke of Devonſhire.

Corregio was alſo an imitator of nature; he is ſaid by the force of his own genius, obſerving the appearance of natural objects, firſt to have brought the art of foreſhortening figures to perfection; the novelty and beauty which this produced in the figures

figures with which he adorned domes and ceilings, was the ſubject of univerſal admiration. The other graces which diſtinguiſh his pencil are peculiarly his own, and not derived from the ſtudy of any maſter.

It is ſurely ſtrange that an author who has recorded theſe effects of genius and induſtry, working upon nature, ſhould pathetically lament the fate of an artiſt, born with the happieſt talents, who wanted opportunities to ſtudy the antique; yet ſpeaking of our countryman Dobſon, who painted Portraits in the time of Charles the firſt, he ſays, had he but *ſeen Italy*, had he but *beheld an antique*, he might have equalled the beſt portrait painters that ever lived.

As there is ſomething ſingular in the account of Pietro Facini, we have extracted that article at length as a ſpecimen of the Author's manner.

'PIETRO FACINI. Painted Hiſtory. Died 1602, aged 42.

'He was born at Bologna in 1560, where he accidentally happened to be a diſciple of Annibal Caracci; having acquired that advantage by an uncommon incident, which introduced him to the acquaintance of Annibal, and eſtabliſhed a durable friendſhip between them.

'As Facini paſſed by the houſe of Annibal, he had the curioſity to go into the academy of that famous maſter, to look on his diſciples, drawing, and deſigning; and while he was attentively engaged in obſerving their work, he ſeemed ſo wrapped up in deep meditation, that one of the ſcholars, out of drollery, drew the likeneſs of Facini with black chalk, and in a ſtrong character of caricature.

'The drawing was immediately handed about among the diſciples, to the univerſal mirth of the ſociety, and the mortification of him who was made the ſubject for ridicule. But, when at laſt the caricature was ſhewn to Facini, and he ſaw the real cauſe of ſuch extravagant buffoonery, he took up a piece of charcoal, and although he never had learned to draw, or deſign, he ſketched the likeneſs of the perſon who had turned him to ridicule, ſo ſtrongly, and in ſo ludicrous a manner, that the ſubject for laughter was intirely changed; and Annibal, ſtruck with admiration, to ſee ſuch an uncommon effort of genius, generouſly offered to be his inſtructor in the art.

'He ſoon made a wonderful progreſs, under ſo ingenious a preceptor, and in a ſhort time ſurpaſſed all the other diſciples, ſo as to become the object of their envy, as he before had been the object of their contempt. He poſſeſſed a ready and lively invention; his colouring was exceedingly pleaſing; and his touch was free. His attitudes were juſt, and well choſen; the airs of his heads were graceful, and genteel; and in ſome of his compoſitions, he ſhewed great ſkill in diſpoſing a number of figures in proper groupes, and giving them actions that were lively, and ſpirited. The whole was excellently relieved by judicious maſſes of light and ſhadow; yet he was ſometimes incorrect, and often ſhewed too much of the manneriſt.

'An

'At Bologna is ſeen a large compoſition painted by this maſter. It repreſents the Marriage of S. Catherine, who is attended by four ſaints, the reputed protectors of Bologna. This picture is excellently coloured, and touched in the ſtyle of Baroccio; but it is incorrect in the deſign, and there is an appearance of too much of the manneriſt. The boys, in that compoſition, are very finely painted; and their colouring is beautiful, and true. Alſo in the Pembroke collection at Wilton, there is a picture of Facini, of which the ſubject is, Chriſt and three diſciples, with Mary kneeling, and weeping on account of her brother Lazarus who is dead.'

We ſhall diſmiſs this work with an extract from the account which is given of the celebrated Rembrant Van Ryn. As the manner or ſtyle of this artiſt is more generally known than perhaps any other, a greater number of our readers will be able to judge how far the author's deſcription of it is juſt, or would convey an idea of it correſpondent to that which they have conceived from the pictures or prints of this artiſt.

The author having obſerved that this great maſter formed his own manner intirely by the ſtudy and imitation of nature, proceeds to deſcribe it thus:

'The invention of Rembrant was very fertile, and his imagination lively and active; but his compoſition, notwithſtanding it was remarkable for ſtrength of expreſſion, was deſtitute of grandeur; and although his genius was full of fire, yet he wanted elevation of thought, and had little or no notion of grace, or elegance. It has been ſaid, that if Rembrant had viſited Rome, his taſte would have been proportionably refined; and that the knowledge of the antique, added to his other eminent qualifications, might have produced a maſter equal to the moſt exalted character. But, that this would certainly have been the effect of his viſiting Italy, may juſtly be doubted, when the prevalence of habit is conſidered; when his mind was ſtored with ideas, taken from groſs and heavy nature, to which he had been familiarized from his infancy; and if it be alſo particularly conſidered, that he took pains to furniſh himſelf with a collection of the fineſt Italian prints, drawings, and deſigns, many of them taken from the antiques, which he ſeems to have ſtudied with pleaſure, but without the ſmalleſt improvement of his taſte. It appears as if he had more ſolid delight in contemplating his own repoſitory of old draperies, armour, weapons, and turbans, which he jocularly called his antiques, than he ever felt from ſurveying the works of the Grecian artiſts, or the compoſitions of Raphael.

'As to his colouring it was ſurprizing; his carnations are as true, as freſh, and as perfect, in the ſubjects he painted, as they appear in the works of Titian, or any other maſter; with this only difference, that the colouring of Titian will admit of the neareſt inſpection, whereas that of Rembrant muſt be viewed at a convenient diſtance; and then an equal degree of union, force, and harmony, may be obſerved in both.

'His portraits are confeſſedly excellent; but, by his being accuſtomed to imitate nature exactly, and the nature he imitated being always

always of the heavy kind, his portraits, though admirable in reſpect of the likeneſs, and the look of life, want grace and dignity, in the airs and attitudes. In regard to other particulars, he was ſo exact in giving the true reſemblance of the perſons who ſat to him, that he diſtinguiſhed the predominant feature, and character, in every face, without endeavouring to improve or embelliſh it. And, in many of his heads, may be ſeen ſuch a minute exactneſs, that he repreſented even the hairs of the beard, and the wrinkles of old age; yet, at a proper diſtance, the whole has an effect that aſtoniſhes: for he imitated his model in ſo true, ſo plain, and ſo faithful a manner, that every portrait appears animated, and as if ſtarting from the canvas.

'His local colours are extremely good; he perfectly underſtood the principles of the Chiaro-Scuro; and it is reported, that he generally painted in a chamber ſo contrived as to admit but one ray of light, and that from above. The lights in his pictures were painted with a body of colour unuſually thick, as if the artiſt had an intention rather to model than to paint; but he knew the nature and property of each particular colour ſo thoroughly, that he placed every tint in its proper place; and, by that means, avoided the neceſſity of breaking and torturing his colours, and preſerved them in their full freſhneſs, beauty, and luſtre.

'One of his greateſt defects appeared in his deſigning the naked; for in ſuch figures he was exceſſively incorrect; the bodies were either too groſs, or too lean; the extremities too ſmall, or too great; and the whole figures generally out of proportion. But in other parts of his, ſuch as colouring, expreſſion, and the force produced by lights and ſhadows happily and harmoniouſly oppoſed, he had few equal to him, and none ſuperior.'

Upon this extract we ſhall only remark that it does not ſeem to have been neceſſary for Rembrant to go to Rome to improve his manner. If he copied, with almoſt unequalled excellence, the nature that he ſaw, he might have copied graceful nature equally well, without having recourſe to the copies which had been made of it by others. Graceful objects, if his genius had led him to ſelect them, were eaſily to be found, and if he has not transferred them to his works, it was not becauſe he did not travel, but becauſe he wanted taſte.

Several painters are occaſionally mentioned in the courſe of this work, whoſe names are not found in the alphabetical ſeries, and of whom therefore no account is given; particularly Giulio Borgianni, ſaid to be the preceptor of his brother Orazio Borgianni, and Celio his competitor at Rome, who is ſaid to have broke his heart.

Many ſurprizing inſtances of the facility and expedition with which ſome artiſts executed their performances are given, of which the following is the moſt remarkable; Philip Roos commonly called Roſa de Tivoli, who flouriſhed near the end of the 17th century, being known to Count Mertinetz the Imperial ambaſſador (to what court is not ſaid) the Count laid a wager

with a Swediſh general, that Tivoli would paint a picture of a three quarter's ſize, while they were playing a ſingle game at cards. The game laſted about half an hour, and the painter won the wager, having in that time finiſhed a landſcape of the ſize propoſed, with one figure and ſeveral ſheep and goats.

Upon the whole this dictionary contains what a great number of volumes muſt be ſearched to find; and, to thoſe who deſire to know what it relates, is a valuable performance.

ART. V. *The Hiſtory of the Lower Empire; beginning from Conſtantine the Great.* Tranſlated from the French of M. le Beau. Volume the Firſt. 8vo. Davies. 5s. 3d. boards. 1770.

THE tranſactions of the Roman republic have been illuſtrated and adorned by very able and intelligent writers; but that immenſe period, which occurs, from the battle of Actium to the deſtruction of the empire, has not been ſo fortunate. It is a more agreeable taſk to attend the riſe and grandeur of a nation, than to trace the ſteps of its decline. If we would be acquainted, however, with men, we muſt behold them in every ſituation; we muſt examine them in that ſtate of corruption and debaſement, in which they appear, when oppreſſed by a military deſpotiſm, and diſſolved in luxury, as well as when they are diſtinguiſhed by conqueſts, and are advancing towards perfection. The ſcenes, which are preſented to an hiſtorian in the latter ſituation, are lively and brilliant; and cannot fail of being highly intereſting. In the former ſituation, the uniformity of the tranſactions is apt to diſguſt, but the diſplay of the politics of a court, offers to him a large field for political diſcernment; and, if he ſhould not always furniſh entertainment, he will make ample amends to his readers, by the inſtruction which he will communicate. The former period requires the keen obſervation of a philoſopher: the talents of an orator are more ſuitable to the latter.

M. le Beau has given us the following ſhort view of the nature of his ſubject. 'The work I undertake is the hiſtory of the old age of the Roman empire: it was at firſt vigorous, and the decline of the ſtate was not ſenſibly perceived till under the deſcendants of Theodoſius. From that time to its entire fall, is a ſpace of more than a thouſand years. The power of the Romans had the ſame conſiſtence as their works. It required many ages and repeated blows to ſhake and overthrow it; and when I conſider on one ſide the weakneſs of the emperors, on the other, the efforts of ſo many nations who ſucceſſively encroach upon the empire, and on the broken parts of it eſtabliſh all the kingdoms of Europe on this ſide the Rhine and the Danube, I think

think I ſee an old palace, which ſtill ſupports itſelf by its bulk, and the firmneſs of its ſtructure, but is left unrepaired, and ſtrangers by degrees demoliſh, and at length deſtroy it, to make their advantage of its ruins.'

The firſt volume of his work, which is now offered to the public in an Engliſh verſion, contains the reign of Conſtantine; 'an æra in which (to uſe his language) the Chriſtian religion was reſcued from the hands of executioners, to be inveſted with the imperial purple.' This important reign, he examines with the attention it deſerves; and his narration, though minute, is not tedious. Many facts which were doubtful he has been able to aſcertain; and to a period, which has hitherto been involved in obſcurity, he has given dignity and luſtre.

Having, in a ſhort introduction, prepared his reader for entering with him on the hiſtory of Conſtantine, he gives an account of the birth and deſcent of that emperor, and of the projects formed by Galerius to deſtroy him. He then mentions his eſcape to Conſtantius, who received with the utmoſt joy, a ſon, whom misfortunes had rendered dearer to him. With his father, Conſtantine paſſes over into Britain, where the former falling ſick, died on the 25th of June, 306. Before his death, Conſtantius tenderly embraced his ſon, named him his ſucceſſor, and recommended him to the ſoldiers. They proclaimed him emperor; and neither the attempts of Galerius, nor thoſe of Maxentius were effectual to exclude him from that dignity. In this eminent ſtation he was not totally inactive like ſome of his predeceſſors, nor like others of them, did he give himſelf up to cruelty. He had often in his mouth, ſays our Author, this excellent maxim, 'that it is fortune which makes emperors, but that it is the buſineſs of emperors to juſtify the choice of fortune.' He applied himſelf, firſt to regulate the interior ſtate of his dominions, and then conſidered how to ſecure the frontiers. After deſcribing the meaſures which he embraced to effect theſe purpoſes, and his ſucceſs againſt Maximian with ſome other circumſtances of leſs importance, our learned hiſtorian, comes to mention thoſe reflexions which inclined this prince to chriſtianity, and brought him from the darkneſs of paganiſm. In this part of his work, and when he narrates the *apparition of the croſs*, his uſual judgment and penetration, we ſhould imagine, ſeem to forſake him, and he diſcovers a degree of ſuperſtition, which one would not have expected in an hiſtorian of the preſent age. Conſtantine, having determined to acknowledge the true God, haſtened to inſtruct himſelf. 'He applied, ſays our Author, to the moſt holy and enlightened miniſters; who, without ſeeking to ſpare the delicacy of the prince, began, as the apoſtles had done, by the myſteries the moſt capable of revolting human reaſon, ſuch as

the divinity of Jeſus Chriſt, his incarnation, and what St. Paul calls, on account of the Gentiles, the fooliſhneſs of the croſs.' The example of Conſtantine was followed by his family: and their converſion is the laſt circumſtance which our author records in his firſt book.

His ſecond book commences with the triumph of the chriſtian religion. 'Almoſt three centuries, ſays he, had now paſt, during which the Chriſtian religion, conſtantly preached, and as conſtantly proſcribed, gaining ground in the midſt of perſecution, and deriving new ſtrength from its own loſſes, had undergone every trial neceſſary to aſcertain its divine original. It had been confirmed by thoſe means which are the ſureſt that men can employ to ſubvert an inſtitution merely human; and its eſtabliſhment was a prodigy, the duration of which had been prolonged by the Supreme Being, that it might be conſpicuous to the moſt diſtant ages of futurity. When Chriſtianity had no farther need of perſecutions to evince its divine original, the perſecutors became Chriſtians; the Emperors ſubmitted to the yoke of the Goſpel; and the miraculous converſion of Conſtantine may be ſaid to have cauſed the ceſſation of a greater miracle in the world. We ſhall ſoon ſee the croſs placed upon the heads of the Emperors, and revered by the whole empire; the church loudly, and without fear, ſummoning all the nations of the earth; paganiſm deſtroyed, without being perſecuted. Theſe great revolutions were the fruits of the victories of Conſtantine.' The proceedings againſt Maxentius next employ the attention of our Author. Sura is taken; the battle of Turin is fought; and the other places between the Po and the Alps ſend deputies to Conſtantine to aſſure him of their ſubmiſſion. The victorious general then marches to Milan, where having refreſhed his troops, he takes the rout of Verona. Aquileia, Modena, and Verona ſurrender almoſt at the ſame time; and after ſuch a ſeries of ſucceſs, the Emperor arrives within ſight of Rome. Maxentius, ſhut up within the walls of this city, abated nothing of his uſual debaucheries. But the tranquillity in which he appeared was not real. After offering up victims and interrogating ſoothſayers, he determined to hazard a battle; and to deprive his troops of all means of retreat, he drew them up along the banks of the Tiber. The ſight of ſo fine and numerous an army beſpoke the deciſion of an important quarrel. The troops of Conſtantine were not equal in numbers, but they ſurpaſſed in courage, and in attachment to their general. The Pretorians, and the foreign troops made a vigorous reſiſtance, but the Romans and Italians did not hold out long againſt a prince, whom they wiſhed to acknowledge for their maſter. The news of Conſtantine's victory was known inſtantly at Rome; and our Author has thus deſcribed his

his entry into this city. 'Leaving the Elaminian way on the left, he croſſed the meadows of Nero; paſſed by the tomb of St. Peter to the Vatican, and entered by the triumphal gate. He was mounted on a car. All the orders of the ſtate, the ſenators, knights and people, with their wives, children and ſlaves ran to meet him: their tranſports knew no diſtinction of rank: every place reſounded with acclamations: they hailed him as their preſerver, their deliverer, their father: it ſeemed as if all Rome had before been but a vaſt priſon, the gates of which were thrown open by Conſtantine. Every one ſtrove to approach his car, which could ſcarce find a paſſage through the crowd. No triumph had ever been ſo brilliant. Here, ſays an Orator of that time, were not to be ſeen the ſpoils of the vanquiſhed, repreſentations of towns taken by ſtorm: but the nobility, reſcued from affronts and alarms, the people releaſed from the moſt cruel oppreſſions; Rome, become free, and retrieving her former condition, furniſhed the conqueror with a more glorious retinue; in which chearfulneſs was without allay, and compaſſion did not damp the general joy. And if, to make a triumph complete, it were neceſſary to ſee captives loaden with fetters, they figured to themſelves avarice, tyranny, cruelty and exceſs chained to his car. All theſe horrors ſeemed ſtill to breathe in the features of Maxentius, whoſe head, carried aloft behind the conqueror, was the object of all the inſults of the people. 'Twas cuſtomary for the triumphal train to proceed to the capitol to return thanks, and to offer victims to Jupiter: Conſtantine, who entertained juſter notions of the author of his victory, omitted this pagan ceremony. He went directly to mount Palatine, where he choſe his reſidence, in the palace which Maxentius had abandoned three days before. He immediately ſent the head of the tyrant into Africa: and this province, whoſe wounds were ſtill bleeding, received this token of its deliverance with the ſame joy that Rome had done: and voluntarily ſubmitted to a prince from whom it hoped to receive more humane treatment.'

Having deſcribed the feſtivals, the rejoicings and honours which were paid to Conſtantine on the occaſion of his ſucceſs, our Hiſtorian proceeds to give us an account of the moderation with which he bore his proſperity, and of the advantages which the people derived from it. 'During a reſidence, ſays he, of little more than two months at Rome, he repaired the injuries of a ſix years tyranny. Every thing ſeemed to breathe afreſh, and to reſume new life. By virtue of an edict publiſhed throughout his empire, thoſe who had been deprived, re-entered into the poſſeſſion of their eſtates; the innocent exiles re-viſited their country; the priſoners, whoſe only crime had been to fall under the *diſpleaſure* of the tyrant, recovered their

liberty; the military people who had been diſmiſſed from ſervice on account of religion, were at their option either to reſume their former rank, or to enjoy an honourable retreat. Fathers no longer lamented the beauty of their daughters, nor huſbands that of their wives: the virtue of the Prince ſecured the honour of families. An eaſy acceſs, his patience in hearing, his benignity in anſwering, and the ſerenity of his aſpect, excited in every breaſt the ſame ſenſation as the appearance of a fine day after a tempeſtuous night. He reſtored its ancient authority to the ſenate; he ſeveral times ſpoke in that auguſt aſſembly: which became ſtill more ſo by the attention paid to it by the ſovereign. To add to its luſtre, he introduced into it the moſt diſtinguiſhed perſons in all the provinces, and as it were the quinteſſence and flower of the whole empire. He knew how to recal the people to the rules of duty by a mild and inſenſible authority, which baniſhed licentiouſneſs without retrenching liberty, and appeared to be armed with no other force but reaſon, and the example of the ſovereign.'

To this general idea of the adminiſtration of Conſtantine, M. le Beau has added a detail of his munificence, and of the manner in which he embelliſhed and repaired the different cities of Italy. He then explains the eſtabliſhment of the Indictions; an inſtitution, which has been the occaſion of much diſpute among men of learning. Proceeding in his ſubject, he examines the conduct of Conſtantine in regard to Chriſtianity. This politic Emperor was cautious of irritating the minds of the people by rigorous edicts; he knew that the puniſhment of thoſe who perſiſted in the worſhip of idols, would produce an abhorrence of Chriſtianity; and that mild meaſures would advance his purpoſe more effectually. His example, his favour, his benignity made more Chriſtians than torments had made Apoſtates, under the perſecuting princes. The people begun inſenſibly to be aſhamed of thoſe gods which they made; and the Chriſtian religion inſinuated itſelf even into the ſenate, the ſtrongeſt bulwark of paganiſm. The very candid account which our Hiſtorian has given of the progreſs of Chriſtianity, and of the honours paid to it by Conſtantine, is ſucceeded by a deſcription and explanation of the laws which this Emperor enacted concerning the collection of taxes, and the adminiſtration of juſtice. His attention to the advancement and dignity of the church did not make him loſe ſight of the civil government. The war between Licinius and Maximin, which was terminated by the death of the latter is then explained by our author; the adventures of Valeria, Priſca, and Candidianus are recorded by him; and he concludes his ſecond book with an account of the origin of the ſchiſm of the Donatiſts.

Such are the matters, which our learned and accurate Hiſtorian has made the ſubject of the two firſt books of his hiſtory. To enter at preſent upon an examination of the remaining books in the volume before us, would lead us to ſwell this article beyond the bounds which we preſcribe to ourſelves; and we muſt therefore beg leave to refer what we have to ſay concerning them, and concerning the merits of the tranſlation, till our Review for the next month.

ART. VI. *Memoirs of Ruſſia, Hiſtorical, Political, and Military from the Year* 1727, *to* 1744. *A period comprehending many remarkable Events: in particular the Wars of Ruſſia with Turky and Sweden: with a Supplement containing a Summary Account of the State of the Military, the Marine, the Commerce, &c. of that great Empire:* Tranſlated from the Original Manuſcript of General Manſtein, an Officer of diſtinction in the Ruſſian Service: never before Publiſhed: Illuſtrated with Maps and Plans. 4to. 18 s. boards. Becket. 1770.

THESE memoirs were ſent to Mr. David Hume, from Berlin by the Earl Marſhal, with a deſire that they ſhould be publiſhed in England. They were originally compoſed in the French language, as this ingenious Writer informs us, in the advertiſement which he has prefixed to them. But, as it was thought, that an edition in Engliſh would be more agreeable to the Britiſh reader, they make their appearance in the preſent tranſlation. The Baron de Manſtein, who is the author of them, was a German by birth, and, having ſerved in the Ruſſian army, was an eye-witneſs to moſt of the incidents he relates. His work, though it does not appear to be written with elegance, or with much political diſcernment, is extremely candid and impartial. If we find in it no great views, and none of thoſe maſterly reflections, which ſhine, with ſuch dignity, in the pages of a Hume and a Robertſon, we are yet preſented with many curious particulars, which are not to be found in any other publication on the Ruſſian empire. Few of the hiſtorians, who have ſpoken of this country, have reſided in it; and gazettes and news-papers were the chief materials on which they founded their narratives. The information, on the contrary, which is communicated by Baron de Manſtein, may be conſidered as authentic: and this circumſtance conſtitutes the chief value of his memoirs. It may be proper likewiſe to remark, that he diſcovers a very exact and extenſive knowledge of military affairs. He marſhals his troops, and fights his battles with great ſkill. The account which he has given of the magnificence of the court of Peterſburgh in the year 1739, may not be unentertaining to the bulk of our Readers; and when we have added to it the character which he

has given of the Ruſſians, they will be enabled to determine for themſelves, concerning his manner and capacity.

'The duke of Courland, ſays he, was a great lover of pomp and ſhow: this was enough to inſpire the Empreſs with a deſire to have her court the moſt brilliant of all Europe. Conſiderable ſums were ſacrificed to this intention of the empreſs, which was not, for all that, ſo ſoon fulfilled. The richeſt coat would be ſometimes worn, together with the vileſt uncombed wig; or you might ſee a beautiful piece of ſtuff ſpoiled by ſome botcher of a taylor; or if there was nothing amiſs in the dreſs, the equipage would be deficient. A man richly dreſſed would come to court in a miſerable coach, drawn by the wretcheſt hacks. The ſame want of taſte reigned in the furniture and neatneſs of their houſes. On one ſide, you might ſee gold and ſilver plate in heaps, on the other a ſhocking dirtineſs.

'The dreſs of the ladies correſponded with that of the men; for one well-dreſſed woman, you might ſee ten frightfully diſfigured; yet is the fair ſex in Ruſſia generally handſome; that is to ſay, they have good faces enough, but very few have fine ſhapes.

'This incongruity of Ruſſian finery and ſhow was almoſt univerſal; there were few houſes, indeed, eſpecially in the firſt years of the reform, where every thing was of a piece. Little by little others imitated the example of thoſe who had taſte. But not even the court, nor Biron, ſucceeded at the firſt in getting every thing into that order and arrangement which are ſeen elſewhere. This was the work of years. Yet muſt it be owned, that, at length, every thing grew to be well regulated, except that the magnificence ran into exceſs, and coſt the court immenſe ſums. It is incredible how much money went out of the empire upon this account. A Courtier that did not lay out above two or three thouſand rubles, or from four to ſix hundred pounds a year in his dreſs, made no great figure. One might very well apply here the ſaying of a Saxon officer to the late king of Poland, adviſing him to widen the gates of the town to let in the whole villages that the gentlemen carried on their backs. In Ruſſia, all thoſe who had the honour to ſerve the court, hurt their fortunes by overdreſſing, the ſalaries not being ſufficient to afford the making ſuch a figure. It was enough for a Dealer in the commodities of luxury and faſhion to remain two or three years at Peterſburgh, to gain a competency for the reſt of his life, even though he ſhould have begun the world there with goods upon credit.'

The following character of the Ruſſians, is to be found in our Author's Supplement to his memoirs; where, we cannot but obſerve, there are many intereſting circumſtances, in regard to the

the revenue, number of inhabitants, trade, and government of Ruſſia.

'To conclude theſe memoirs, ſays he, I ſhall add a few words on the génius of the nation in general. Some writers have advanced, that before the reign of Peter I. the Ruſſians, collectively and ſeparately conſidered, were all perfectly ſtupid and mere brutes; but this is entirely falſe, as the contrary may be eaſily proved.

'Thoſe who have formed to themſelves this idea, need but read the Ruſſian hiſtory of the ſeventeenth century; in the courſe of which, the ambition of Godunow, and the cabals of the Poles, had divided the nation in ſeveral factions, in a manner that brought it to the brink of ruin. The Swedes were maſters of Novogorod, and the Poles of the capital, Moſcow itſelf. Yet, notwithſtanding ſuch great diſaſters, the Ruſſians at length prevailed ſo far, by the dexterity of their management, as to recover themſelves from the yoke impoſed on them by two ſuch powerful enemies as Sweden and Poland at that time were. In leſs than fifty years they reconquered all the provinces, which had been taken from them in the time of their domeſtic troubles; and this they effected without any foreign miniſter or general to conduct their affairs. A juſt reflection on theſe events, will readily ſuggeſt the juſtice of owning, that undertakings of ſuch importance could not be projected or executed by ſtupid people.

'The Ruſſians, in general, do not want wit or natural good ſenſe. The concern and attention of Peter I. for the civilization of his country never extended to the citizens and peaſants; yet, on any one's having the curioſity to talk to thoſe of this condition, he will find, that in general they have all the needful common ſenſe and judgment; that is to ſay, in thoſe things that have no concern with the prejudices of their childhood or education, in points relative to their country and religion; that they have a readineſs of capacity for comprehending whatever is propoſed to them; that they, with great quickneſs, diſcover the neceſſary expedients for arriving at their ends; and that they ſeize, with abundance of diſcernment, any favourable occaſions that preſent themſelves. In ſhort there is full room for being perſuaded, that a Ruſſian citizen or peaſant, will, on all occaſions, give proof of at leaſt equal ſagacity and ſhrewdneſs, to what is commonly to be met with among thoſe of that claſs, in any other country of Europe.

'But as there is no entering into ſatisfactory reſearches of that kind, without knowing the language of the country, which few ſtrangers give themſelves the trouble of learning, the want of that requiſite has been one of the cauſes of the depreciating accounts given of the *natives of* that country; who, on their

part, have greatly contributed to fix ſuch imputations, by the contempt which, on many occaſions, they have ſhewn for foreigners, and for whatever had the air of a foreign faſhion or cuſtom: add to this, that the way of living, and manners of the Ruſſians, in the beginning of this century, differed entirely from thoſe of the other nations of Europe; and that they were perfectly ignorant of all the rules of good-breeding, even of the laws of nations, and of thoſe prerogatives of foreign miniſters, which are eſtabliſhed in the other courts of Europe.'

ART. VII. *An Enquiry into the Neceſſity of Preparation for the Lord's Supper, upon the Authorities of Chriſt and his Apoſtles, and the Evidences of Reaſon and Argument. Wherein that Doctrine is ſhewn to have no Foundation in the Goſpel, to be highly detrimental to the Extenſion of the wholeſome influences of that* Rite, *and conſequently to the good of Chriſtians, deſigned to obviate the ſcruples and remove the unneceſſary fears, which are daily ſeen to withold the bulk of Chriſtians from frequenting that Supper as they ought.* 8vo. 3s. bound. Wilkie. 1770.

THOUGH this Writer oppoſes a practice, the propriety of which, poſſibly, ſome perſons will conſider it as almoſt prophane to conteſt, we can aſſure our Readers, that he writes with a very ſerious ſpirit, and appears to be a friend to religion. What he delivers, we are told in the preface, proceeds not from the pride of opinion, but from a conſcientious perſuaſion of its truth. 'I have the honour and happineſs, ſays he, of following in this path, that very great and learned prelate, Dr. *Benjamin Hoadley*. He gave the world *A Plain account of the Lord's Supper*, in which he left the advocates for the neceſſity of preparation, as well as for many other equally unwarrantable opinions concerning this *rite*, to find and maintain their doctrines, if they could; and by that *plain account*, thoſe advocates were, as by an *electrical ſhock*, ſtunned, driven back, and brought to the ground.—But ſtill the truth, though ſufficiently cleared againſt diſputants, wanted eſtabliſhing in ſome degree to the ſatisfaction of ſcrupulous minds.—With this view the following treatiſe was prepared.'

The Author farther explains his deſign in this manner, 'It is not my intention in any thing I have ſaid, or may ſay, to condemn ſuch inſtructions as we generally find laid down for our preparation for the Lord's Supper, be they ever ſo ſtrict and rigorous, any otherwiſe than as they claim an *obligation* upon us to obſerve them, and *authoritatively* forbid us to approach to that ſupper, without firſt having gone through that courſe of ſelf-examination which they deſcribe.—The great point which we are here concerned to obviate is the *neceſſity* of a ſevere preparation. It is one thing to ſay *it is uſeful*, and another thing to

ſay

ſay *it is abſolutely neceſſary*, and without it *come not to that holy table*.'

In proſecution of his deſign he conſiders the nature of the inſtitution, which he concludes to be merely *commemorative*, and farther adds, that Chriſt, in its firſt appointment, 'gave no ſort of directions to his diſciples about it any more than that they ſhould *eat and drink in remembrance of him*; nor preſcribed to them any particular qualifications to be attained, or any particular mode of duty to be purſued, in order to the diſcharging this duty moſt conformably to the ends of its eſtabliſhment.'

He proceeds to the account which was given to the Corinthians of this appointment, and infers that the direction there propoſed, *let a man examine himſelf*, 'cannot be taken as a general rule or direction at large, independent of any thing that had been ſpoken of before, but muſt have an immediate reference to the particular cauſe and ground of that abuſe for the curing and preventing of which it was apparently given.'

Beſide all this, he ſays, 'There is abundant reaſon to ſatisfy ourſelves from reaſon and argument that no ſuch preparation is neceſſary. The participation of the Lord's Supper is but one individual duty, amongſt the many others which are binding upon chriſtians by the laws of the goſpel; and a duty to which there are no higher circumſtances or characters of importance, efficacy, dignity and awe peculiarly annexed, than are inherent in all the other offices of religion and piety that have the ſanction of divine law.'

After other reflections of this kind, he endeavours to ſtrengthen his argument from a prevailing practice, 'We may obſerve, it is ſaid, that the Lord's Supper is in fact frequently received by thoſe who muſt be ſuppoſed to underſtand its nature and deſign the beſt of any men, without any formal preparation for it. Do we not daily ſee the clergy take it upon ſudden emergencies?—Either preparation is neceſſary for the *worthily* receiving it, or it is not. If it is neceſſary, then the clergyman, as well as the layman, muſt do wrong when he receives it upon ſudden emergencies; and if it is not neceſſary, then it cannot be wrong in the layman to take it upon a ſudden emergency, any more than the clergyman, nor needs the former to wait for the formality of a preparation any more than the latter. For in matters of general obligation, *that* can never be pronounced a crime in one man, which is deemed an act of propriety in another.'

It ſhould however be remarked here, that there is no reaſoning in ſupport of truth from general or particular cuſtom, though it may be natural in the preſent caſe to think of the practice here mentioned. We do not find that, at this time of

day,

day, the very ſtrict and rigorous preparation, which this writer ſeems principally to oppoſe, is commonly and greatly inſiſted on: ſome *Bookſellers* indeed, earneſtly ſolicitous, no doubt, for our ſpiritual welfare, do frequently take care before the great feſtivals, to advertize *A Week's Preparation*, &c. but otherwiſe, we apprehend, men's ſentiments upon theſe ſubjects have greatly abated of the ſeverity which formerly prevailed.

It will never be thought that the Monthly Reviewers are advocates for enthuſiaſm and ſuperſtition in any of its degrees, yet we cannot but obſerve, from the account given in this book, and alſo in other treatiſes which are judged the moſt rational upon the ſubject, that there is a particular diſtinction, between the inſtitution here inſiſted upon, and the other parts of public worſhip: our author, who is wiſely ſolicitous to remove every obſtruction to a compliance with an appointment, which, he ſays, is in itſelf ſo plain, eaſy and inviting, does at the ſame time declare againſt its being attended by perſons of a diſſolute life, or ſuch who habitually and openly violate the moral laws of the goſpel; yet we imagine, though he places this *rite* upon a level with other religious duties, he would not be for excluding ſuch of his fellow-creatures from the other parts of public worſhip or exerciſes of piety, becauſe he would hope they might poſſibly prove the means of their being reclaimed; and what he farther offers concerning the nature of the inſtitution as being declaratory, not only of our faith, but of the *moſt ſerious purpoſe in religion*, does ſeem to imply a more expreſs and poſitive obligation, than a common attendance upon the other parts of worſhip is generally ſuppoſed to include. It is not our province to decide upon the point, nor do we make any pretenſions to it; but reflections of this kind have ariſen in our minds, while employed in reading this and other eſſays of the ſame tendency.

This Writer, whoever he is, delivers his ſentiments with great candor, and with freedom; at the ſame time he appears a true member of our eſtabliſhed church, aſſenting to ſome of its doctrines, ſo far as he has here occaſion to mention them, in what is ſuppoſed to be their *orthodox* meaning. He, for the moſt part, conſiders the ſubject in a rational and ſenſible manner, yet we think, that ſometimes his obſervations are not entirely conſiſtent, as for inſtance, p. 25. having acknowledged that endeavours after greater purity and goodneſs, will be very ſuitable to this particular act of duty, he adds, 'it will make the obſervance of this inſtitution, which, when it is obſerved in a ſerious and ſincere remembrance of Chriſt, is *meritorious*, to be ſtill *more* meritorious;' we were ſurprized at this expreſſion; and, in another place, he himſelf ſpeaks very differently and juſtly,

juſtly, when he ſays, 'It never was, and in the nature of things it ſhould ſeem that it never could be, made in any religious diſpenſation, the abſolute condition of divine acceptance, or the *meritorious* cauſe of obtaining a remiſſion of ſins.'

In like manner, though he commonly repreſents it fairly and intelligibly, yet in one place he call it, in the language of our church, celebrating his *ſolemn myſteries*, and ſays, by faith we partake *verily and indeed* of his body and blood, not by the tranſubſtantiation of the outward elements, but by the ſpiritual infuſion of himſelf and that *indwelling* power within us, which accompanies our participation of theſe elements.'

Thus alſo, though he pleads ſo much and ſo properly againſt the preparation which has been frequently inſiſted upon, yet it appears from *his* account, that *ſome* recollection and ſerious thought beforehand is requiſite, as indeed, muſt be the caſe, unleſs the inſtitution is to be regarded, purely as a charm, or a mere ſuperſtitious obſervance; of which he has certainly no idea, as we may judge from the following rational ſentiments, with which he concludes:

'If we would wiſh, ſays he, to underſtand and practiſe this duty truly, and to rid ourſelves both of miſtaken notions and diſquieting ſcruples about it, let us not ſeek to be *wiſe above what is written*; let us look for our accounts of it from what Chriſt and his Apoſtles have delivered concerning it, not from the authority and caſuiſtry of men: what *they* have ſaid and written about it will perplex no man, will diſquiet no man, will forbid no man to engage in it, but on the contrary will perſuade and invite every man, who can but lay his hand upon his heart and aſk himſelf honeſtly, if he is a ſincere believer in *Jeſus*, and wiſhes and will ſtrive to the beſt of his power to obtain ſalvation through his mediation. And let us not think, that we, in our piety, or our ſuperſtition, can poſſibly give any honour to his inſtitution, by any circumſtances or characters of it, with which he himſelf has not declared his intention to inveſt it; neither let us conceive *that* to be a low and unworthy character of it, in which, whatever it is, he himſelf thought fit to communicate, and leave it to the world.'

We almoſt wonder that a Writer, who generally reaſons ſo juſtly, takes no notice of thoſe circumſtances of diſtance, and forbidding ſolemnity with which this rite is ſtill celebrated in our church, which tend to make ſuperſtitious impreſſions, and repreſent it very differently from the plain and ſimple manner in which it appears in the New Teſtament; as every perſon may immediately perceive, upon reading the account of it which is there given.

ART. VIII.

ART. VIII. *The Life of Dr. Secker, late Lord Archbiſhop of Canterbury.* Continued from our laſt Month's Review, p. 467.

HAVING already accompanied this very eminent Divine as far as the firſt ſtage of his epiſcopal dignities, the biſhopric of Briſtol, we now proceed to take a view of his deportment in that high ſtation; after which we ſhall attend his lordſhip to his farther promotion, the ſee of Oxford, and finally, to the ſummit of eccleſiaſtical greatneſs,—as far as it is attainable in this proteſtant country.

The honours to which Dr. Secker was thus raiſed in the prime of life, did not in the leaſt abate his diligence and attention to buſineſs; for which, indeed, there was now more occaſion than ever. His learned Biographers, Meſſ. Porteus and Stinton, now relate the manner in which he ſet about the viſitation of his dioceſe, and the ceremony of Confirmation, which he performed in a great number of places; he alſo preached in ſeveral churches, ſometimes twice a day. The affairs of his pariſh of St. James's being likewiſe in great diſorder, he took extraordinary pains to regulate and adjuſt every thing, particularly the management of the poor; and thus became of ſignal ſervice to his pariſhioners, even in a temporal view. But, ſay our Authors, 'it was their ſpiritual welfare which engaged, as it ought to do, his chief attention. As far as the circumſtances of the times, and the populouſneſs of that part of the metropolis allowed, he omitted not even thoſe private admonitions and perſonal applications which are often attended with the happieſt effects.—He allowed out of his own income a ſalary for reading early and late prayers, which had formerly been paid out of the offertory money. He held a confirmation once every year, and examined the candidates ſeveral weeks before in the veſtry, and gave them religious tracts, which he alſo diſtributed, at other times, very liberally, to thoſe that needed them. He drew up for the uſe of his pariſhioners that admirable courſe of *Lectures on the Church Catechiſm* * which have [hath] been lately publiſhed, and not only read them once every week on the uſual days, but alſo every ſunday evening, either at the church or one of the chapels belonging to it.'

The ſermons which at the ſame time, we are told, he ſet himſelf to compoſe, 'were truly excellent and original. His faculties were now in their full vigour, and he had an audience to ſpeak before that rendered the utmoſt exertion of them neceſſary. He did not, however, ſeek to gratify the higher part by amuſing them with refined ſpeculations, or ingenious eſſays, unintelligible to the lower part, and unprofitable to

* See Review, vol. xl. p. 129.

both;

both; but he laid before them all, with equal freedom and plainneſs, the great chriſtian duties belonging to their reſpective ſtations, and reproved the follies and vices of every rank among them without diſtinction or palliation. He ſtudied human nature thoroughly in all its various forms, and knew what ſort of arguments would have moſt weight with each claſs of men. He brought the ſubject home to their boſoms, and did not ſeem to be merely ſaying uſeful things in their preſence, but addreſſing himſelf perſonally to every one of them. Few ever poſſeſſed, in a higher degree, the rare talent of touching on the moſt delicate ſubjects with the niceſt propriety and decorum, of ſaying the moſt familiar things without being low, the plaineſt without being feeble, the boldeſt without giving offence. He could deſcend with ſuch ſingular eaſe and felicity into the minuteſt concerns of common life, could lay open, with ſo much addreſs, the various workings, artifices, and evaſions of the human mind, that his audience often thought their own particular caſes alluded to, and heard with ſurprize their private ſentiments and feelings, their ways of reaſoning and principles of acting, exactly ſtated and deſcribed. His preaching was, at the ſame time, highly rational, and truly evangelical. He explained with perſpecuity, he aſſerted with dignity, the peculiar characteriſtic doctrines of the goſpel. He inculcated the utility, the neceſſity of them, not merely as ſpeculative truths, but as actual inſtruments of moral goodneſs, tending to purify the hearts and regulate the lives of men; and thus, by God's gracious appointment, as well as by the inſeparable connection between true faith and right practice, leading them to ſalvation.

'Theſe important truths he taught with the authority, the tenderneſs, the familiarity, of a parent inſtructing his children. Though he neither poſſeſſed nor affected the artificial eloquence of an orator who wants to amuſe or to miſlead, yet he had that of an honeſt man who wants to convince, of a Chriſtian preacher who wants to reform and to ſave thoſe that hear him. Solid argument, manly ſenſe, uſeful directions, ſhort, nervous, ſtriking ſentences, awakening queſtions, frequent and pertinent applications of ſcripture; all theſe following each other in quick ſucceſſion, and coming evidently from the ſpeaker's heart, enforced by his elocution, his figure *, his action, and above

* In the latter part of this account of his Grace, the following deſcription is given of his perſon: 'He was tall, and comely; in the early part of his life ſlender, and rather conſumptive; but as he advanced in years his conſtitution gained ſtrength, and his ſize increaſed, yet never to a degree of corpulency that was diſproportionate or troubleſome.

'The dignity of his form correſponded with the greatneſs of his mind, and inſpired *at all times reſpect* and awe; but peculiarly ſo when

all by the correſponding ſanctity of his example, ſtamped conviction on the minds of his hearers, and ſent them home with impreſſions not eaſy to be effaced. It will readily be imagined that with theſe powers he quickly became one of the moſt admired and popular preachers of his time.'—Our Authors have judiciouſly added a remark, that it is not to be expected that Dr. Secker's ſermons 'will now afford the ſame pleaſure, or produce the ſame effects, in the cloſet that they did from the pulpit, accompanied as they then were with all the advantages of his delivery:' yet the learned Biographers apprehend it will plainly appear, 'that the applauſe they met with was founded no leſs on the matter they contained, than the manner in which they were ſpoken.

In 1737, he ſucceeded to the ſee of Oxford, on the promotion of Dr. Potter to that of Canterbury, then vacant by the death of Archbiſhop Wake.

He was in ſuch a degree of favour with the late Prince of Wales, that when the unfortunate breach happened between the King and his Royal Highneſs, Biſhop Secker, whoſe influence with the prince was ſuppoſed much greater than it really proved to be, was ſent, by his majeſty's direction, with a meſſage to his royal highneſs; which not producing the effects expected from it, the Biſhop had the misfortune to incur his Majeſty's diſpleaſure.—For this reaſon, and becauſe he ſometimes acted with thoſe who oppoſed the court, the king did not ſpeak to him for a great number of years.

We have here the following anecdote relating to his Lordſhip and the celebrated Sarah ducheſs of Marlborough. In October 1744, ſhe was buried at Blenheim, by Biſhop Secker, whom ſhe had appointed one of her executors. For this choice, it is obſerved, ſhe could have no other reaſon than the high opinion ſhe entertained, in common with the reſt of the world, of his underſtanding and integrity; for he never paid the leaſt court to her, either by private adulation, or by accommodating his public conduct to her Grace's political ſentiments. On his

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when he was engaged in any of the more ſolemn functions of religion; into which he entered with ſuch devout earneſtneſs and warmth, with ſo juſt a conſciouſneſs of the place he was in, and the buſineſs he was about, as ſeemed to raiſe him above himſelf, and added new life and ſpirit to the natural gracefulneſs of his appearance.

'His countenance was open, ingenuous, and expreſſive of every thing right. It varied eaſily with his ſpirits and his feelings, ſo as to be a faithful interpreter of his mind, which was incapable of the leaſt diſſimulation. It could ſpeak dejection, and, on occaſion, anger, very ſtrongly: but when it meant to ſhew pleaſure or approbation, it ſoftened into a moſt gracious ſmile, and diffuſed over all his features the moſt benevolent and reviving complacency that can be imagined.'

being

being made biſhop of Oxford, ſhe paid him ſome common civilities of neighbourhood, and deſired, by Lord Cornbury, to ſee him. When he had viſited her a few times, ſhe requeſted him to be one of her executors, and read to him the clauſe in her will relating to them, in which ſhe had given each of them 2000 l. and indemnified them from any miſtakes which they might honeſtly make. Before he gave his conſent he conſulted Lord-chancellor Hardwicke upon it, who adviſed him to accept the truſt:—but as he always ſpoke his mind to her very freely, how much ſoever it differed from hers, he blamed her for leaving ſo much of her eſtate to perſons not related to her, and particularly for giving any thing to himſelf, who, he told her, was as rich as her Grace. Theſe remonſtrances ſhe did not ſeem to take well, and never ſaid any thing more to him about her will. He therefore concluded that ſhe had ſtruck him out from being one of her executors; but it proved otherwiſe: ſhe gave each of them an additional 500 l.—The other executors, if we are not miſtaken, were the earl of Marchmont, Beverham Filmer, Eſq; and Dr. Stephens.

'Some time before this the nation began to be alarmed with the appearances of a rebellion. About the middle of February 1743-4, the King ſent a meſſage to parliament, acquainting them that the Pretender's ſon was meditating an invaſion of this kingdom from the coaſt of France. The biſhop of Oxford took the earlieſt opportunity, after this declaration, of ſignalizing his affection to the government, and exciting that of others, by compoſing a ſermon on the occaſion, which he preached at St. James's church on the 26th of the ſame month. A motion was made in the Houſe of Lords to attaint the Pretender's ſon. It met with ſome oppoſition, but was ſtrenuouſly ſupported by the friends of the conſtitution, and among others by Biſhop Secker, who made a ſpirited extempore ſpeech in its favour. When the rebellion actually broke out in 1745, he ſent immediately a circular letter upon it to his clergy, and drew up and promoted an addreſs from them to the king. On his return to London in October, he again preached the above-mentioned ſermon at his church, and both his chapels, with ſome alterations and improvements, and, leaving it to be printed, went down to a county-meeting at Oxford, and back again in a few days to St. James's, when he preſented his ſermon to the king. It was much read and admired, and has been ranked, by the beſt judges, among the firſt of the many excellent ones that were publiſhed on that occaſion*.'

* It is now in the volume of ſermons printed by himſelf, when biſhop of Oxford, in 1758.

In

In the ſpring of 1748, Mrs. Secker died of the gout in her ſtomach. She was a woman of great ſenſe and merit, but of a weak and ſickly conſtitution. The Biſhop's affection and tenderneſs for her is here particularly noted: but we muſt proceed.

In 1750, he was inſtalled dean of St. Paul's, for which he gave in exchange the rectory of St. James's and his prebend of Durham.—'It was no wonder, ſays our Authors, that, after preſiding over ſo extenſive and populous a pariſh, for upwards of 17 years, he ſhould willingly conſent to be releaſed from a burthen, which began now to grow too great for his ſtrength.—When he preached his farewel ſermon the whole audience melted into tears: he was followed with the prayers and good wiſhes of thoſe whom every honeſt man would be moſt ambitious to pleaſe; and there are numbers ſtill living, who retain a ſtrong and grateful remembrance of his inceſſant and tender ſollicitude for their welfare. 'Having now more leiſure both to proſecute his own ſtudies, and to encourage thoſe of others, he gave Dr. Church conſiderable aſſiſtance in his *Firſt and Second Vindication of the miraculous Powers* †, *&c.* againſt Dr. Middleton; and he was of equal uſe to him in his *Analyſis of Lord Bolingbroke's Works* ‡.—About the ſame time began the late Archdeacon Sharp's controverſy with the followers of Mr. Hutchinſon, which was carried on to the end of the year 1755.'—Biſhop Secker, we are told, read over all Dr. Sharp's papers, amounting to three volumes, 8vo. and corrected and improved them throughout.

But the eaſe which this late change of ſituation gave him was ſoon diſturbed by a heavy and unexpected ſtroke, the loſs of his three friends, Biſhops Butler, Benſon, and Berkeley, who were all cut off within the ſpace of one year. Of theſe eminent men, who were thus joined in death, as they had been throughout life, and with whom Biſhop Secker was moſt intimately connected from his earlieſt years, *two* are ſo well known to the world by their immortal writings, and the juſt applauſe of contemporary authors, that they need no other memorial; but the name of Benſon, being written only on the hearts of thoſe that knew him, it appeared to our Authors to deſerve particular notice in this memoir: and, accordingly, they have given a brief ſketch of his life and character, for which we refer our Readers to the work itſelf.

Our Authors next give an account of the part which Dr. Secker bore, in the Houſe of Lords, in reſpect to the famous repeal of the Jew bill; for which the duke of Newcaſtle moved,

† See Review, vols. ii. and iv.

‡ See Review, vol. xii. p. 325.

and

moved, and was ſeconded by the biſhop, in a ſpeech which, we are told, was remarkably well received.

'During the whole time that he was dean of St. Paul's, he attended divine ſervice conſtantly in that cathedral twice every day, whether in reſidence or not; and, in concert with the other three Reſidentiaries, eſtabliſhed the cuſtom of always preaching their own turns in the afternoon, or exchanging with each other only.

'The fund appropriated to the repairs of the church, having by neglect and wrong management, fallen into much confuſion, he took great pains in examining the accounts, reducing payments, making a proper diviſion of expence between the dean and chapter on one ſide, and the three truſtees on the other;—by which means the fund was put on ſuch a footing, that it increaſed afterward conſiderably, and promiſed to be ſufficient for the purpoſes it was deſigned to anſwer. In the following year he was engaged in another very troubleſome tranſaction, making an agreement with the inhabitants of *St. Faith's* pariſh, concerning their ſhare in St. Paul's church yard; and he left behind him a great number of papers relative to both theſe points.'——

In the ſummer months he reſided conſtantly at his epiſcopal houſe at *Cuddeſden*, near Oxford. Our authors give an ample account of the manner in which he uſually paſſed his time there; his agreeable intercourſe with the members of that learned Univerſity; his prudent conduct in the memorable conteſt for repreſentatives of the county, in 1754; and his ſeveral excellent charges to his clergy.

Though his conduct, in all reſpects, was ſuch as could not fail of attracting the notice and eſteem of all who wiſhed well to the cauſe of learning and religion, in whoſe thoughts he had long been marked out for the higheſt honours of his profeſſion; yet, as our authors obſerve, he continued in the ſee of Oxford upwards of 20 years: going on, that whole time, in the ſame even courſe of duty, and enjoying with the higheſt reliſh, thoſe leiſure hours which his retirement at Cuddeſden ſometimes afforded him, for the proſecution of his favourite ſtudies.

'At length, however, his diſtinguiſhed merit prevailed over all the political obſtacles to his advancement; and placed him, without any efforts or application of his own, in that important ſtation which he had ſhewn himſelf ſo well qualified to adorn.' On the death of Archbiſhop Hutton he was promoted to the ſee of Canterbury; and was confirmed at Bow church, April 21, 1758;——on which occaſion our authors obſerve, that in accepting this high and burdenſome ſtation, Dr. Secker acted on that principle which influenced him through life; that he ſacrificed his own eaſe and comfort to conſiderations of public

utility; that the mere ſecular advantages of grandeur were objects below his ambition; and were, as he knew and felt, but poor compenſations for the anxiety and difficulties attending them.——' He had never once, through his whole life, aſked preferment for himſelf, nor ſhewn any unbecoming eagerneſs for it; and the uſe he made of his newly acquired dignity very clearly ſhewed, that rank, and wealth, and power, had in no other light any charms for him, than as they enlarged the ſphere of his active and induſtrious benevolence.'

From the time that he was made dean of St. Paul's, we find, that his late majeſty uſed to ſpeak to him at his levee occaſionally, but with no particular marks of diſtinction; but after he became archbiſhop, the king treated him with much kindneſs, and, on one occaſion, was pleaſed to aſſure him, very particularly, that he was perfectly ſatisfied with the whole of his conduct in that ſtation. 'And, ſurely,' it is here added, 'his majeſty, as well as his people, had good reaſon to be ſo; for never did any one ſupport the rank, or diſcharge the various duties, of a metropolitan, with more true dignity, wiſdom, and moderation, than Archbiſhop Secker. He conſidered himſelf as the natural guardian, not only of that church over which he preſided, but of learning, virtue, and religion at large; and from the eminence on which he was placed, looked round with a watchful eye on every thing that concerned them, embracing readily all fit opportunities to promote their intereſts, and oppoſing, as far as he was able, all attempts to injure them.'

He ſought out, and encouraged, men of real genius or extenſive knowledge—he expended 300*l.* in arranging and improving the manuſcript library at Lambeth; and obſerving with concern, that the library of printed books in that palace, had received no additions ſince the time of Archbiſhop Tenniſon, he made it his buſineſs to collect books in all languages from moſt parts of Europe at a very great expence, with a view of ſupplying that chaſm; which he accordingly did, by leaving them to the library at his death: and thereby rendered that collection one of the nobleſt and moſt uſeful in the kingdom.

All deſigns and inſtitutions which tended to advance good morals and true religion, he patronized with zeal and generoſity: he contributed largely to the maintainance of ſchools for the poor; to rebuilding or repairing parſonage houſes, and places of worſhip; and gave no leſs than 600*l.* towards erecting a chapel in the pariſh of Lambeth. To the ſociety for promoting chriſtian knowledge he was a liberal benefactor; and to that for propagating the goſpel in foreign parts, of which he was the preſident, he paid much attention; was conſtant at all the meetings of its members, even ſometimes when his health would

would but ill permit, and ſuperintended their deliberations with conſummate prudence and temper. 'He was ſincerely deſirous, ſay our authors, to improve to the utmoſt that excellent inſtitution, and to diffuſe the knowledge and belief of Chriſtianity as wide as the revenues of the ſociety and the extreme difficulty of eſtabliſhing ſchools and miſſions among the Indians, and of making any effectual and durable impreſſions of religion on their uncivilized minds, would admit.' But Dr. Mayhew, of Boſton in New England, having, in an angry * pamphlet, accuſed the ſociety of not ſufficiently anſwering theſe good purpoſes, and of departing widely from the ſpirit of their charter; with many injurious reflections interſperſed on the church of England, and the deſign of appointing biſhops in America; his Grace, on all theſe accounts, thought himſelf called upon to confute his invectives: which he did in a ſhort anonymous piece entitled, *An Anſwer to* Dr. Mayhew's *Obſervations on the Charter and Conduct of the Society for propagating the Goſpel.* [See Rev. Vol. xxx. p. 284.] Our authors give an account of the progreſs of this controverſy, of the advantage the prelate had over the Preſbyterian, and of the ſhare Mr. Apthorpe †, another of Dr. Mayhew's antagoniſts, had in the diſpute: they have alſo obſerved, in vindication of the ſcheme for introducing biſhops into America, that 'poſterity will ſtand amazed when they are told that, on this account, the archbiſhop's memory has been purſued in pamphlets and news-papers, with ſuch unrelenting rancour, ſuch wantonneſs of abuſe, as he would *ſcarce* ‡ have *deſerved*, had he attempted to eradicate CHRISTIANITY out of America, and to introduce MAHOMETANISM in its room: whereas, the plain truth is, that all he wiſhed for, was nothing more than what the very beſt friends to religious freedom ever have wiſhed for, a compleat toleration for the Church of England in that country. What an idea muſt it give of his Grace's character to have ſuch a circumſtance ſingled out by his bittereſt revilers as the moſt exceptionable part of it!

'But though the archbiſhop was a ſincere and avowed friend to that meaſure, yet it was by no means the only or the principal object of his concern in regard to the colonies. The advancement of true piety and learning, the converſion of the Indians and Negroes, as far as it was practicable, the eſtabliſhment of proper ſchools, the diſtribution of uſeful books, the good conduct of the miſſionaries, the preſervation of peace and harmony among the different religious communities in thoſe

* See Review, Vol. xxx. page 45.

† See Review, Vol. xxxii. page 472.

‡ We have printed ſome words in this ſentence *emphatically*, the plainer to point out the *ſtrength* of this remark, which ſhews the *extenſive* candor of the gentlemen *who* make it.

parts of the Britiſh Empire; theſe things had a very large ſhare in his thoughts, and in the correſpondence which he conſtantly kept up with a few of the ableſt and worthieſt men in the American provinces. The letters which he wrote to them, on theſe and ſuch like ſubjects, are highly expreſſive of his paſtoral character; and repreſent in a very pleaſing light his truly benevolent diſpoſition, his condeſcenſion to perſons of the loweſt ſtation, his indefatigable application to every affair that came before him, his zeal to promote the intereſts of religion in general, and the church of England in particular; not by warm and violent counſels, but by methods of tenderneſs and brotherly kindneſs toward thoſe who embraced a different intereſt. Of theſe things the *Americans* will ever retain a grateful remembrance; and have, in their letters to this country, expreſſed their ſenſe of his kind intention to them in the ſtrongeſt and moſt affectionate terms.'

It has often been ſaid that Archbiſhop Secker had the principal ſhare in procuring the late Mr. Annet's proſecution, for writing his *Free Enquirer*; and the fact has alſo been denied by ſome friends of his Grace's: whether the following paragraph alludes to that tranſaction in particular, or to the archbiſhop's general conduct in affairs of that kind, is beſt known to our authors themſelves. We ſhall give the paſſage, as it ſtands in their work, *viz.*

'Whenever any publications came to his knowledge that were manifeſtly calculated to corrupt good morals, or ſubvert the foundations of Chriſtianity, he did his utmoſt to ſtop the circulation of them: yet the wretched authors themſelves he was ſo far from wiſhing to treat with any undue rigour, that he has more than once extended his bounty to them in diſtreſs. And when their writings could not properly be ſuppreſſed (as was too often the caſe) by lawful authority, he engaged men of abilities to anſwer * them, and rewarded them for their trouble. His attention was every where. Even the falſehoods and miſrepreſentation of writers in the news-papers, on religious or eccleſiaſtical ſubjects, he generally took care to have contradicted; and when they ſeemed likely to injure, in any material degree, the cauſe of virtue and religion, or the reputation of eminent and worthy men, he would ſometimes take the trouble of anſwering them himſelf. One inſtance of this kind, which does him honour, and deſerves mention, was his defence of Biſhop *Butler*, who, in a pamphlet publiſhed in 1767, was accuſed of having died a *Papiſt*. This ſtrange ſlander, founded on the

* Dr. Porteus, one of the Editors of the preſent publication, anſwered, from the pulpit, the noted *Hiſtory of the Man after God's own Heart*; but whether that was before or ſince he was made chaplain to the Archbiſhop, we do not recollect.

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weakeſt pretences, and moſt trivial circumſtances that can be imagined, no one was better qualified to confute than the archbiſhop; as well from his long and intimate knowledge of Biſhop Butler, as from the information given him at the time, by thoſe who attended his lordſhip in his laſt illneſs, and were with him when he died. Accordingly, by an article in a newspaper ſigned *Miſopſeudes*, his Grace challenged the author of that pamphlet to produce his authority for what he had advanced; and in a ſecond article defended the biſhop againſt him; and in a third, all with the ſame ſignature, confuted another writer, who, under the name of *a real Proteſtant*, ſtill maintained that ridiculous calumny. His antagoniſts were effectually ſubdued, and ſuperiority to them was publicly acknowledged by a ſenſible and candid man who ſigned himſelf, and who really was, *a Diſſenting Miniſter*.'—Surely, as it is well obſerved by our worthy biographers, 'it is a very unwiſe piece of policy, in thoſe who profeſs themſelves enemies to popery, to take ſo much pains to bring the reſpectable names within its pale; and to give it the merit of having gained over thoſe who were the brighteſt ornaments and firmeſt ſupports of the Proteſtant cauſe!'—

'The conduct which he obſerved towards the ſeveral diviſions and denominations of Chriſtians in this kingdom, was ſuch as ſhewed his way of thinking to be truly liberal and catholic. The dangerous ſpirit of popery, indeed, he thought, ſhould always be kept under proper legal reſtraints, on account of its natural oppoſition not only to the religious but the civil rights of mankind. He therefore obſerved its movements with care, and exhorted his clergy to do the ſame, eſpecially thoſe who were ſituated in the midſt of Roman Catholic families; againſt whoſe influence they were charged to be upon their guard, and were furniſhed with proper books, or inſtructions for that purpoſe. He took all fit opportunities of combating the errors of the church of Rome in his own writings *; and the beſt anſwers that were publiſhed to ſome of the late bold apologies for popery, were written at his inſtance, and under his direction.—

'With the *Diſſenters* his Grace was ſincerely deſirous of cultivating a good underſtanding.—He conſidered them in general, as a conſcientious and valuable claſs of men.—With ſome of the moſt eminent of them, Watts, Doddridge, Leland, Chandler, Lardner, he maintained an intercourſe of friendſhip or civility. By the moſt candid and conſiderate part of them he

* See particularly his ſermons on the rebellion in 1745; on the Proteſtant working ſchools in *Ireland*; on the 5th of November; and a great number of occaſional paſſages to the ſame purpoſe, in various parts of his lectures, ſermons, and other works.

was highly reverenced and eſteemed; and to ſuch among them as needed help, he ſhewed no leſs kindneſs and liberality than to thoſe of his own communion.

'Nor was his concern for the proteſtant cauſe confined to his own country. He was well known as the great patron and protector of it in various parts of Europe; from whence he had frequent applications for aſſiſtance, which never failed of being favourably received. To ſeveral foreign Proteſtants he allowed penſions, to others he gave occaſional relief, and to ſome of their univerſities was an annual benefactor.'——

'In public affairs his Grace acted the part of an honeſt citizen, and a worthy member of the Britiſh legiſlature. From his firſt entrance into the Houſe of Peers, his parliamentary conduct was uniformly upright and noble. He kept equally clear from the extremes of factious petulance and ſervile dependence; never wantonly thwarting adminiſtration, from motives of party zeal, or private pique, or perſonal attachment, or a paſſion for popularity; nor yet going every length with every miniſter, from views of intereſt or ambition. He admired and lov'd the conſtitution of his country, and wiſhed to preſerve it unalter'd and unimpair'd. So long as a due regard to this was maintained, he thought it his duty to ſupport the meaſures of government, but whenever they were evidently inconſiſtent with the public welfare, he oppoſed them with freedom and firmneſs. Yet his oppoſition was always tempered with the utmoſt fidelity, reſpect, and decency, to the excellent prince upon the throne; and the moſt candid allowances for the unavoidable errors and infirmities even of the very beſt miniſters, and the peculiarly difficult ſituation of thoſe who govern a free and high ſpirited people. He ſeldom ſpoke in parliament, except where the intereſts of religion and virtue ſeemed to require it; but whenever he did, he ſpoke with propriety and ſtrength, and was heard with attention and deference. Though he never attach'd himſelf blindly to any ſet of men, yet his chief political connexions were with the late D. of Newcaſtle, and L. Ch. Hardwicke. To theſe he principally owed his advancement, and he had the good fortune to live long enough to ſhew his gratitude to them or their deſcendents.'—

'During more than ten years that Dr. Secker enjoyed the ſee of Canterbury, he reſided conſtantly at his archiepiſcopal houſe at Lambeth.—A few months before his death, the dreadful pains he felt had compelled him to think of trying the Bath waters; but that deſign was ſtopped by the fatal accident which put an end to his life.

'His Grace had been for many years ſubject to the gout, *which, in the latter* part of his life, returned with more *frequency and violence*, and did not go off in a regular manner, but

but left the parts affected for a long time very weak, and was ſucceeded by pains in different parts of the body. About a year and a half before he died, after a fit of the gout, he was attack'd with a pain in the arm, near the ſhoulder, which having continued about 12 months, a ſimilar pain ſeized the upper and outer part of the oppoſite thigh, and the arm ſoon became eaſier. This was much more grievous than the former, as it quickly diſabled him from walking, and kept him in almoſt continual torment, except when he was in a reclining poſition. During this time he had two or three fits of the gout; but neither the gout nor the medicines alleviated theſe pains, which, with the want of exerciſe, brought him into a general bad habit of body.

'On Saturday July 30, 1768, he was ſeized, as he ſat at dinner, with a ſickneſs at his ſtomach. He recovered before night, but the next evening, while his phyſicians were attending, and his ſervants raiſing him on his couch, he ſuddenly cried out that his thigh-bone was broken. The ſhock was ſo violent, that the ſervants perceived the couch to ſhake under him, and the pain ſo acute and unexpected, that it overcame the firmneſs he ſo remarkably poſſeſſed. He lay for ſome time in great agonies; but when the ſurgeons arrived and diſcovered with certainty that the bone was broken, he was perfectly reſigned, and never afterwards aſked a queſtion about the event. A fever ſoon enſued; on Tueſday he became lethargic, and continued ſo till about five o'clock on Wedneſday afternoon, when he expired with great calmneſs, in the 75th year of his age.

'On examination, the thigh-bone was found to be carious about 4 inches in length, and at nearly the ſame diſtance from its head. The diſeaſe took its riſe from the internal part of the bone, and had ſo entirely deſtroyed its ſubſtance, that nothing remained at the part where it was broken but a portion of its outward integument; and even this had many perforations, one of which was large enough to admit two fingers, and was filled with a fungous ſubſtance ariſing from within the bone. There was no appearance of matter about the caries, and the ſurrounding parts were in a ſound ſtate. It was apparent that the torture which he underwent during the gradual corroſion of this bone, muſt have been inexpreſſibly great. Out of tenderneſs to his family he ſeldom made any complaints to them, but to his phyſicians he frequently declared his pains were ſo excruciating, that unleſs ſome relief could be procured, he thought it would be impoſſible for human nature to ſupport them long. Yet he bore them for upwards of ſix months with aſtoniſhing patience and fortitude; ſat up generally the greater part of the day, admitted his particular friends to ſee him, mixed with his family

at the uſual hours, ſometimes with his uſual chearfulneſs; and, except ſome very ſlight defects of memory, retained all his faculties and ſenſes in their full vigour, till within a few days of his death. He was buried, purſuant to his own directions, in a covered paſſage, leading from a private door of the palace to the north door of Lambeth church; and he forbad any monument or epitaph to be placed over him!

'By his will he appointed the reverend Dr. Daniel Burton, canon of Chriſt church, and Mrs. Catherine Talbot *, already mentioned in the courſe of theſe memoirs, his executors; and left 13,000 l. to the Drs. Porteus and Stinton, his chaplains, in truſt; to pay the intereſt thereof to Mrs. Talbot and her daughter, during their joint lives, or the life of the ſurvivor; and after the deceaſe of both thoſe ladies; then 11,000 of the ſaid 13,000 l. are to be transferred to charitable purpoſes: among which are 1,000 to the ſociety for the propagation of the goſpel, and 1,000 to the ſame ſociety, for a biſhop or biſhops in the king's dominions in America.'

The remainder of this valuable piece of biography is employed in delineating, at full length, the picture, both perſonal and mental, of this eminent metropolitan; in which an idea of the original is given, the moſt advantageous that can well be conceived of mortal man; we doubt not, however, that Dr. Secker really deſerved all the honours that are here paid to his memory. To ſome, no doubt, as our authors themſelves obſerve, in their concluſion, the portrait here drawn of him will appear a very flattering one; but it will, ſay they, be much eaſier to call than prove it ſuch. 'Nothing, they aver, has been advanced but what is founded on the moſt authentic evidence, nor has any circumſtance been deſignedly ſtrained beyond the truth. And if his Grace did really live and act in ſuch manner that the moſt faithful delineation of his conduct muſt neceſſarily have the air of a panegyric, the fault is not in the copy, but in the original.'

Our authors finally conclude with the following reflection on the attacks that have been made on this great man's character, notwithſtanding its uncommon deſert:

'After this plain repreſentation of facts, it cannot be thought neceſſary to enter into a particular examination of the various falſehoods which his Grace's enemies have ſo induſtriouſly circulated, in order to fix, if poſſible, ſome ſtain upon his repu-

* This lady, we are informed, was author of the little tract on the religious improvement *of the ſeven days of the* week, mentioned in our laſt Month's Catalogue. This excellent perſon did not long ſurvive the Archbiſhop. She died on the 9th of January laſt, in the 49th year of her age.

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tation. It would be very unreaſonable to expect that he, of all others, ſo high in rank, and ſo active in the diſcharge of his duty, ſhould, amidſt the preſent rage of defamation, eſcape without his full ſhare of cenſure; and it would be very weak to apprehend the leaſt ill conſequences from it. There is ſo little doubt from what quarter thoſe invectives come, and to what cauſes they are owing, that they do not appear to have made the ſlighteſt impreſſion on any unprejudiced mind, and for want of ground to ſupport them, are ſinking hourly into oblivion. If a life ſpent like Archbiſhop Secker's, and a ſpirit ſuch as breathes through every page of his writings, are not a ſufficient confutation of all ſuch idle calumnies, it is in vain to think that any thing elſe can be ſo. All that his friends have to do, is to wait a little while, with patience and temper. Time never fails to do ample juſtice to ſuch characters as his; which, if left to themſelves, will always riſe by their own force, above the utmoſt efforts made to depreſs them, and acquire freſh luſtre, every day, in the eyes of all conſiderate and diſpaſſionate men!

We ſhall give an account of the *Sermons* in our next.

ART. IX. *The Ten Annual Accounts of the Collation of Hebrew MSS. of the Old Teſtament; begun in* 1760, *and compleated in* 1769: By Benjamin Kennicott, D. D. F. R. S. Member of the Royal Society of Sciences at Goettingen; the Theodore Palatine Academy, at Manheim; the Royal Academy of inſcriptions, &c. at Paris; Keeper of the Radcliff Library, and Fellow of Exeter College, in Oxford. 8vo. 2 s. 6 d. Rivington, &c. 1770.

WE have here an account of a work which does great honour to the erudition and induſtry of thoſe who have been immediately employed in its execution, and alſo to thoſe who, with ſo much liberality and public ſpirit, have contributed to its ſupport. Dr. Kennicott has wiſely thought himſelf obliged annually to lay before the ſubſcribers a ſhort hiſtory of the progreſs made in this undertaking, and alſo of the ſtate of the ſubſcription, and this has been always attended (according to the method propoſed by *the delegates of the preſs* in the univerſity of Oxford) with a certificate in favour of the collation, and of the diligence and care with which it was conducted, ſigned by Dr. Hunt, the royal profeſſor of Hebrew. Dr. Kennicott having now accompliſhed his great enterpriſe, prefixes to an account of the laſt year, thoſe of the nine preceding years; and here preſents them all together to the public.

In his introduction we are informed, that, for ſome years after he had learned the Hebrew language, he continued ſtrongly prejudiced in favour of the *integrity* of our *Hebrew text*: taking it for granted, he ſays, that if the printed copies of the Hebrew

bible

bible at all differed from the originals of Moſes and the prophets, the variations were very few and quite inconſiderable. 'But, he adds, in defiance of theſe prejudices, I became convinced, in the year 1748, that our Hebrew text had ſuffered from tranſcribers, at leaſt as much as the copies of other ancient writings; and that there are now ſuch corruptions in this ſacred volume, as affect the ſenſe greatly in many inſtances. The particular chapter which extorted from me this conviction, and which was benevolently recommended to my peruſal (for this very purpoſe) by the reverend Dr. Lowth, now Lord Biſhop of Oxford, is the 23d chapter of the ſecond book of *Samuel*.'

In conſequence of this conviction a diſſertation on this chapter was publiſhed in 1753: it was accompanied with an account of ſeventy Hebrew MSS. which Dr. Kennicott had then diſcovered, ſpecifying alſo ſeveral inſtances of their various readings, which he found to be numerous and important.

In the beginning of 1760, our author publiſhed *a ſecond diſſertation on the printed Hebrew text*, having then ſeen 110 MSS. of the whole, or parts, of the Hebrew bible. The additional diſcoveries hereby made, engaged ſeveral eminent perſons, and particularly the late Archbiſhop of Canterbury, ſtrenuouſly to perſuade him to apply to this buſineſs of collating the MSS. Dr. Kennicott conſented and immediately entered upon the employment; to aſſiſt and encourage which, a ſubſcription was then opened, and has been ever ſince annually continued, in a noble and munificent manner, anſwerable to an undertaking ſo truly valuable and worthy of ſupport. But leſt any perſons ſhould infer more from it than was really intended, and that the author may not be ſuppoſed to have promiſed what was out of his power to perform, (*i. e.* to collate all the MSS. of the Hebrew bible in Europe) he thinks it neceſſary to ſtate, that the plan was 'preciſely this——*to collate all the MSS. of the Hebrew bible in Great Britain and Ireland* (all ſuch as ſhould be diſcovered, and the uſe of which could be obtained if deſired;) *and, whilſt this work was carrying on* (which it was ſuppoſed might require at leaſt *ten years*) that *collations of as many of the beſt foreign MSS. ſhould be procured, as time and expence would allow.*' Such was the propoſal; as to the manner in which it has been conducted; how far properly, or the contrary—'this, we are told, has been already (as far as nine years) ſubmitted to *the ſubſcribers:* and the whole is here preſented to *them*, and ſubmitted alſo to all others, who ſhall peruſe the *ten annual accounts*, which follow in their order.'

From theſe accounts it appears, that this great work, has not only been properly and honourably countenanced by his Majeſty, and by numbers among the great and the learned at home, but has alſo met with very conſiderable favour and encouragement abroad,

abroad, many collations of Hebrew MSS. having been communicated with great freedom and attention from moſt of the foreign countries in Europe, and that in ſeveral inſtances with peculiar marks of reſpect, both to the deſign itſelf and to thoſe engaged in its proſecution.

Africa has alſo furniſhed her quota, and Aſia has, or it is expected will, contribute ſome aſſiſtance, and even America ſeems likely to afford its aid, for the Doctor this year acquaints us with an information lately ſent him by the reverend Dr. Cooper, preſident of King's College, New York, in America, which is, that a worthy and benevolent old gentleman, of the Jewiſh perſuaſion, living in that city, is in poſſeſſion of a MS. of very great antiquity, containing the whole Hebrew bible, which he would probably ſend to England, if it was properly requeſted, and which, we are told, has accordingly been done.

As many, perhaps moſt of our readers, have one way or another ſeen ſome or all of the nine annual accounts which have been regularly publiſhed at their proper times, it will not be requiſite for us to add further particulars about them, but only to take notice of the tenth with which the author cloſes his deſign; that is, ſo far cloſes it as to have accompliſhed, and rather exceeded, what he at firſt engaged for to the public; for it appears that there are ſome farther collations expected from abroad, and alſo ſome additions and improvements which he intends to purſue himſelf, and with the aſſiſtance of others, in order to render the work as complete and perfect as poſſible. When we ſay that the author has rather exceeded his firſt engagements to the public, we refer to what he himſelf tells us, that this work has been 'greatly extended beyond the firſt idea of it,—not only by the addition of ſeveral other MSS.—but alſo by the addition of *ſix* printed editions of the *whole* Old Teſtament; and of *ſix* printed editions of very large *parts* of it; for in theſe *twelve* editions are contained near *one hundred and ſixty thouſand* verſes.' In regard to theſe old *printed editions*, it had been before obſerved, that they differ greatly from the later ones, and agree moſt with the oldeſt and beſt MSS. 'The very numerous and intereſting variations, it is added, in ſo many *printed editions*, eſpecially the oldeſt, as it was a kind of evidence totally unexpected, ſo was it the more welcome, for appearing when a collation of the MSS. was far advanced. The work had before, while reſting on the many differences in the MSS. been recommended only on the point of *expediency*; but when ſupported alſo by the many differences in the *printed* copies, was, as it demanded to be, urged and preſſed more ſtrongly, as a matter of *neceſſity*.'

Dr. Kennicott endeavours to invalidate and confute ſeveral objections which have been raiſed againſt his deſign, after which

he

he lays before his ſubſcribers ſome particulars by which the concluding year has been diſtinguiſhed. The firſt article he ſpecifies, as an article of ſingular honour, is, that *the ſubſcription*, ſo far from ſinking towards the cloſe of this long work, was in the year 1768 larger than at any time before, and in the concluding year it has riſen above the year preceding: and this augmentation, we are informed, is principally owing to the munificence of *the Prince of Orange*.

After ſome other particulars of this kind, a brief account is given of what has been, or will very ſhortly be, performed in this undertaking; that the reader may judge how far he has fulfilled the propoſal which was firſt made, and which has been given above. 'The number of Hebrew MSS. preſerved in our own kingdom, which have been collated on this occaſion, amounts to 140. The number of *foreign* collations, received already, or likely to be received ſoon, amounts to 113. And the collations of the *whole*, or *parts*, of the *printed* Hebrew bible, are 12. Conſequently the total of collations for the benefit of this work, is 265; probably more by above 100, than have as yet been made of any other ancient book, even of the *New Teſtament*—though the *Old* Teſtament is nearly three times larger than the *New*; the verſes in the former being 23185, and in the latter being only 7959. And it will not perhaps be forgotten, that notwithſtanding this great difference in the ſize of theſe volumes of the *Old* and *New* Teſtament, and the ſtill greater difference in collating the *Greek* MSS. by *whole words*, and the Hebrew MSS. by *ſingle* letters; yet did the New Teſtament employ the very learned and very laborious Dr. *Mill* (here at Oxford likewiſe) not *ten* years only, but thirty.' 'But, continues Dr. Kennicott, though the collation, thus undertaken, be now finiſhed; there muſt be an interval of *ſome years*, before this work can be prepared for the preſs, and of ſome more years before it can be publiſhed.

All that I can ſay at preſent, with regard to the time which this preparation will require, is, that I am certain only of theſe two things.—Firſt; that (when the difficulty of fixing upon *the moſt proper method* ſhall have been got over) the ſelecting, connecting, adapting, tranſcribing, and re-tranſcribing ſuch an infinity of materials, will (if poſſible) exceed in fatigue the paſt collation.—Secondly; that, if I ſhould fix a period (which indeed is not in my power) even *that* would ſubject me to as rigid a ſlavery, as I have already experienced from fixing a former term: and this at an advanced time of life, and under a broken ſtate of health; both which require much more exerciſe, and leſs intenſive application, then I have for the laſt twenty years allowed myſelf. But, as my *patrons* may in ſome meaſure judge, from the preceding ſtate of things, what expence ſtill my work abroad, in the way of collation; and what

expence

expence may be neceſſary for the purchaſe of ſome MSS. from Aſia, where they cannot be collated: ſince they ſee alſo the voluntary but expenſive engagement I have entered into for the further examination of the European MSS. and ſince they will certainly conclude, that this work cannot be prepared by me for the preſs, without ſeveral aſſiſtants; it muſt be, and is here, humbly ſubmitted to the greater and more illuſtrious among my *patrons*, upon what plan of ſupport and encouragement I am now to proceed.'

To this he adds an account of the whole amount of the ſubſcription, which is upwards of nine thouſand pounds, and endeavours to defend himſelf againſt the *ſuppoſed* whiſpers of detraction, which would inſinuate how comfortable a thing a truſt of this kind muſt be in the hands of any man, who had in great meaſure the ſecret diſpoſal of it. From the account here given, it appears, to uſe his own words, that 'inſtead of near 5000 l.—which in the opinion of ſome of my chief patrons, ought to have been reſerved to myſelf—and which if I had meant to be my own pay-maſter, and not conſulted the honour of my work, I might have ſecured—I find myſelf poſſeſſed of about 500 l. in virtue of this ſubſcription: after *ten years* ſpent in recommending ſuch a work to others, and another ten years ſpent by myſelf in the execution of it.' Of this 500 l. as far as we can learn, the greateſt part, if not the whole, is likely to be conſumed in completing ſome farther articles for the collation, about which proper perſons are now employed.

As this is a work of great learning, labour, and importance, we have been more particular in our account. Many may have no other method of being acquainted with it; and the more it is known and underſtood, the more likely is it to be ſupported and encouraged.

MONTHLY CATALOGUE,

For JULY, 1770.

MEDICAL.

Art. 10. *Letters to the Ladies, on the Preſervation of Health and Beauty.* By a Phyſician. Small 8vo. 2 s. 6 d. Robinſon and Roberts. 1770.

THE firſt letter containing a kind of romantic account of our Author's particular qualifications for the taſk he has undertaken, we ſhall lay it before our Readers.

'So great is the influence of the female ſex over the hearts of mankind, and of ſuch importance the perfection of the fair, both natural and moral, to the happineſs of ſociety, that every endeavour to promote their accompliſhments ought to be regarded as a work of public utility. In what relates to the more eſſential part of your conduct, Ladies, you have already been ingeniouſly and pathetically addreſſed,

dreſſed, in a courſe of ſermons the moſt animated that ever were wrote; and of which the elegance and purity muſt attract the approbation of all readers of ſentiment and taſte. But the great inſtauration of your attainments is yet but half finiſhed. The corporeal may be improved, as well as the mental part: and, I preſume, you are ſo ſenſible of the charms of exterior embelliſhment, that I need not uſe any argument to induce you to the practice of whatever has a tendency thereto. I propoſe, therefore, to proſecute this ſubject in a ſeries of letters, wherein I ſhall inform you not only of the moſt approved expedients for the preſervation and improvement of beauty, together with the inconveniences reſulting from the improper methods uſed for that end; but ſhall alſo inſtruct you in the cure of ſeveral complaints to which a life of pleaſure and faſhionable gaiety render you particularly ſubject. Upon this plan, my epiſtles may be conſidered as a very proper ſupplement to the ingenious productions above-mentioned: and if the author, who has gone before me, has furniſhed you with ſuch noble precepts as may make you all-glorious within, I ſhall, in my capacity, teach you by what methods to become all-glorious without. How far I am qualified for this arduous undertaking, will beſt appear from the teſtimony of thoſe who ſhall follow the rules I inculcate; and by ſuch a determination I willingly ſubmit to be tried. In the mean time, it may not be improper to inform you of the extraordinary opportunities I have enjoyed of acquiring a proficiency in the coſmetic art.

'When I had juſt completed my academical education, an opportunity offered of travelling with a young gentleman of great fortune, in quality both of phyſician and companion. Mr. ———, being of an amorous and roving diſpoſition, and under the care of the moſt indulgent guardians, it was determined that, beſides making the grand tour, we ſhould travel into Turkey; and, if we found it practicable, continue our route even as far as Circaſſia, to have the pleaſure of beholding a race of women ſo much celebrated over the world for their extraordinary beauty. The idea of ſo delightful a propoſal flattered my youthful imagination no leſs than that of my friend, and with a genteel retinue we ſet off on the pleaſant expedition, the happieſt of mankind. Five complete years did we roam over the various regions of the Ottoman empire. When it was known to what profeſſion I belonged, which, foreſeeing the proſpect it opened of gratifying my natural curioſity, I induſtriouſly propagated, I was continually requeſted by the muſſulmen to give advice for ſome of the ladies in their haraams, where, under the pretext of my companion being alſo a Son of Eſculapius, I often procured him to be admitted into conſultation. The familiarity which was allowed us by the women on theſe occaſions, ſoon improved into ſo cloſe a friendſhip, that they have often conſulted an indiſpoſition, in order that the two foreign phyſicians might be called to their aſſiſtance.

'We had not been long at Conſtantinople when our reputation for curing female complaints became ſo great, that by order of the grand ſignior, we were admitted to the ſeraglio, where never man before had been admitted, except the ſultan himſelf. Our ſucceſs on this important occaſion was fully anſwerable to the great opinion entertained of our abilities; and we had the honour of curing, at our

firſt

firſt viſit, four ladies of the ſeraglio, of a calenture, which I never obſerved to prevail but where the women are ſhut up by themſelves. It was a ſpecies of the diſorder which is termed by phyſicians the *furor uterinus*. For ſome months, during which we remained in that great metropolis, we had in the ſeraglio about three hundred and forty patients, all miſtreſſes to the ſultan, and ladies of the moſt exquiſite beauty. In ſhort, we were ſo much haraſſed, that we reſolved to leave the capital a little ſooner than we intended, and proſecute our journey to Circaſſia. Before our departure, we were admitted to an audience of the grand ſignior, who thanked us in the politeſt manner for the ſignal ſervices we had performed in the ſeraglio, and preſented each of us with his picture ſet with diamonds, together with ſeveral other jewels of immenſe value. As a farther teſtimony of his favour, he ordered that an eſcort of twelve janiſſaries ſhould conſtantly attend us during our ſtay in the Turkiſh dominions. We returned his ſublime highneſs our moſt reſpectful acknowledgments, and took leave for a time of the Ottoman court. In two months we arrived in Circaſſia, where our fame had already reached, by a caravan which had come ſome weeks before to ſelect fifty of the moſt beautiful virgins for the uſe of the grand ſignior. Having alſo ſeveral letters of recommendation from the ladies of the ſeraglio, moſt of whom were of that country, we were every where treated with the greateſt cordiality and reſpect. To do juſtice to the exquiſite beauty of the Circaſſian women the deſcription would appear hyperbolical; and I can only ſay, that it ſurpaſſes the moſt luxuriant imagination. We remained in this terreſtrial paradiſe for the ſpace of a twelvemonth, when we again returned by the way of Conſtantinople. The beautiful objects with which we had now been ſo converſant, had afforded me an opportunity of obſerving the various methods which they uſed for preſerving thoſe perfections which nature had ſo liberally beſtowed upon them; and there is certainly no part of the world where the coſmetic art is either ſo well known, or ſo carefully practiſed, as in Turkey and Circaſſia. For which reaſon, during the whole time of our reſidence in theſe countries, I was particularly inquiſitive into all the ſecrets of the toilet, which has often ſubjected me to a great deal of pleaſant raillery. "You, who are a phyſician, would the ladies ſay, ſmiling, have you confined your ſtudies entirely to the art of preſerving health, and wholly neglected that of preſerving beauty? We find that you admire that perfection, and how then ſhould you think it not worth cultivating? Are the women of your country endowed with unfading charms; or, don't they bathe; don't they waſh, and uſe all the methods of adorning themſelves, which you ſee practiſed amongſt us? But we ſhall teach you the coſmetic art, not only by example but precept. We ſhall furniſh you with the moſt valuable receipts from the Perſian manuſcript, that when you return to your own country, the ladies of your haram may continue to inſpire you with that paſſion which nature has formed you to gratify." Immediately on my return to Britain, I reſolved on the publication of all that I had collected of that nature in the courſe of my travels, which I now inſcribe to the Britiſh ladies. I pretend not, however, to be the firſt who has wrote

upon

upon this ſubject. It was attempted upwards of two thouſand years ago. Heraclides of Tarentum dedicated a treatiſe on coſmetics to Antiochus, with whom he had fallen in love. Moſhion and Mercurialis wrote on the blemiſhes of the complexion. Artemiſia, queen of Caria, who, for her tenderneſs towards her huſband Mauſolus, will ever remain the admiration of future ages, alſo cultivated this ſubject. Aſpaſia, the beautiful Perſian lady, who captivated the hearts of two kings, has left to the fair ſex a collection of precepts for the preſervation of health and beauty, of which we find ſeveral fragments in the works of Ætius. We have likewiſe a book on the ſame ſubject, entitled *Cleopatræ Græcorum Libri*, attributed to Cleopatra the celebrated queen of Egypt, from which Galen has borrowed many compoſitions. Therefore, if I have not the merit of being the firſt who has wrote upon the ſubject, I have in my favour a circumſtance that is often deciſive of an Author's merit, which is that of being the lateſt.'

How laughable, to conſider theſe letters as a proper ſupplement to the *Sermons to young Women!*

The ſubjects of theſe letters are, freckles, pimples, the lips, teeth, hair, ſhape, faſhion, cleanlineſs, feet and corns, embonpoint, leanneſs and fatneſs, diſeaſes, luxury, exerciſe, cards, theatrical entertainments, balls, concluſion.

The letter on freckles is thus concluded: 'But I ſhall inſiſt no longer on this ſubject, leſt I ſhould incur the misfortune of thoſe who have gazed too intenſely on the ſpots in the ſun.'

The letter on the dignified ſubject of corns, opens very heroically: 'Warm with enthuſiaſm in the cauſe of health and beauty, I might now indulge an adventurous flight, but I hunt not for blemiſhes where all is perfection, and what modeſty has concealed, even imagination ſhall not explore. I am now, therefore, ladies, to come to your pretty feet, and ſhould I even kiſs your toes, would not the homage be more natural to beauty than to an old eccleſiaſtic?'

What a gallant, pert, looſe, flowery Gentleman it is!

Art. 11. *Remarks upon the Mortality of the Horned Cattle, containing Directions for extirpating the Infection, or, at leaſt, for obſtructing its Progreſs.* Tranſlated from the Low Dutch of Salomon de Monchy, M. D. City Phyſician at Rotterdam, and Fellow of the Holland Society of Sciences at Harlem. 8vo. 1s. Cadell. 1770.

Theſe Remarks are extracted from the 11th volume of the Harlem Tranſactions.

The reſult of Dr. de Monchy's enquiries, is this; 'that what deſerves the name of a preſervative beyond any thing hitherto known, and from which, in a country or province, where the mortality has appeared, incomparably more advantage may be expected, than from all experiments for diſcovering a cure for the diſtemper, is, that as ſoon as the firſt approaches of the ſickneſs are diſcovered, in milch cows, by the lankneſs of their bellies, and decreaſe of their milk, and in young beaſts by their drowſineſs and a cough, immediately to ſeparate all ſuch cattle from the ſound ones, and to ſlaughter them as ſoon as poſſible.'

This is certainly a very good, but not a new piece of advice.

Art. 12. *A Treatiſe of Poiſons, vegetable, animal, and mineral, with their Cure.* By John Cooke, M. D. 1 mo. 1 s. Dilly. 1770.

If any of our Readers ſhould be pleaſed with the following paſſage, we can aſſure them that here are many others equally excellent and entertaining:

'——To conſider *Opium* here, and its various preparations, only as a poiſon, having already treated of it elſewhere among my many occaſional medical writings in *Magazines*, and other public papers, as a medicine; which detached pieces (as to their ſucceſs, and whoſe hands they fall into, I know not) put me therefore in mind of the *Cumæan* Sibyl in Virgil, who uſed to write her prophecies on leaves of trees, and then truſted them to the wings of the wind, fortuitouſly to be diſperſed about: which made Æneas requeſt her, with the following petition, and has cauſed me to commit this, and my other piece on *Children's Diſeaſes*, to pamphlets, that they may be always ready at hand for thoſe that want them:

——— *foliis tantum ne carmina manda*
Ne turbata volent rapidis ludibria ventis:
Ipſa canas oro.——'

The plain Engliſh of this motley and disjointed paſſage, we apprehend to be this; that Dr. Cooke, male ſibyl, or medical conjurer, at Leigh in Eſſex, having long indulged an itch for ſcribbling in news papers and magazines, has at length determined to publiſh nothing but perfect and complete pamphlets.

Art. 13. *A candid and impartial State of the Evidence of a very great Probability*, that there is diſcovered, by Monſ. *Le Fevre*, a regular Phyſician, reſiding and practiſing at Leige in Germany, a *Specific* for the *Gout*. Containing the Motives which induced the Author to liſten to the Pretenſions of the *Liege Medicine*; with an Account of its Operations and Effects in his own Caſe. To which is added, a Narrative of the Caſes of ſeveral other Patients, &c &c. By Edmund Marſhall, M. A. Vicar of Charing in Kent. 8vo. 1 s. 6 d. Canterbury printed, for the Author, and ſold by Griffin in London. 1770.

Sub judice lis eſt.

NOVELS.

Art. 14. *The Memoirs of Miſs Arabella Bolton*, containing a genuine Account of her Seduction, and the barbarous Treatment ſhe afterwards received from the Hon. Colonel L——ll, the preſent ſuppoſed M——r for the County of Middleſex. Vol. II. 12mo. 2 s. 6 d. Fell.

See our account of the firſt volume, Rev. March, 1770, p. 251.

Art. 15. *Theodora, a Novel.* By the Right Honourable Lady Dorothea Dubois. 12mo. 2 Vols. 6s. Printed for the Author, and ſold by Nicoll, &c.

An adverteſement prefixed to theſe Memoirs, effectually precludes all criticiſm and cenſure. 'As I am impelled,' ſays the unhappy Writer, 'by *more preſſing motives* than a vain deſire of applauſe, to ſubject theſe volumes to public inſpection, I truſt I ſhall meet with that indulgence to which my ſex, and unhappy circumſtances, may unani-

titiously entitle me.'—The ſtory is founded on the ſtrange, romantic, but true and well-known incidents of the Angleſey family, of which the Writer is an unfortunate branch; and who, being in neceſſitous circumſtances, has induſtriouſly endeavoured to mend them, in ſome ſmall degree, by telling and embelliſhing her hapleſs tale. This is not the firſt time of her ſoliciting the attention of the public; which ſhe has occaſionally done, not in proſe only, but alſo in verſe:—but poor Lady Dorothea is not a very correct writer. She has, however, laudably endeavoured to render her work (to uſe the words of her previous advertiſement) 'uſeful, as well as entertaining, by *placing* Virtue in her loveliest dreſs, and marking Vice with every feature of deformity. For, ſhe adds, notwithſtanding my diſtreſſes, and the partiality I might naturally be allowed to have for my Theodora, I would much rather conſign it to oblivion, than be the means (as ſome female Authors have been) of flushing the *Cheek of Innocence*, or contaminating the mind of youth.'—And, therefore, we heartily wiſh her ſucceſs. *N. B.* The ſtory is not yet brought to a *concluſion*.

Art. 16. *The Scotchman; or, the World as it goes: a Novel.* By the Chevalier Treyſac de Vergy, Counſellor in the Parliament of Paris, and Editor of *The Lovers*. 12mo. 2 Vols. 5 s. ſewed. Brough.

We were led, by the title of theſe volumes, to expect a ſatire on the *Scotch*; and, upon our caſually opening the firſt of them, the following paſſage confirmed us in that idea. Young M'Intoſh (about to gang to the ſouthward to ſeek his fortune) is thus inſtructed by his father: 'I have told you the powers of gold, and not ſpoke of thoſe of a noble aſſurance: as you are a Scotchman, I thought it needleſs. Fortune which gave riches to England, endowed us with a natural unbluſhing phyſiognomy, and a philoſophical inſenſibility for affronts, the impatient haughtineſs of the Engliſh cannot endure. *Honour* being their idol, and *Fortune* ours, we eaſily creep into the firſt places of their government, and by obeying implicitly, right or wrong, the miniſterial mandates, poſſeſs the advantages they were born to enjoy *.

But if ever this faſhionable ſtrain of national abuſe made any part of the Chevalier's plan, in reſpect of his preſent performance, he ſeems very early to have loſt ſight of it, by deviating all at once into his old lafcivious path, which appears to be his natural and favourite walk of authorſhip; ſo that his raſcally hero, M'Intoſh, is as much an Engliſh, Iriſh, German, or French raſcal, as a North Britiſh one.—We do not perceive that any known character is aimed at in this performance. M'Intoſh is repreſented as an agreeable, over-reaching, deceitful ſcoundrel, like fifty other agreeable deceitful ſcoundrels that we meet with in the fertile fields of modern romance.—A third volume is to finiſh the work.

* This paſſage affords room for ſome very obvious remarks, in which, however, we ſhall not foreſtall our intelligent Readers.

Art.

Art. 17. *The Hiſtory of Charles Wentworth, Eſq;* in a Series of Letters. Interſperſed with a Variety of important Reflections, calculated to improve MORALITY, and promote the ŒCONOMY of HUMAN LIFE. 12mo. 3 Vols. 7 s. 6 d. bound. Becket.

There is more of good ſenſe, and of nature, in this novel than we find in fifty of ſuch productions as are continually obtruded upon the public, under this denomination; yet there are in it ſome things to which we have ſtrong objections, particularly in the extraordinary account here given of Mr. Gordon, the Scotch Deiſt, who is ſaid to live in a ſtate of nature among the Indians in Guiana. On the whole, this is a very uncommon production. Part of the hiſtory, the Editor tells us, is founded in *truth*; and we are inclined to believe him: but he profeſſes to have mentioned this, 'only to excuſe ſome circumſtances which would have been conſidered as faults in a plan wholly fictitious.' The letters, he adds, are more replete with ſentiments than incidents, and with amiable than vicious characters. To ſome, ſays he, 'theſe circumſtances may appear imperfections; to me they appear in a different light:' and we are entirely of his opinion; for, as he farther obſerves, 'Novels that merely entertain, merit no encouragement, becauſe they divert the mind from more uſeful objects.'

☞ From ſeveral circumſtances which occur in this work, as well as from the ſimilitude of manner in the writing, there ſeems no room to doubt but that this is the work of the ingenious Mr. Bancroft, who lately favoured the public with the *Natural Hiſtory of Guiana*, of which we gave an account in the 40th volume of our Review.

POETICAL.

Art. 18. *A Collection of Hymns adapted to public Worſhip.* 12mo. 3 s. Briſtol, printed by Pine, and ſold in London by Buckland, &c.

The writers from whom moſt of theſe Hymns are collected, are Addiſon, Watts, Doddridge, Merrick, the Author of the two volumes of *Poems on Subjects chiefly devotional*, and others. There are, alſo, as many *original* compoſitions as make nearly a fourth part of the volume, which contains not leſs than 412 of theſe devotional pieces of poetry. To the whole is prefixed a recommendatory preface, ſigned JOHN ASH, CALEB EVANS, and dated at Briſtol, Sept. 27, 1763.

Art. 19. *An Elegy* on the much lamented Death of William Beckford, Eſq; late Lord-Mayor of, and Repreſentative in Parliament for, the City of London. 4to. 1 s. Kearſley.

Breathes alike the ſpirit of POETRY and of LIBERTY.

POLITICAL.

Art. 20. *The Patriots of Jeruſalem petitioning Artaxerxes for Redreſs of Grievances*; a Parody: Inſcribed to the Supporters of the Bill of Rights. By the Author of *Balaam and his Aſs*. 8vo. 1 s. Griffin.

The oppoſition made by Sanballat and his aſſociates, to the adminiſtration of Nehemiah, has furniſhed this dealer in parody, cramp language, and hard words, with another † vehicle for his wit and ſatire againſt the *Patriots of the preſent* age and nation. He is a

† *See his Balaam and his Aſs*; Review for March, page 246.

moſt *profound* writer, and his work is more ſoporific than a dull afternoon-ſermon in hot weather.

MATHEMATICS.

Art. 21. *The Mathematical Principles of Geography.* Containing I. An Account of the various Properties and Affections of the *Earth* and *Sea*; with a Deſcription of the ſeveral Parts thereof; and a Table of the Latitude and Longitude of Places. II. The Uſe of the artificial and terreſtrial *Globe*, in ſolving Problems. III. The Principles of ſpherical and ſpheroidical *Sailing*; with the Solution of the ſeveral Caſes in Numbers, by the common Tables, according to the ſpheroidical Figure of the Earth. 8vo. 7 s. bound. Nourſe. 1770.

This is the work of the very able Mr. Emerſon, and makes a part of his *Courſe of Mathematics, &c.* The former volumes of which we have mentioned as they have iſſued from the preſs. See particularly Rev. Vols. 37, 40, 41, and 42.

BOTANY.

Art. 22. *Outlines of the natural Hiſtory of Great Britain and Ireland.* Containing a ſyſtematic Arrangement, and conciſe Deſcription of all the Animals, Vegetables, and Foſſils, which have hitherto been diſcovered in theſe Kingdoms. By John Berkenhout, M. D. In three Volumes. Vol. II. comprehending the *Vegetable* Kingdom. 8vo. 5 s. Boards. Elmſley. 1770.

In our Review for May 1769, p. 428, we gave ſome account of the firſt volume of this uſeful work, which contained the *Animal* kingdom. The ingenious Author obſerves, in his preface to the preſent volume, that the 'young Botaniſt is not to conſider this book as a ſufficient ſyſtem of Engliſh botany, but rather as an index to that branch of natural hiſtory; as a pocket-companion in his botannical reſearches.'—The *third* volume, containing the foſſile kingdom, he informs us, 'will be publiſhed as ſoon as poſſible.'

COLONIES.

Art. 23. *A fair Account of the late unhappy Diſturbance at Boſton in New England*; extracted from the Depoſitions that have been made concerning it by Perſons of all Parties. With an Appendix containing ſome Affidavits, and other Evidences relating to this Affair, not mentioned in the *Narrative* of it that has been publiſhed at Boſton. 8vo. 1 s. 6 d. White.

In our Review for May, p. 415, we mentioned the '*Narrative of the horrid Maſſacre in Boſton*,' printed by *Order of the Town*. The preſent account takes the other ſide of the queſtion, and is intended to ſhew, that the *appellation* of *horrid maſſacre* is 'a very groſs abuſe of language, and highly injurious to the unhappy officer and ſoldiers who were concerned in this affair.' To ſpeak of the reſiſtance made by *twelve* ſoldiers againſt more than *an hundred* people (armed with bludgeons and ſticks) in defence of a poſt which it was their duty to defend,—in the ſame terms in which we ſhould mention ſuch premeditated acts of ſuch general deſtruction as the ſlaughter of the Proteſtants of France in 1572, and of the Proteſtants of Ireland in 1641, —this appears to our Author (and ſurely not without reaſon) to be a very unfair and unwarrantable procedure.—He is a zealous advo-

cate

cate for the ſoldiers (*as well as for thoſe who ſent them to Boſton*) and endeavours to prove that their firing upon their aſſailants was, if not wholly unavoidable, at leaſt highly excuſeable; that they were provoked to it by the moſt unſufferable inſults; that the *people* were entirely the aggreſſors in the quarrel, and that on *them* the blame ought to be laid for all the miſchief that happened, in conſequence of *their* ſeditious and outrageous behaviour. He ſupports his repreſentations by the affidavits of 29 perſons; moſt of whom, however, it will be obſerved, by every attentive reader, are officers in the army.

MISCELLANEOUS.

Art. 24. *Remarks on ſome Strictures lately publiſhed*, entitled, Obſervations upon the Statute Tit. XIV. *De veſtitu et Habitu Scholaſtico:* with a brief State of the Controverſy which gave occaſion to them. 8vo. Oxford. 1770.

This is a well written pamphlet on a peculiar ſubject, and a ſubject which at firſt view may appear very unimportant: for what in itſelf alone can ſeem leſs material, than the form of a ſtudent's cap, or whether it ſhould be worn with a tuft or without? But the preſervation of order, regularity and ſubordination, which in ſome ſocieties may be connected with theſe, otherwiſe trifling, obſervances, are points of very great moment. In this view the author conſiders the ſubject, and gives the following account of the occaſion of his publication. 'In Lent term laſt, the Servitors of Chriſt Church contrary to expreſs ſtatute and immemorial uſage appeared in the academical habit of Foundationers. The Foundationers of ſeveral colleges, who had hitherto conformed to their ſtatutetable habit, were juſtly offended at this ſingular innovation; and, having loſt the diſtinction which the ſtatute had given them, naturally looked out for a new one in the habit of a Batchelor. Theſe ſudden alterations attracted the notice of the magiſtrate: the Hebdomadal meeting took them into conſideration, and recommended it to the Vice Chancellor and Proctors, to put the ſtatute in execution, and reduce both orders to their proper habit. A few days after ſome members of the Hebdomadal meeting propoſed a different meaſure, which, after mature deliberation, was carried againſt the ſenſe of the ſenior part of the Board by a ſmall majority. The ſubſtance of this reſolution was communicated to the public in a printed paper.' But we are told that ſeveral members of Convocation objected to the regulations propoſed, and applied to the Proctors to repreſs the innovations which the printed paper preſcribed: the Proctors reported this to the Hebdomadal meeting, who obſerved upon it, 'that the printed paper referred to is not conſidered as having the force of a ſtatute.' A *Moneo* or *Programma* was therefore iſſued declaring the ſenſe of the ſtatute *de veſtitu et habitu ſcholaſtico*, and requiring obedience to it. Notwithſtanding this, it is ſaid, that on the laſt day of Lent term, an Undergraduate Foundationer appeared in the proſcholium of the divinity ſchool as a candidate for a Batchelor's degree in an irregular habit, which he was known to have worn ever ſince the publication of the programma. The houſe thought proper to repel him from his degree: this tranſaction is ſuppoſed to have given occaſion to *the obſervations* which the writer proceeds to conſider. Having thus given an account of the ſubject of this

pamphlet, we ſhall only add that it is, we think, written with ſpirit, with good ſenſe and candor.

Art. 25. *Reaſons for an Amendment of the Statute of 28 Henry VIII. c.* 11. § 3. which gives to the Succeſſor in Eccleſiaſtical Benefices, all the Profits from the Day of the Vacancy: In a Letter to a Friend, from a Country Clergyman. 8vo. 1 s. Payne. 1770.

The particular ſubject of complaint here exhibited is, that if a country clergyman dies near the time of harveſt, tho' he ſhould himſelf have diſcharged the duty of the pariſh ten months out of the twelve, the expected profits at this time fall, not to his family or immediate repreſentatives, but to his ſucceſſor in the living: this is the determination of the act of parliament mentioned in the title, which continues in force at the preſent day. This writer pleads ſtrongly for an amendment of the bill in queſtion, from the rules of juſtice and equity, and from motives of humanity and compaſſion, ſince it often happens that the widow or family are in very diſtreſſed circumſtances, and have perhaps been involved in great expences through the lingering illneſs of him whom they have loſt, and *that*, it may be, juſt at the time when they were hoping for the ſeaſonable recruit, which by the above injunction is ſnatched from them. He argues, that at the time when the bill was firſt enjoined, the clergy were obliged to celibacy, which rendered the hardſhip much lighter, and beſides, poſſeſſed ſeveral emoluments, the ſources of which, he ſays, are now wiſely and neceſſarily cut off. A faint attempt was made, we are told, at the beginning of this century to effect an alteration, by ſecuring a proportionable ſhare of the annual profits of livings to the executors of incumbents, according to the time of their poſſeſſion: but the ſcheme, it is added, was unfortunately dropped almoſt as ſoon as propoſed: and the want of ſucceſs was attributed to Dr. Prideaux, his pamphlet being then firſt publiſhed in vindication of the preſent law. There appears much truth and juſtice in what our Author advances upon the ſubject, but may it not happen, that a clergyman, whoſe removal at ſo unfavourable a time deprives his family of that welcome aſſiſtance which they had in proſpect, did himſelf experience the comfort and benefit of the proviſion complained of when he firſt took poſſeſſion of the living. But we will by no means inſiſt upon this as a ſufficient plea in favour of the act, whatever there is in it oppreſſive or unkind we heartily wiſh may be removed, as we do, that the whole ſyſtem of the laws both civil and eccleſiaſtical might undergo a ſtrict review, and not remain in that ſtate of confuſion and ambiguity which muſt often occaſion perplexity and diſtreſs to the ſubject!

Art. 26. *Xenophon's Hiſtory of the Affairs of Greece.* By the Tranſlator of Thucydides. 4to. 10 s. 6 d. boards. White. 1770.

The Tranſlator of this valuable piece of Xenophon, tells us, in his preface, that he 'looks upon himſelf as now diſcharging a debt to the public.' The favourable reception, he adds, of his tranſlation of Thucydides, was urged, [with gratitude he mentions it] by the late Earl Granville, as an obligation upon him to copy, in the *Engliſh language*, what Xenophon had written originally in Greek, *in regard to the* Peloponneſian war; viz. the continuation of it till

the naval power of the Athenians was demoliſhed, and the city of Athens ſurrendered to her foes. But, he continues, 'as the ſtate of Lacedæmon, elated with the conſequential enlargement of her power, exerted it in too haughty and imperious a manner, the reſentment of the other ſtates was raiſed, and a war enſued, in which Sparta was well nigh ruined, and the ſovereignty of Greece transferred. The battle of Mantinea, in which the Thebans by loſing Epaminondas loſt their all, cloſed this eager ſtruggle for ſupremacy in Greece, and left its ſeveral ſtates a commodious prey to Philip of Macedon.—In this piece of Xenophon, the hiſtory of Greece is continued from the time * Thucydides breaks off, down to that famous battle, including the ſpace of near fifty years.

The Doctor juſtly obſerves, that 'never had Hiſtorian who left his work unfiniſhed, ſo illuſtrious a continuator as Thucydides found in Xenophon. They were both men of excellent ſenſe; both lived in the times, and had competent knowledge of the facts they deſcribe. They were both Athenians, had been generals, and were both in exile when they wrote their hiſtories, but a man more accompliſhed in all reſpects than Xenophon, will not eaſily be found. He was the greateſt hero, and at the ſame time the genteeleſt writer of his age. Inſtructed and formed by Socrates, he exemplified his uſeful philoſophy in the whole conduct of his life; and it will be hard to decide which are moſt excellent in their kind, his hiſtorical or his philoſophical writings. The ſtyle of both hath that ſweetneſs, that eaſe, that perſpicuity, and that ſimplicity, which remain envied and unequalled, and muſt give all his Tranſlators no ſmall anxiety about their own ſucceſs.'

After the warm commendation given of Dr. Smith's tranſlation of Thucydides, Rev. vol. viii. p. 17.. it is with concern that we find ourſelves unable to ſpeak in the like commendatory terms of the preſent performance; which, ſo far as we have compared it with the original, ſeems to be tolerably faithful; but the language abounds with the ſoleciſms of converſation, and frequently falls beneath the dignity of hiſtory.—'Midias *beggled* about opening the gates,'—and 'Dercyllides made all fait, and *clapped on* his own ſeal:'—with many more, equally vulgar; which we are ſorry to ſee fall from the pen of a gentleman who has long been in poſſeſſion of a conſiderable ſhare of reputation in the learned world.

Art. 27. *A Circumſtantial Narrative* of a late remarkable Trial. To which are added the Letters produced upon the Occaſion. 8vo. 1 s. Love.

The D. of C. and L. Gr— have been of late, great friends to the preſs; though their productions are no credit to it.

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* 'The Tranſlator, in the life of Thucydides, p. 1.., hath ſaid,—"There is a chaſm between where the hiſtory of Thucydides breaketh off, and the Grecian hiſtory of Xenophon beginneth."—He is of this on the authority of Archbiſhop Uſher, but hath ſeen abundant reaſon ſince to be diſſident of the fact. The *Annales Xenophontei* of the learned Dodwell ſeem to prove, from variety of arguments, a cloſe connexion between them. The chronology is therefore ſet in the margins according to his elaborate and clear adjuſtment of the time.'

Art. 28. *The Trial of his R. H. the D. of C.* July 1, 1770, for Crim. Con. with Lad. G——. Including all the Letters, &c. 8vo. 1 s. 6 d. Walker.

"Laws were made for every degree"

BEGGARS OPERA.

Art. 29. *A full and complete Hiſtory of his R. H. the D. of C and Lady G.* from their firſt Acquaintance to the final Determination of the Cauſe at the inſtance of Ld. G. in the Court of King's Bench, for Crim. Con. &c &c. 12mo. 2 Vols. 5 s. ſewed. Brough.

"——And chronicle ſmall beer."

Art 30. *The Genuine Copies* of Letters which paſſed between his R. H. the D. of C. and Lady G. Her Ladyſhip's Letters to the hon. Miſs V. and the anonymous Letters ſigned *Jack Sprat*, part of which were never before publiſhed. To which is prefixed a clear and circumſtantial Account of the Trial, &c. 1 s. Wheble.

"Clodio, the ſcorn and wonder of our days."

Art. 31. *Foote's Prologue Detected*; with a Miniature Proſe Epilogue of his Manner in ſpeaking. By *Philo Technicus Miſo-Mimides*. 8vo. 1 s. Williams.

The Detector undertakes to prove the occaſional prologue ſpoken by Mr. Foote, at the opening the Hay-market Theatre, this preſent ſummer, to be 'very *dull*, *nonſenſical*, and *indecent*:' but, whatever faults are in the text, they are palpably outdone in the comment.

Art. 32. *An Eſſay on Laughter*, wherein are diſplayed, its Natural and Moral Cauſes, with the Arts of exciting it. 12mo. London. Davies. 1770. *

This little eſſay attempts to exhibit a philoſophical account of laughter. The Author ſuppoſes himſelf to have been preſent at a converſation, where Des Touches, Fontenelle, and Monteſquieu delivered their opinions on this ſubject. In the ſpeech, which he has made for Des-Touches, he has endeavoured to imitate the graceful purity and copiouſneſs of that writer; in what he has ſaid for Fontenelle, he would ſhew himſelf, artful and ingenious; and in what he has put into the mouth of Monteſquieu, he affects the beautifully-diverſified manner of that great man. But we muſt not ſay, that he has done juſtice to theſe illuſtrious authors. He is no wanting, however, in vivacity, and may be read with ſome degree of pleaſure. The concluſion, which he means to eſtabliſh, is, that ſelf-love is the principle of laughter.

Art. 33. *Eſſays upon Natural Hiſtory, and other Miſcellaneous Subjects.* By George Edwards, Fellow of the Royal Society, and of the Society of Antiquaries, London. To which is added, a Catalogue in generical Order, of the Birds, Beaſts, Fiſhes, Inſects, Plants, &c. contained in Mr. Edwards's Natural Hiſtory, 8vo. 4 s. 6 d. boards. Robſon. 1770.

This worthy man, we may truly ſay, merits great reſpect and applauſe from the public, for the induſtry and attention he has em-

* The title page takes no notice of this piece being a tranſlation from the French; which however, appears from the Tranſlator's preface.

played upon his natural history, and the excellent manner in which he has executed that variety of figures with which he has presented us. It is well known that he is *no copyer*, all his drawings being made from the creatures themselves, living or dead, and the same is to be said of the fruits, plants, flowers, &c. of which he gives an account; that he may justly speak of his history, as having 'this peculiar advantage over works of that nature, to be original in its figures, as well as descriptions.' The greatest part of the essays, which are offered in the present volume, have already appeared before the public, in his *natural history*; but, the author adds, it was in a detached, unconnected form, and at an expence perhaps rather too great for many who delight in natural history.

It was therefore, we are told, to accommodate such, and to assist the curious in their researches, or any future writer upon this subject, that the Editor has been induced to this publication. Many will, we doubt not, read with pleasure the several accounts here collected, together with the reflections that are made upon them, which discover the piety and benevolence of the author, at the same time that the whole are calculated to entertain and improve the minds of his readers.

We cannot particularly point out what additions are here made to his work, but the following relation (extracted from Mr. Robinson's Natural History of Westmoreland, &c. with Mr. Edwards's observations upon it, may furnish out some amusement to curious persons, and to many it may be entirely new.

'Mr. Robinson says *, "that birds are natural planters of all sorts of wood and trees: they disseminate the kernels upon the earth, which, like nurseries brings them forth 'till they grow up to their natural strength and perfection. About twenty-five years ago, he adds, coming from Rose-castle early in the morning, I observed great number of crows very busy at their work, upon a declining ground, of a mossy surface: I went out of my way on purpose to view their labour; and found they were planting a grove of oaks. The manner of their planting was thus: they first made little holes in the earth with their bills, going about and about till the hole was deep enough, and then they dropped in the acorn, and covered it with earth and moss: the young plantation is now growing up to a thick grove of oaks, fit for use, and of height for the crows to build their nests in. I told it to the owner of the ground, who observed them to spring up, and took care to secure their growth and rising. The season was at the latter end of autumn, when all seeds were fully ripe."

Mr. Robinson, it is observed by our Author, seems to think, that providence had given the crows this instinct solely for the propagation of trees; but I imagine, says Mr Edwards, it was given them principally for their own preservation, by hiding provision in time of plenty, in order to supply them in a time of scarcity; for it is observed, in tame pyes and daws kept about houses, that they

* Natural history of Westmoreland and Cumberland, part II. page 97.

will

will hide their meat when they have plenty, and fetch it from their hiding places when they want it: ſo that ſuch an inſtinct in theſe birds may anſwer a double purpoſe, both their own ſupport in times of need, and the propagation of the trees they plant; for, wherever they hide a great number of nuts or grain in the earth, we cannot ſuppoſe they find them all again, but that as many will remain in the plat of ground they make uſe of, as can well grow by one another.'

RELIGIOUS *and* CONTROVERSIAL.

Art. 34. *Saint Paul at Athens:* by Kenrick Preſcot, D. D. Maſter of Catherine-hall, Cambridge. 8vo. 2 s. ſewed. Bathurſt. 1770.

In this treatiſe the behaviour of Saint Paul at Athens is examined, and his zeal, his eloquence, and his knowledge are much inſiſted upon. The critical parts of it are not deſtitute of merit, but we muſt obſerve, that Dr. Preſcot does not write in the moſt agreeable or engaging manner, and that there is nothing, perhaps, very important in his reaſonings or concluſions. St. Paul, we ſhould think, has not been very fortunate in his panegyriſt.

Art. 35. *A Review of Eccleſiaſtical Hiſtory*, ſo far as it concerns the Progreſs, Declenſions, and Revivals of Evangelical Doctrine and Practice; with a brief Account of the Spirit and Methods by which Vital and *Experimental* Religion have been oppoſed in all Ages of the Church. By John Newton, Curate of Olney, Bucks. 8vo. 5 s. bound. Dilly. 1770.

It is become a frequent piece of policy with authors, or bookſellers, or both, to advertiſe a work (which they propoſe *to themſelves* to extend, and continue, in detached parts) in ſuch a manner as to conceal from the readers of thoſe advertiſements, their real and covert deſign. They announce the publication of the book, in terms that ſeem to ſpeak it a finiſhed performance, and thereby, no doubt, they ſometimes *take in* an unwary purchaſer, who can ill afford to bear the expence into which he is thus trick'd, but to which he muſt ſubmit, or ſit down contented with the firſt loſs, for which he has no other compenſation than an *odd* volume, worth, perhaps, no more than it will fetch at the trunk-maker's.——It is one part of the Reviewer's duty to detect this diſhoneſt procedure, and to warn the public againſt ſuch illiberal deception—the preſent article affords an inſtance of this ſpecies of artifice.

Mr. Newton's Review of Eccleſiaſtical Hiſtory is ſpeciouſly advertiſed "*in one volume octavo, price bound* 5 *s.*" Now who that reads ſuch advertiſement, would imagine any other than that the work was begun and ended within the limits of one 8vo. volume? Some wary Curate, however, of 40 l. per ann. (and who cannot afford to lay out *much* money in books) though far from ſuſpecting his pious brother the Curate of Olney, may poſſibly think there is no harm in being a little cautious, and therefore he chuſes to ſee the book itſelf before he buys it. He repairs, accordingly, to the bookſeller's, looks at the title-page, ſees nothing in it of *vol.* i. as is uſual where all is fair and right; turns to the end, where an *Index* and FINIS ſtare him in the face; then pays his crown, and goes home, rejoicing that he

has

has got a pretty ſnug compendium of the Eccleſiaſtical Hiſtory of "all Ages of the Church," at ſo reaſonable a rate. But, arrived at his cloſet, behold our mortified purchaſer, with lengthened face, peruſing the preface, and diſcovering the fallacy;—a *firſt volume* only,—to be followed by—no mortal knows how many more,—'if the Great God, who has the ſovereign diſpoſal of all his creatures, ſhall be pleaſed to afford me a competent meaſure of health and ability for the ſervice.' Pref. p. xix.—"Indeed, brother Curate, or Mr. Publiſher, one of you has played me a ſcurvy trick; but I ſhall be aware of you for the future!" and away goes the book to the Philobiblian's in Piccadilly, to be exchanged for Clarke on the Attributes, or Hoadly's Terms of Acceptance.

Perhaps, however, this artifice may have been thought a very innocent one, by the party concerned; for the author ſeems to intimate, that, ſhould his plan never be compleated, the purchaſers of the preſent volume will, nevertheleſs, have a very good bargain; as, ſays he, 'what I now offer to the public—may ſuffice to ſhew how little juſt ground there is for the inſinuations and invectives which have been ſo plentifully thrown out againſt the preachers and profeſſors of thoſe doctrines which were once eſteemed the life and glory of the Proteſtant name:' we ſuppoſe he means thoſe tenets that are generally comprehended under the terms *orthodoxy*, and *calviniſm*. But as to the inſinuations and invectives which are ſometimes thrown out, by wicked and prophane perſons, againſt ſome of the clergy, on *ſecular* accounts, it will be well if Mr. N's notable ſcheme of publication contributes much toward working the good effect which he ſpeaks of.

With reſpect to the merit of this work, as an Eccleſiaſtical Hiſtory, we have only to ſay, that the author is by no means diſtitute of learning, although he writes much in the ſtrain of thoſe Divines who are in ſo much requeſt with the Methodiſts, &c. and to readers of that ſtamp, his book will, no doubt, be very acceptable and edifying,—provided he does not make it too voluminous and expenſive.

Art. 36. *Critical Remarks* upon an Excellent Treatiſe lately publiſhed, entituled, "A Syſtem of Eccleſiaſtical Hiſtory and Morality." 8vo. 3d. Bladon, &c.

Theſe remarks *ſeem* to relate, without expreſsly profeſſing to do ſo, to a book in 8vo. entitled as above, written by George Adams, M. A. and mentioned in our Review for July 1768. They are, by ſome, thought to have been written by Mr. Adams himſelf; but by whomſoever they were written, they will ſcarce be intelligible to any but thoſe who have an opportunity of comparing and connecting them with the book itſelf: which is not the caſe with *us*, at preſent.

Art. 37. *The Religion of Antichriſt:* or, Notes on the Book of the Revelation of John; and other Prophecies; reſpecting the Riſe, Reign, Religion, and Ruin of the Man of Sin. 8vo. 2s. Chater. 1770.

We apprehend the author of this pamphlet to be one of a new denomination of Chriſtians who have lately appeared under the name of *Sandemanians*. It has ſomewhat of their manner, and of that ſpirit

ſpirit which ſeverely condemns the pride of the reſt of mankind, and has reminded us of the philoſopher, who boaſted of his trampling upon *Plato's* pride; though we think the preſent performance ſomewhat leſs chargeable in this reſpect than ſome others which have come from this ſet of writers.

The ſubject which is here brought under conſideration is very curious, and extremely difficult; though it muſt be acknowledged that there is a great and ſurprizing reſemblance between ſome paſt events to which particular predictions have by learned men been applied, and the deſcriptions which are given in this myſterious book. The explications offered in the work before us are generally conformable to what has been ſaid by one or other of the different writers who have engaged in the ſame employment, and from whom they appear indeed to have been principally collected: what ſeems to be rather peculiar to this author is his application of the term *Antichriſt*, which he regards as denoting not meerly the papal power, or any ſeparate party, but a corrupt ſpirit among Chriſtians in general, though he particularly applies this with very great, but we would hope not with a fully juſtifiable ſeverity, to the Chriſtian *Clergy*.

After offering an explanation of ſome *figures* which are uſed in the book of the Revelations, he thus proceeds: 'The application of ſome of theſe figures, and the prophecy which contains them, to the kingdom of the Clergy, will doubtleſs be offenſive to the friends of that kingdom. But as the author does not pretend to be of that number, but on the contrary profeſſes to rejoice in its preſent deep conſumption, and to pray for its complete deſtruction; therefore he can ſee no room or occaſion for any apology in behalf of the following pages; until the offenſive things are proved to be unſcriptural. By the kingdom of the Clergy is not meant *meerly* the power of the Pope, of the conclave, or of a general council: no, nor *meerly* the honour, authority and influence of any *national* Clergy: but it includes all that power which any ſort of Clergy have aſſumed over the perſons, properties, or conſciences of men; and of this as much may be found in the loweſt claſs of Diſſenters, as their circumſtances will admit. To object to this, to any purpoſe, it muſt be ſhewn, that the character drawn for *Antichriſt* in the New Teſtament ought not to be applied to them, or if it be granted that that character may be ſo applied, it muſt be ſhewn that the cenſure exceeds the ſcripture limits.

'That there are and have been Clergymen in the Roman and in every Proteſtant Church, who in their ſocial characters, ſeparate from their clerical claims, have been ornaments to ſociety, and an honour to humanity, is no objection to this application of the prophecy; which relates not to perſonal characters, but to the nature and ſpirit of their religious connection. As a man may be a very good neighbour, and in other reſpects an uſeful member of ſociety, while yet he is a rebel againſt his King, ſo a Clergyman may have many amiable qualifications, and yet be a member of Antichriſt. And yet, as it is not commonly thought that any order of men have been uſed to wear their character the worſt ſide outwards, it may ſeem that the general conduct of the Clergy in all ages as a body of men in civil ſociety, will warrant our ſaying of them the ſevereſt things that

that words can expreſs. It is therefore enough for our vindication, if it be granted, that, Clergymen, *as ſuch*, are really as bad as they have always by their deeds appeared to be.'

After many reflections on the oppoſition between the biaſs of human nature which leads men to graſp at temporal dignities and pleaſures, and the ſpirit of Chriſtianity, he concludes, 'that it is not the religion of Jeſus, however it may be dignified with his name, which admits of ſuch profeſſors in it who are ſetting their affections on the riches, honours or pleaſures of this world; and ſtill more obvious, ſays he, is this concluſion againſt ſuch men, who make their pretence to Chriſtianity the very means of obtaining theſe. For we may be very poſitive to aſſert, that real Chriſtianity cannot be ſeen in the world in any other form than as Chriſt and his apoſtles left it.—A man, who knows nothing about what has paſſed in the Chriſtian world, if he reads the New Teſtament with any attention, cannot fail to ſee that the Chriſtian religion muſt be greatly corrupted, before it can be the prevailing vogue, or the path to eaſe and honour in any nation upon earth. A certain learned dignitary of the Church of England has made the following curious diſcovery, and is himſelf an inſtance of the truth of his own obſervation. "A further reaſon (ſays he) for the abatement of the influences of the ſupporting ſpirit of grace is the peace and ſecurity of the Church. There was a time when the powers of this world were combined together for its deſtruction.—*But now the profeſſion of the Chriſtian faith is attended with eaſe and honour*; and the conviction which the weight of human teſtimony and the concluſions of human reaſon afford us of its truth, is abundantly ſufficient to ſupport us in our religious perſeverance." So, adds this writer, the Biſhop of Glouceſter tells his experience.—His Lordſhip might have reflected that ſome of the very beſt members of his own Church did not find their profeſſion attended with eaſe and honour in Queen Mary's days, which was long after ſomething that was called Chriſtianity had obtained all the eaſe and honour that a national eſtabliſhment could give it; and conſequently long after thoſe conſolations, which ſupported the firſt ſufferers, were, according to his account, withdrawn. Nor is it poſſible to eſcape the fanaticiſm which the Biſhop is ſo zealous againſt, without ſuppoſing that, ſince the primitive times, men have never ſuffered for Chriſtianity, but *that* was always the right ſide, which was attended with eaſe and honour. A plain man would be ready to wonder how this alliance between Church and State came to be brought about, and to ſuſpect that it is not the ſame religion as the Author of Chriſtianity had in view, when he ſpake ſo much of ſuffering for it.—What ſeems moſt ſtrange is, that while the New Teſtament ſpeaks ſo much about the future fortunes of the profeſſion and profeſſors of Chriſt's name, we ſhould yet find no word there about this friendly alliance, and its advantages; but rather very much againſt expecting it.——On theſe accounts, a man who takes the religion that he commonly ſees profeſſed and practiſed in this country, or in any other part of what is called the Chriſtian world, to be real Chriſtianity, muſt be ſtraitened to find any

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more uſe for the greateſt part of the New Teſtament, than for an old Almanac.——We muſt either give up the New Teſtament, or conclude that the profeſſion of the religion it teaches is greatly corrupted. And this concluſion will be the more determinate, if we obſerve the predictions of the New Teſtament, which contain the plaineſt warnings of ſuch corruption, and of the *eaſe* and *honour* with which *it* ſhould be attended.—We may clearly ſee that the love of this world was predicted to be the ſpring of an apoſtacy from the faith, and that men would uſe the Chriſtian profeſſion to advance their living and ſtation in this world. And whenever we ſee a religion called by the Chriſtian name, whoſe leaders are either in poſſeſſion or purſuit of eaſe and honour, we may ſuſpect that it is the religion which Chriſt and his apoſtles gave ſo frequent warnings of. At leaſt we muſt ſay, it has this to recommend it to worldly men, that it is free from that inconvenient, offenſive thing, the croſs of Chriſt, and has no occaſion for the primitive ſelf-denial, nor for the ſupporting ſpirit of grace. And if this profeſſion ſhould appear to be conſiſtent with, and ſubſervient to the courſe of this world, as above deſcribed, we ſhall be in no hazard of a miſtake in calling it the religion of the man of ſin.'

Our Author then proceeds, under theſe views, to illuſtrate St. Paul's account of the *man of ſin*, and afterwards to conſider the *Revelations* of St. John. We ſhall leave our readers to make their own reflections on the ſpecimens of the work, which we have laid before them: they will no doubt think with us that matters are here ſtrained too far, as is generally done by this kind of writers; they may alſo probably think that there is *ſome* truth in the account which is here given; and ſo far as there is truth, let it be acceptable, and prevail, from any and from every quarter.

A *diſſertation* by another hand is added, on the ſign of the prophet Jonah, founded upon the words which Chriſt addreſſed to the Scribes and Phariſees. The Writer attempts to diſcover ſeveral inſtances in which Jonah was a *ſign*; but though the reflections he makes are ſuch as might be uſefully conſidered by himſelf, there is by no means ſufficient authority to prove that theſe things were really intended. The words of Chriſt ſhew with ſufficient clearneſs what was his meaning. We expected to have met with ſome obſervations on the difficulty which riſes from the expreſſion of his being three days and three nights in the heart of the earth; but nothing of this kind appears; it has been however obviated by more judicious and learned writers.

Art. 38. *Three Sermons* preached in Swallow-ſtreet Chapel. The firſt, January 10, 1770, at the admiſſion of the Rev. Dr. John Trotter to the paſtoral charge of the Scots congregation which meets in that place; by the Rev. Wm. Langford, D. D. The ſecond on the Lord's day morning immediately following; by the Rev. Thomas Davidſon, M. A. and the laſt in the afternoon of that day; by the Rev. John Trotter, D. D. 8vo. 1 s. Dilly.

We have nothing particular to ſay of theſe diſcourſes, which were publiſhed, we find, at the deſire of the congregation to which they were

were preached. To ſome readers they are likely to prove acceptable and ſerviceable.

Art. 39. *Sermons* written by a Lady, the Tranſlatreſs of four ſel-ct Tales from Marmontel. 12mo. 2 s. 6 d. ſewed. Dodſley.

To ſee a lady haranguing an audience from the pulpit would be a ſight perhaps rather too ſingular to pleaſe; but ſurely a lady may, without the leaſt imputation or indelicacy, exhibit exhortations and rules of morality and piety from the preſs; and if ſhe chuſes it, why may ſhe not be permitted to throw them into the form of ſermons? Poſſibly the very ſound of *ſermons written by a lady*, may draw the attention of ſeveral, who would not by any other means be engaged to hearken to lectures of religion and virtue.

The Authoreſs tells us, in her preface, that a promiſe which was once made, betwixt jeſt and earneſt, by a clergyman, that he would preach any ſermon which ſhe ſhould write, firſt led her to this kind of compoſition: after which attempt ſhe proceeded till the ſeven were finiſhed; which are now laid before the public, agreeably to the advice of a friend, who we find imagined they might bring ſome pecuniary advantage to herſelf. They are written upon the following ſubjects, covetouſneſs, revenge, the vanity of life, mirth, and cheerfulneſs, detraction, the duty of children to their parents, and the laſt upon education. The lady hopes that the young may be induced to peruſe them, and may learn from them ſome uſeful leſſons; and adds, 'as a farther apology, let me obſerve that political diſputes now employ the tongues and pens of almoſt all degrees of men, ſo that they have no time to think of any thing elſe. The rage of public virtue is ſo great, that private virtue is almoſt forgotten. When patriotiſm and loyalty engage all the wits of the age, it is no wonder that a woman ſhould take the lower department, and venture to write moral eſſays. The candid will remember, that it is the work of a woman, and will not be very ſevere in their criticiſm.'

Art. 40. *A Diſcourſe on the true Nature of the Chriſtian Religion*, as it ſtands ſupported on Scripture Authority, in Oppoſition to the Doctrines of Arians and Methodiſts. 4to. 1 s. No Bookſeller's Name. Sold by Wilkie. 1770.

This writer, whoever he is, ſeems to have a deſire to do good, though poſſibly he will get but little money by his publication. The firſt part of his pamphlet conſiſts chiefly of a great number of texts of ſcripture, by which he propoſes to eſtabliſh his readers in the belief of the divinity of our Saviour. In the ſecond part he inſiſts that true religion and true morality are inſeparable; where are many good reflections and exhortations, founded in like manner upon a great variety of texts of ſcripture. He laments that it is the prevailing method of the preſent times to overlook and paſs by the plain doctrines of Chriſtianity, which are given to make us wiſe unto ſalvation, for the ſake of thoſe which are obſcure and difficult. He laments likewiſe, (and with too great juſtice) the difficulty which perſons in lower ſtations of life find to get a livelihood in the world, without ſubmitting to cuſtoms and practices which are inconſiſtent with conſcience and duty; and cloſes the whole with long quotations from ſcripture. Should he be miſtaken, or differ from us in ſome points, yet we think he means ſo *well, that* we can heartily wiſh his great end

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may be anſwered.—His diſcourſe wears the form of a ſermon; but whether it was ever preached, does not appear.

SERMONS.

I. *Before the Guardians of the Aſylum*, at the Chapel, on the Queen's Birth Day, May 10, 1770. By Gregory Sharpe, LL. D. Maſter of the Temple, and Chaplain in Ordinary to his Majeſty. To which is added, an Account of this Charity, from the Inſtitution to the preſent Time. 1 s. Dodſley.

II. *The Eſtabliſhment of the Church of England defended upon the Principles of religious Liberty.* At the triennial Viſitation of the Biſhop of London, at Chelmsford, May 22, 1770. By Nathaniel Forſter, M. A. Rector of All Saints, Colcheſter, and Tolleſhunt-Knight's, Eſſex. 4to. 1 s. Wilkie.

The very ſenſible Author of this ſermon endeavours to ſhew, 'that religious Liberty is not only conſiſtent with an eſtabliſhment of religion, but will alſo, if ſuch eſtabliſhment be founded upon rational and liberal principles, be moſt effectually guarded and ſupported by it; that the religious eſtabliſhment of our own country is, in fact, founded upon theſe principles; and that it is, by a ſingular effort of wiſe policy, happily calculated to promote the peace and order of ſociety, while it protects and maintains inviolate the perſonal rights of every individual.'

III. A Sermon to Tradeſmen. 12mo. 6 d. Cadell, &c. 1770.

This is an agreeable ſenſible performance, well adapted for the benefit of private perſons, and for the general ſervice of ſociety. We will venture to recommend it (and it is but ſhort) to the attentive peruſal of all our Readers, particularly to thoſe who are engaged in a trading and mercantile life. The preſent ſtate of things among us greatly requires that ſuch reflections and exhortations as theſe ſhould be earneſtly offered to and urged upon us. 'The frequent bankruptcies, as the Author obſerves, in this country, are truly alarming. Some wholeſome ſeverities ſeem neceſſary to check the progreſs of this encreaſing evil. It calls for the vigorous and ſpeedy interpoſition of the legiſlative power. That diſgrace which, in better times, was affixed to a failure in buſineſs, deterred men, in ſome degree, from meaſures tending to ſo diſreputable an event. This reſtraint is now no more. Bankruptcy is ſo common that it is ſcarcely thought any diminution of character. And we often ſee perſons, whoſe effects bore but a ſmall proportion to the claims of their creditors, immediately appearing as modiſh and expenſive as ever.—It is not eaſy to obſerve ſome men's effrontery without feeling the emotions of indignation.'

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* * *The ſecond Letter to the Reviewers*, on the ſubject of *Agur's Prayer* is under conſideration.

B. N.'s Letter of the 10th of July, containing, like the reſt of his favours, nothing but unſupported accuſations, is unworthy of any farther notice than this brief acknowledgment that it has been received. If the Writer can make good his charge of *Partiality* and *Miſrepreſentation* againſt the Monthly Reviewers, why does he not lay the matter before the Public?

The Hiſtory of the Peace of Belgrade has been delayed by an acci-

dent; it is propoſed to give an account of it in our next.

THE

MONTHLY REVIEW,

For AUGUST, 1770.

ART. I. *Warton's Theocritus*, &c. continued. See Review for July.

AGREEABLY to our promiſe, we ſhall now preſent our Readers with a tranſlation of Mr. Warton's learned and curious diſſertation on the Bucolic poetry.

An enquiry into the origin of the Bucolic poetry, ſays Mr. W. among the Greeks, is difficult, and the path obſcure; neither do the monuments of ancient literature deliver any thing certain in that reſpect, or the comments and conjectures of modern writers afford ſufficient light to go by. Of a matter ſo dubious, ſo remote from all certainty, I ſhall give the account which ſeems to me moſt probable; and if I appear to have left the old road, and taken one entirely new, the inveſtigation of truth muſt be admitted my ſole motive: far from me be the imputation of looking with contempt on the authority of antiquity, and the judgment of men famed for erudition.

If we view all the ſpecies of poetry with attention, we ſhall find that each of them aroſe from ſlender beginnings. No high diſtinction of ingenuity, or depth of deſign, ſeems to have marked the firſt authors and inventors; nor did they propoſe to themſelves any thing very great. They ſtruck out ſome firſt principles, they laid ſome foundations; but the ſtructures erected on them were nothing like what we have in the preſent excellence and perfection. In ſhort, their greateſt performances were rather the effects of ſome chance or accident, than of much thought and care. Who would believe that the majeſtic excellence of Tragedy, with all her weight of buſineſs and importance of perſons, with her power to excite our paſſions and carry away our hearts, could have riſen out of a rude and ill-formed ſong in praiſe of Bacchus? In like manner, I do not ſuppoſe that the firſt authors of Bucolic verſes ever dreamt of the definition which we now have of that kind of poetry, much

leſs did they deſign to exhibit an image of the paſtoral life abounding in all delights. Indeed, I cannot eaſily admit the opinion of thoſe who aſſert that paſtoral poetry took its riſe in the firſt ages of the world, when mankind were generally employed in the care of flocks and herds, and lived in the fields, in the perfection of eaſe and leiſure. For, if this be granted them, whence comes it to paſs that in ſo long a ſpace of time, namely, from thoſe primeval and golden days, ſo few paſtoral writers have been found? Whence was it, that this moſt ancient ſpecies of poetry was ſo little exerciſed, ſo ſlenderly improved? That ſo late as the times of Ptolemy Philadelphus, under the hands of Theocritus, it attained its perfection, and arrived at its maturity? For the preſent, therefore, we ſhall wave this fiction concerning the golden age (intending to conſider it more fully afterwards) and with it we ſhall diſmiſs the fables and little hiſtories that are handed about concerning the origin of the Bucolic poetry: hiſtories, whoſe truth is the more to be ſuſpected and called in queſtion, becauſe they differ ſo much from each other. My opinion of the matter is, that the Bucolic poetry took its riſe from the ancient Comedy, while the latter was in its ſimple and uncultivated ſtate; or rather that it was a part or ſpecies of it. It clearly appears, that Comedy had its origin in thoſe free games which were celebrated by the inhabitants of the country, on their feſtivals, after they had finiſhed their labours. On theſe occaſions they indulged themſelves in verſes of a rude, and, as it were, extemporaneous kind. Theſe verſes were in time ſucceeded by the ſtage and ſet plays. In thoſe feſtive times the common people, looſed from labour, and diſſolved in pleaſure, in all the ſpirit of licentiouſneſs attacked each other with mutual ſcandal and reproach. The clear and well-known evidence of Horace appears to this point:

Agricolæ priſci, fortes, parvoque beati,
Condita poſt frumenta, levantes tempore feſto
Corpus et ipſum animum, ſpe finis dura ferentem,
Cum ſociis operum, pueris et conjuge fida,
Tellurem porco, Sylvanum lacte piabant,
Floribus et vino genium memorem brevis ævi.
Feſcennina per hunc inventa licentia morem,
Verſibus alternis opprobria ruſtica fudit.

The authority of Tibullus, too, is to be conſidered:

Agricola aſſiduo primum laſſatus aratro,
Cantavit certa ruſtica verba pede;
Et ſatur aventi primum eſt modulatus avena
Carmen, ut ornatos duceret ante deos.

And what ſhould hinder them from introducing ſhepherds, among others, to theſe games, ſince they too have their dwelling in the country, and are not leſs inclined to play, to ſcurrility and repartee? Or from what other cauſe do you imagine Paſtoral could derive that dramatic form, that amoebean manner of ſpeaking, which is peculiarly adapted to it? Should it not, moreover, be obſerved, that (according to Epicharmus) Comedy was ſaid to be invented by the Sicilians, among whom, we are likewiſe informed, that the Bucolic poetry was firſt found? For hence we may conclude, that there is ſome ſort of relation, or connexion at leaſt, between things which take their riſe in one common country.

To ſtrengthen the probability of this opinion, I ſhall adduce ſome paſſages from the writings of Theocritus himſelf. In the beginning of the third Idyllium the ſhepherd Tityrus uſes the word κωμαζω, which denotes a kind of paſtoral dance along with ſong, and is peculiar to theatrical action. The Poet ſeems to have had the ſame in view in the following verſe:

Πᾳ μοι ται δαφναι φερε, Θεςυλι, πᾳ δε τα φιλτρα;

for the very ſtructure of it points out a ſort of ſong called ωιδημα, which uſually accompanied the dance—

Πυ μοι τα ῥοδα; πυ μοι τα ια; πυ μοι τα καλα σελινα;

nay, the term Εξκολιασμος itſelf ſignifies a kind of ſong and dance. Whence it appears, that there is here to be underſtood ſome action and exhibition. Beſide, in the Idyllium juſt mentioned, which hath as much of the Bucolic genius as any one whatever, the manner of entering on the ſcene, ſo neceſſary in Comedy, is accurately obſerved. The ſcene is laid before the cave of Amaryllis. The ſhepherd, before he begins to act, commits his ſheep to the care of Tityrus. So in the ancient Comedy, the actors, when they come to the opening of the ſcene, lay down the things which they happen to have in their hands, and order the ακολαθοι to take them away. Thus it is in the Ειρηνη of Ariſtophanes; and afterwards in Terence's Andria,

Vos hæc intro auferte, abite.——

The laſt and moſt important obſervation is, that in the ſcurrilous and indecent expreſſions which frequently occur in the Bucolics of Theocritus, we may diſcover ſome obſcure traces of that *Feſcennina licentia*, with which the ancient Comedy, and the *Mimi* in particular, ſo much abounded.

The ſum of what we have advanced, and deſire to eſtabliſh, is this. In the infancy of Comedy, the perſons were ruſtics, prone to throw out mutual reproaches. Among the reſt, ſhepherds were ſometimes introduced upon the ſtage, and Paſto-

rals were acted. In proceſs of time, mean characters were entirely baniſhed from the theatre, and characters ſomewhat better made uſe of. Paſtoral dialogues, however, remained; and, whether they were acted or not, they preſerved ſome veſtiges of their ancient exhibition, and were in time eſtabliſhed as a ſpecies of writing. Sometimes, after they had loſt their place upon the ſtage, they took the form of mere narration, when the old dramatic caſt appeared leſs expedient. By degrees all manner of barbariſm was driven out of this walk, as well as from that of Comedy. The poets obſerved the delights and graces which the country had to boaſt; and it was diſcovered that by clear deſcription and happy imagery, a poem perfectly in character might be compoſed. Hence a moſt agreeable kind of verſe, repreſenting the actions and manners of paſtoral life.

Poſſibly it may be aſked, if this account of the origin of the Bucolic poetry be true, how comes it to paſs that in the authors of antiquity we have not the ſlighteſt mention of the exhibiting and acting of Paſtorals; that there remains no deſcription of their ſtage, their maſk, their actors, and other things neceſſary on ſuch occaſions? The principal reaſon I would aſſign, is this: their ſcene was very homely and unpoliſhed; and, after the ancient Comedy aſſumed a new form, ſhepherds, with others of the ſame ſtamp, were ſoon either entirely excluded from the ſtage, or the people, at leaſt, were every day leſs and leſs inclined to call for their exhibitions. But if the repreſentation of paſtorals continued longer, they had only a ſubordinate admiſſion to the theatre, between the acts, I mean, in the manner of the *Mimi:* or, poſſibly, they found admiſſion on the ſtage with another ſpecies of the drama, as we ſhall obſerve by and by.

Nor are the critics of modern times altogether ſilent concerning the Paſtoral ſtage. Voſſius, though he does not ſupport his aſſertion with any ancient teſtimony, ſays expreſly, "*Scenam, in quam a portis bucolicis paſtores agentes inducerentur, arboribus conſtructam fuiſſe.*" The very learned Daniel Heinſius ſeems alſo to have underſtood that there was a Paſtoral ſtage, though he has not affirmed it in ſo many words: "*Oportuit certe quicunque actor hæc ſaltaret mirum in modum laſcivire geſticulatione.*" And in another place, ſpeaking of the beginning of the third Idyllium—"*Quæ omnia cum vehementiſſimo χηματισμῳ et geſticulatione, pedumque motu pronunciantur.*" And a little after, "*In quibus omnibus reſpirat et interquieſcit actor. Neceſſe eſt itaque orationem totam, quia repræſentationi conformata eſt, &c.*" I ſhall add here a paſſage from Vitruvius concerning the form and conſtruction of the Paſtoral ſtage, though I do it chiefly for the ſake of ſubjoining the comment of Perrotius. "*Genera autem ſcenarum ſunt tria; unum quod dicitur tragicum, alterum comicum, tertium*

tertium ſatyricum. Horum autem ornatus ſunt inter ſe diſſimiles, diſparique ratione: quod tragicæ deformantur columnis, faſtigiis et ſignis, reliquiſque regalibus rebus; comicæ autem ædificiorum privatorum et marianorum habent ſpeciem, &c. Satyricæ vero ornantur arboribus, ſpeluncis, montibus, reliquiſque agreſtibus rebus, in topiarii operis ſpeciem deformatis." The remark of Perrotius is this: "*Poſſem reddere ſcenam ſatyricam, ſcenam paſtoralem; et veroſimiliter ea ipſa eſt de qua vult hic loqui Vitruvius.*" Hence, beſide the hints given above, you ſee the reaſon why the ancients have not deſcribed a ſtage for the Paſtoral drama; namely, becauſe that of Satyr gave it a place on hers.

You ſee this hypotheſis of ours, if admitted, annihilates that opinion concerning the golden age, which has been ſo long and ſo univerſally received. It may be proper, however, to conſider what gave riſe to that notion, and at the ſame time to ſhew how falſe and groundleſs it is. It is the cuſtom of the Bucolic writers to repreſent the moſt pleaſing and beautiful images of things. With them all manner of fruits are in the moſt luxuriant abundance: their paſtures are the moſt flouriſhing, and their lambs in the moſt thriving condition. Whatever delights can ariſe from caves, rivers, and woods, come in to adorn their ſcenes. In the mean time human kind are exhibited as happy beyond the lot of humanity, enjoying eaſe and peace in the portion of ſuperior beings; amidſt all the conveniencies and bleſſings of the richeſt country, burdened with no care except that of their ſheep; their entertainments love, poetry, and muſic; their life undiſturbed with crimes, and unſpotted with injuſtice: circumſtances theſe of ſuperior happineſs, which can ſcarce be ſuppoſed to have exiſted in any time or place. Theſe, therefore, the grammarians, and Donatus at the head of them, not being able to account for otherwiſe, referred, without any trouble, to ſome fabulous or fortunate period, which they called the golden age. While, in this manner, they cut a knot not very difficult to untie, they ſeem to have been little acquainted with the powers, the nature, and intention of poetry in general, and of the Bucolic in particular. It is well known that all poetry conſiſts in imitation. The deſign of the Bucolic poetry is to imitate the diſcourſe and the actions of ſhepherds. But as ſhe proſecutes theſe things in order to excite pleaſure, ſhe thinks it not her buſineſs to expreſs the very or the real Truth, which ſometimes might prove diſagreeable and diſguſting to the reader. She therefore invents (if I may be allowed to ſay ſo) a kind of ideal truth, which is not ſo different from the real, but that rural ſcenes and objects are ever kept in ſight. In the mean time the Muſe paints them, not as they are, but as ſhe deſires them to be. What was excellent and beautiful in nature, by a wonderful art of imitation ſhe renders ſtill more

beautiful and perfect; and her principal care is, to collect what is ſcattered and far divided, and place it in one point of view: ſo in the following deſcription,

Speluncæ, vivique lacus, et frigida Tempe,
Mugituſque boum, molleſque ſub arbore ſomni.

In ſhort, the Paſtoral muſe ſuppreſſes and conceals whatever is mean and diſguſtful, employs her pencil on the moſt pleaſing objects, and, by her enchanting touches, gives them an additional beauty, and heightens their charms. Hence thoſe delightful images, thoſe exquiſite ſcenes of happineſs, which we ſo much envy in the Paſtoral life! Of this maſterly ſelection conſiſts the Arcadia, the golden age, of which we have ſo many fabulous deſcriptions. It is, indeed, the nature of poetry in general, in this reſpect, to repreſent ſomething of a more perfect æra; for from her glowing hand perſons appear more illuſtrious, events greater, objects and actions better than they are in reality.

The learned and judicious Trapp, whom I muſt always mention with honour, not ſufficiently attentive to this circumſtance, in his Diſſertation on Paſtoral Poetry, falls into theſe erroneous ſentiments. "*Paſtorale poema noſtris ætatis ſcriptoribus minus convenit; propter mutatam prorſus a primis mundi ſæculis rerum et vitæ humanæ conditionem. Cum enim, extra plebem miſeram atque inhoneſtam nulli nunc ſint paſtores, nimis dura et coacta videtur proſopopœia; vel paſtoribus qui nunc ſunt elegantiam aut eruditionem quantumvis exiguam effingere, vel divites aut doctos ſub paſtorum ſpecie inducere. De facto hæc omnia veritati eſſe contraria univerſis notiſſimum eſt, ideoque nullus fictioni reſtat locus; ac proinde ipſum hujus poematis fundamentum tolli videtur, prout noſtris temporibus accommodatur.*" For though we grant that the ſtate of things, and the condition of human life, are entirely changed from what they were in the firſt ages of the world, and that there are now no ſhepherds exiſting but of the pooreſt and moſt unpoliſhed of the people; yet if we conſider what the uſe and deſign of poetry is, namely, to exhibit things, not as they are but as they ought to be, the Proſopopœia will not appear ſo forced and hard. I confeſs, indeed, that there are in Paſtoral poetry many things contrary to truth, or at leaſt very unlike it. But can we conclude from thence that there is no room for fiction? In like manner, in Tragedy, there are repreſentations contrary to or unlike truth and fact; yet this does not make the drama diſagree with nature and propriety. If nothing were allowed to fiction in Tragedy, what man in his ſenſes would write it? For ſurely we do not find in real life heroes in buſkins, who talk in a magnificent manner in verſe. In one word, both in this and the other ſpecies, poets imitate an archetype

chetype or pattern, not ſuch as they ſee but ſuch as they could wiſh to ſee.

The next thing is to conſider the *Dramatis Perſonæ*, to whom the parts in the ancient Bucolic poetry of the Greeks were given. They were either *Bubulci*, *Upiliones*, or *Caprarii*; the firſt had the care of oxen, the ſecond of ſheep, and the third of goats. This diſtinction, which has not hitherto been generally underſtood, ought to be carefully remarked and attended to in the reading of Theocritus, the prince of Paſtoral poets. The firſt in rank were the *Bubulci*. From them indeed, of old, Paſtorals got the general name of Bucolics. They appear, moreover, to have been greatly ſuperior to thoſe of the other claſſes in point of wealth. In the twenty-ſeventh Idyllium of Theocritus, Daphnis recommends himſelf to his miſtreſs by his very reputable buſineſs of a *Bubulcus*:

Των πινυταν Ἑλενην Παρις ἡρπασε βωκολος αλλος.
Μαλλον εμ' ἠϑ' Ἑλενα τον βωκολον ἐϛι φιλευσα.

Afterwards he promiſes to give her in dower, not only his herds, but woods and paſtures too:

Πασαν ταν αγελαν, παντ' αλσεα και νομον ἐξεις.

Then his miſtreſs, who was only a goatherd, ſays, ſhe will go and ſee theſe ſuperior articles in the poſſeſſion of her *Bubulcus*:

Αιγες εμαι βοσκεϑε· τα βωκολω εργα νοησω.

In the twentieth Idyllium, the man wonders at his being diſdained by a young woman of the city, and expreſſes his indignation that his ſuit ſhould be rejected becauſe he is a *Bubulcus*:

Ευνικα δε μονα τον βωκολον ϰϰ εφιλασεν.

Hence alſo the following expoſtulation in another place,

——————— Κ' ϰποτ' ακουει
Ὡς καλος Διονυσος εν αγκεσι πορτιν ελαυνει.
Ουκ εγνω δ' ὁτι Κυπρις επ' ανερι μηνατο βουτα.
* * * * * * * * *
Ενδυμιων δε τις ην; Ου βουκολος; ὁντε Σελανα
Βουκολεοντα φιλασεν———————
* * * * * * * * *
Και τυ, Ῥεα, κλαιεις τον βωκολον. Ουκι δε και τυ,
Ω χρονιδα, δια παιδα βοηνομον αυτος επλαγχϑης;

There is alſo greater dignity in the verſe of the *Bubulci*. In the eighth Idyllium, Daphnis begins Αοιδαν βωκολικαν: which the Greek ſcholiaſt calls Ωδην βυκολοις ἁρμοσαυσαν; a ſort of verſe that was ſuitable to the better rank and more decent condition of the *Bubulcus*. In the ninth too, Daphnis is deſired to ſing the Bucolic ſong [βυκολιασδειν] as ſomething of a ſuperior

nature; and to begin firſt in right of his ſtation. The *Upilio*, or Shepherd, had the ſecond place: the ſame, who, in the forementioned Idyllium, allowed Daphnis the privilege of beginning firſt. The ſhepherds boaſted of no extenſive poſſeſſions, but lived happy in unambitious poverty. The *Caprarii*, or Goat-herds, were of a ſtill lower order. That their dreſs was mean, and their perſons not very cleanly, may be gathered from the habit of Lycidas, in the ſeventh Idyllium. In the firſt Priapus objects to Daphnis, that by not governing himſelf in his love, he imitated the diſſolute manners of a goat-herd, and no longer deſerved the name of a *Bubulcus*:

Βωτας μεν ελεγευ, νυν δ' αιπολῳ ανδρι εοικας.

The ſhepherd Polyphemus falls under the ſame reproach:

Βαλλει τοι, Πολυφαμε, το παιμνιον ἁ Γαλατεια
Μαλεισιν, δυσερωτα των αιπολον ανδρα καλευσα.

The poverty of the *Caprarii* is evident. It is particularly remarked by Theocritus, where he introduces Lacon laughing at Comatas, becauſe his maſter Eumaras had not even a goat's ſkin to ſleep upon:

Ουδε γαρ Ευμαρας τῳ δεσποτῃ ης τοι ενευδεν.

Beſide, the *Caprarii* were of a far more illiberal turn, and their manners much leſs cultivated. They were always prepared to ſquabble, and their diſcourſe was ever obſcene and ſcurrilous. We have a remarkable inſtance of this, in the fifth Idyllium of Theocritus. Longus the Sophiſt herein imitates Theocritus: for, to ſhew us the ſimple and unpoliſhed ſtate in which this race of men lived, he repreſents a vile ſeducer declaring, that he hoped to delude Daphnis with eaſe, and draw him to his wiſhes, becauſe he was a goatherd.

"Επιθεσθαι δεινω τῳ Δαφνιδι, και πιεσειν ωετα ῥαδιως, ὡς αιπολον." So in the ſame Author, the country people expreſs their fears that the infants lately found by a poor man would be brought up GOATHERDS, though their preſent cloathing ſhewed they had a right to better fortune.

The three characters in Paſtoral life thus ſettled and ſeparately deſcribed, I will add ſome other marks and diſtinctions, whence not only new light, but alſo new graces, will be afforded to ſeveral paſſages in Theocritus. In the eighth Idyllium, the great beauty of the poem conſiſts in the diverſity of character between the Neatherd and the Shepherd. Daphnis feeds oxen, and Menalcas ſheep; and the alluſions of both reſpect their proper buſineſs. The one never invades the other's province. To prove this more particularly, would be to write out the whole Idyllium. Yet it is worth while to conſider with what

what beauty and propriety the Neatherd draws his compariſons from his employment—" Sweet is the heifer's voice, and ſweet her breath, &c." Afterwards Menalcas ſays, " The teats of the ſheep are all diſtended with milk, and the whole flock grows fat, when viſited by his beautiful miſtreſs." Daphnis replies, " When his Milo leaves him, both his cows, and the perſon who feeds them, pine away." At laſt the Goatherd, who is to judge of their performances, ſtill entirely in character, gives the victor the goat without horns, near the kids, which the white dog bayed. In the ninth Idyllium, Daphnis the Neatherd boaſts of his handſome bed of ſkins of white heifers, whom the ſouth wind had blown down from a rock, where they were cropping the arbutus. To this Menalcas oppoſes his fleeces, the produce of his flock, which lay in great abundance at his head and feet in the cave. Theſe different characters in rural life had alſo their different deities. The Goatherds worſhipped Pan, as their preceptor in the art of ſinging or playing on the pipe. On the other hand, the Neatherds and Shepherds were the diſciples of Apollo and the Muſes. In the firſt Idyllium, the ſhepherd Thyrſis invites the Goatherd to his Paſtoral ſeat, and deſires him to play upon the pipe. The Goatherd anſwers, He could not do this at noon, while Pan, whom he reverenced as his god, was ſleeping; but Thyrſis might do it, becauſe he did not lie under the ſame religious obligations. The Shepherd accordingly invokes the Muſes, and intreats them to be propitious to his lay. Thus too he concludes his ſong—

Σπεισω ταις Μωσαις. Ω χαιρετε πολλακι Μωσαι.

The ſhepherd Thyrſis, moreover, promiſes a he-goat to Pan, and a ſhe-goat to the Goatherd, the votary of Pan. In return, the Goatherd aſſigns the Muſes a ſheep, and Thyrſis, the ſervant of the Muſes, a lamb from the fold. In the fifth Idyllium, the ſhepherd Lacon ſays,

Και γαρ εμ' ὠπολλων Φιλεει μεγα.——

As to what Comatas had aſſerted in the preceding diſtich, that he was dearer to the Muſes than Daphnis himſelf, it plainly proceeded from the vanity of the Goatherd. It deſerves likewiſe to be remarked, that the Shepherds and Bubulci ſwore by the ſorrows of Daphnis, as Lacon does in the ſame Idyllium: while Comatas, agreeably to the Goatherds oath, imprecates on himſelf the puniſhment of Melanthius in Homer. In the beginnings of the Idyllia, Theocritus commonly marks the condition and degree of the ſpeakers, and gives us notice, at the entrance of the drama, of what perſons it would conſiſt. Nevertheleſs, this diſtinction vaniſhed by degrees, and at length gave place to the general name and idea of Shepherd; when the Poets ceaſed to

write

write Paſtorals from real life. It is not to be found even in the poems of Moſchus and Bion. Theocritus, therefore, ſeems to have left us the only pattern of the general Bucolic poetry. At the ſame time it is eaſy to imagine, that the ancient Bucolics muſt have derived much variety and grace from this oppoſition of characters. Hence a great and moſt agreeable diverſity of manners, ſpeeches, poetry, and muſic. Virgil is entirely deſtitute of this praiſe. All the modern Paſtorals are equally deficient in this reſpect, and conſequently tire the reader with a perpetual ſimilarity, or rather ſameneſs, of character.

Nor do we think it proper to paſs by what is ſaid concerning the Bucolic meaſure, though we do not chuſe to dwell upon it. In the compoſition of his verſe, Theocritus ſeems to have ſtudied to have the fourth foot a Dactyl; ſo that when the two final feet are taken from it, it becomes the tragic Tetrameter. Thus,

Ἆδύ τι το ψιθυρισμα και ἀ πιτυς——
Ἅ ποτι ταις παγαισι μελισδεται——

All the verſes of the firſt Idyllium, except twenty-ſeven, are of this conſtruction; and all of the ſecond, except nine. From this circumſtance Heinſius concludes that this kind of meaſure is purely Bucolic; becauſe in our Author's other works, his Ptolemy for inſtance, and his Charites, the verſe runs in a very different manner. The opinion of Valckenarius, who was ſo able a judge, on this point, is the ſame, as we find in his learned epiſtle to Roverus. "The Dactyl verſe ought to be called Bucolic, if, when the two laſt feet are cut off, there remains a Tetrameter, cloſed with a Dactyl, which terminates part of of the line, and conſequently is Alcmanic." To which we may add, that the Bucolic verſe is moſt eſteemed, and certainly will run moſt happily, if the firſt word is a Dactyl, and makes a complete foot.

As to the Greek Bucolic poets whoſe works are come down to us, I paſs by Bion and Moſchus, though very elegant and agreeable writers of Paſtoral, and haſten to Theocritus, who (as we have already obſerved) firſt excelled in this way. I am perſuaded that we cannot come to a truer judgment of this poet, than by briefly comparing him with Virgil. Now, I cannot but think Theocritus eminently happy, in ſelecting and applying thoſe circumſtances or adjuncts, which, though ſlight in themſelves, and for that reaſon paſſed over by other writers, paint the object more diſtinctly, and ſet it in a clearer light. Many delightful and perfectly Paſtoral traits of this kind, occur in Theocritus, which Virgil, with his faſtidious taſte, did not venture to transfer into the Latin poetry. Poſſibly, indeed, the nice ears of the Romans would not have borne them.

There

There is nothing which Theocritus ſuppreſſes or diſſembles, as poets of more polite ages do; on the contrary, he deſcribes every thing minutely. Hence it is that we find Virgil dry and jejune, while Theocritus, on the ſame ſubject, is full, copious, various. The Roman, in his imitations, has given a neatneſs to ſome images of the Sicilian, whoſe original beauty conſiſted in their want of neatneſs. He gave a poliſh to that which ought not to have been poliſhed. In Virgil there is perhaps more correctneſs, preciſion, and elegance, than in Theocritus: but Theocritus excels in the variety and ſtrength of imagery, and often in beauty too. Quintilian had in his eye the more cultivated taſte of the Romans, and ſome Paſtorals of Virgil of the more refined ſort, when he paſſed that invidious, or, however, unequitable judgment on Theocritus. "The ruſtic and paſtoral muſe [of the Sicilian] is afraid to ſhew her face, not only at court, but even in the city." In truth, Virgil's muſe, in his Paſtorals, is not dreſt in the genuine but in an affected faſhion; he ſupports, as it were, a borrowed character; while Theocritus appears in his own. The one exhibits the manners of rural life in his own country; the other adopts the manners of a foreign country. Virgil deſcribes Paſtoral affairs by imitation, Theocritus from the life. For though Virgil had, in Italy, ſhepherds before his eyes, whoſe picture he might have drawn, yet the Paſtoral life was in much greater eſteem and perfection in Sicily. The care of their herds and flocks was matter of more attention in that country, becauſe the fertility of the ſoil, ſo ſuitable to the breeding of cattle, made it a very important conſideration. Hence, to Theocritus, a native of Sicily, Paſtoral images were more frequent and more ſtrong. Hence thoſe numerous, and, I may ſay, natural alluſions, with which we are ſo much delighted in that Poet: for they were drawn from the very objects which he daily ſaw and knew, and with which he was moſt familiarly acquainted. Let us ſee, by an example or two, how unhappily Virgil has introduced Sicilian manners into the character of Roman ſhepherds.

'In Theocritus the Cyclops ſings thus—

Και γαρ Θην κκ ειδος εχω κακον, ὡς με λεγουντι,
Η γαρ πρωτ ες πωντον εσεδλεπον, πς δε γαληνη.
Και καλα μεν τε γενεια, καλα δ' εμιν ὰ μια κωρα.

Virgil makes Corydon ſpeak in the ſame manner—

Nec ſum adeo informis; nuper me in littore vidi
Cum placidum ventis ſtaret mare.——

But though this agrees with the Cyclops, it wants propriety with reſpect to Corydon. Corydon, a common mortal, ſhould have made uſe of a fountain or river for a looking-glaſs. On the

the other hand, in Theocritus, every thing is accommodated to the perſon, the ſituation, the character. The gigantic Cyclops very properly takes the ſea for his looking-glaſs; and the rather, becauſe he paſſed much of his time on the ſhore. Again, when Corydon ſays, he has milk in great abundance, both in ſummer and winter; this is nothing extraordinary for a ſhepherd, who availed himſelf of all the conveniencies of a regular domeſtic life: but the ſavage life which Polyphemus led, required that he ſhould have ſuch things provided for ſome conſiderable time. As to Corydon's boaſt of his ſnow-white flocks, of his thouſand lambs wandering on the Sicilian mountains, and his ſkill in rural muſic, theſe things I think far more ſuitable to the Cyclops; for his Paſtoral wealth was much better known, the ability with which he touched the pipe more remarkable, and his Paſtoral character more eminent. Of ſuch an obſcure ſhepherd as Virgil's Corydon, we were never taught to believe the ſame. In like manner, Virgil applies *the rough eye-brow* of Polyphemus, much leſs happily, to another ſhepherd.

In the Idyllium already cited, the Cyclops ſays—

Ηραθην μεν εγωγε, κορα, τευ, ἀνικα πρωτον
Ηνθις εμα συν μητρι, θελοις' ὑακινθινα φυλλα
Εξ ορεος δρεψασθαι· εγω δ' ὁδον ηγεμονευον.

Virgil turns it thus—

Sepibus in noſtris parvam te roſcida mala,
Dux ego veſter eram, vidi cum matre legentem.

Scaliger, who, though much converſant in the writings of the ancients, never reliſhes any thing of antiquity, makes this remark upon the paſſage—"*Nonne melius* mala, *quam* folia hyacinthi? *Petuntur enim magis hyacinthi flores quam folia. Et in montibus infrequentior hyacinthus.*" Yet I know not whether *the leaves of the hyacinth* do not convey a more rural idea than *apples*. There ſeems alſo to be ſomething of an agreeable ſimplicity in ſeeking *the leaves*, rather than *the flowers*, of the hyacinth: and the ſearching for them on the wild mountains, forms a more rural image than the looking for apples in the hedges. Nor did Virgil ſucceed better when he attempted his Cup from Theocritus. The veſſel which Theocritus deſcribes was not in uſe in Virgil's age or country, and therefore he might not underſtand what kind of veſſel it was. What elſe could be the reaſon for his changing the large capacious bowl, whence the Sicilian ſhepherds uſed to ſwill in milk, wine, or other liquors, into two cups for the table? Beſides, he has loaded the veſſels thus contracted with a diſproportionate quantity of ſculpture. This error he fell into from a deſire to imitate the beauties of Theocritus; and perhaps his imitation would

would have been a juſt one, if he had conſidered what ſort of veſſel the Sicilian bard deſcribed.

To expreſs my ſentiments in one word—Theocritus is like ſome large and fertile paſture, abounding with ſalubrious herbs and beautiful flowers, and watered with rich ſtreams: Virgil is like a garden laid out in elegant beds, where there is great plenty of flowers, diſpoſed with more art, and cultivated with greater care, but flowers which were originally tranſplanted from that larger paſture.

Such is the diſſertation on the Bucolic poetry, in which if too much is advanced upon conjecture, it muſt be allowed that there is conſiderable learning and ingenuity. We purpoſe to cloſe our account of this learned work with ſtrictures on the notes.

[*To be concluded in our next.*]

ART. II. *Northern Antiquities: or a Deſcription of the Manners, Cuſtoms, Religion and Laws of the ancient Danes, and other northern Nations; including thoſe of our own Saxon Anceſtors. With a Tranſlation of the Edda, or Syſtem of Runic Mythology, and other Pieces, from the ancient Iſlandic Tongue.* Tranſlated from Monſ. Mallet's *Introduction a l'Hiſtoire de Dannemarc, &c.* With additional Notes by the Engliſh Tranſlator, and Goranſon's Latin Verſion of the *Edda.* 8vo. 2 Vols. Carnan and Co. 12s. 1770.

M. Mallet's Account of northern antiquities is a work of great labour and very conſiderable utility. The Tranſlator, who is himſelf well verſed in that kind of learning, has executed his undertaking, not only with fidelity, but with elegance: and in his preface he has given us proofs that the Teutonic and Celtic nations were *ab origine* two diſtinct people, though M. Mallet had conſidered them as one. Upon the whole, we have it only to lament that learning made its progreſs into the north at ſo late a period; the conſequence of which was, that its moſt ancient writers, where they laboured under a want of materials, ſupplied the defect from imagination.

The account we have of the religion of the northern nations, before it departed from its ancient purity, is given in theſe terms:

'It taught the being of a ſupreme God, maſter of the univerſe, to whom all things were ſubmiſſive and obedient. Such, according to Tacitus, was the ſupreme God of the Germans. The ancient Icelandic mythology calls him the author of every thing that exiſteth; the eternal, the ancient, the living and aweful Being, the ſearcher into concealed things, the Being that never changeth. It attributed to their deity an infinite power, a boundleſs knowledge, an incorruptible juſtice. It forbad them to repreſent this divinity under any corporeal form. They were not even to think of confining

fining him within the incloſure of walls, but were taught that it was only within woods and conſecrated foreſts, that they could ſerve him properly. There he ſeemed to reign in ſilence, and to make himſelf felt by the reſpect which he inſpired. It was an injurious extravagance to attribute to this deity a human figure, to erect ſtatues to him, to ſuppoſe him of any ſex, or to repreſent him by images. From this ſupreme God were ſprung (as it were emanations of his divinity) an infinite number of ſubaltern deities and genii, of which every part of the viſible world was the ſeat and temple. Theſe intelligences did not barely reſide in each part of nature; they directed its operations, it was the organ or inſtrument of their love or liberality to mankind. Each element was under the guidance of ſome Being peculiar to it. The earth, the water, the fire, the air, the ſun, moon, and ſtars had each their reſpective divinity. The trees, foreſts, rivers, mountains, rocks, winds, thunder and tempeſts had the ſame: and merited on that ſcore a religious worſhip, which, at firſt, could not be directed to the viſible object, but to the intelligence with which it was animated. The motive of this worſhip was the fear of a deity irritated by the ſins of men, but who, at the ſame time, was merciful, and capable of being appeaſed by prayer and repentance. They looked up to him as to the active principle, which, by uniting with the earth or paſſive principle, had produced men, animals, plants, and all viſible beings; they even believed that he was the only agent in nature, who preſerves the ſeveral beings, and diſpoſes of all events. To ſerve this divinity with ſacrifices and prayers, to do no wrong to others, and to be brave and intrepid themſelves, were all the moral conſequences they derived from theſe doctrines. Laſtly, the belief of a future ſtate cemented and completed the whole building. Cruel tortures were there reſerved for ſuch as deſpiſed theſe three fundamental precepts of morality, and joys without number and without end awaited every religious, juſt, and valiant man.'

This religion is ſuppoſed not to have loſt its original ſimplicity in Scandinavia till the coming of Odin. From his time till the propagation of Chriſtianity in that country, the exterior worſhip is thus deſcribed:

'They offered to Thor, during the feaſt of IUUL, fat oxen and horſes; to Frigga the largeſt hog they could get; to Odin horſes, dogs, and falcons, ſometimes cocks, and a fat bull. When they had once laid it down as a principle that the effuſion of the blood of theſe animals appeaſed the anger of the gods, and that their juſtice turned aſide upon the victims thoſe ſtrokes which were deſtined for men; their great care then was for nothing more than to conciliate their favour by ſo eaſy a method. It is the nature of violent deſires and exceſſive fear to know no bounds, and therefore when they would aſk for any favour which they ardently wiſhed for, or would deprecate ſome public calamity which they feared, the blood of animals was not deemed a price ſufficient, but they began to ſhed that of men. It is probable that this barbarous practice was formerly almoſt univerſal, and that it is of a very remote antiquity: it was not entirely aboliſhed among the northern nations till towards the ninth century, becauſe before that time they had not received the light of the goſpel,

pel, and were ignorant of thoſe arts which had ſoftened the ferocity of the Romans and Greeks whilſt they were ſtill pagans.

The appointed time for theſe ſacrifices was always determined by another ſuperſtitious opinion which made the northern nations regard the number THREE as ſacred and particularly dear to the gods. Thus in every ninth month they renewed this bloody ceremony, which was to laſt nine days, and every day they offered up nine living victims whether men or animals. But the moſt ſolemn ſacrifices were thoſe which were offered at Upſal in Sweden every ninth year. Then the king, the ſenate, and all the citizens of any diſtinction, were obliged to appear in perſon, and to bring offerings, which were placed in the great temple deſcribed above. Thoſe who could not come themſelves, ſent their preſents by others, or paid the value in money to prieſts whoſe buſineſs it was to receive the offerings. Strangers flocked there in crowds from all parts: and none were excluded except thoſe whoſe honour had ſuffered ſome ſtain, and eſpecially ſuch as had been accuſed of cowardice. Then they choſe among the captives in time of war, and among the ſlaves in time of peace, nine perſons to be ſacrificed: the choice was partly regulated by the opinion of the by-ſtanders, and partly by lot. The wretches upon whom the lot fell, were treated with ſuch honours by all the aſſembly, they were ſo overwhelmed with careſſes for the preſent, and with promiſes for the life to come, that they ſometimes congratulated themſelves on their deſtiny. But they did not always ſacrifice ſuch mean perſons: in great calamities, in a preſſing famine for example, if the people thought they had ſome pretext to impute the cauſe of it to their king, they even ſacrificed him without heſitation, as the higheſt price with which they could purchaſe the divine favour. In this manner the firſt king of Vermland was burnt in honour of Odin to put an end to a great dearth; as we read in the hiſtory of Norway. The kings, in their turn, did not ſpare the blood of their ſubjects; and many of them even ſhed that of their children. Hacon king of Norway, offered his ſon in ſacrifice to obtain of Odin the victory over his enemy Harold. Aune king of Sweden devoted to Odin the blood of his nine ſons, to prevail on that god to prolong his life. The ancient hiſtory of the North abounds in ſimilar examples. Theſe abominable ſacrifices were accompanied with various ceremonies. When the victim was choſen, they conducted him towards the altar where the ſacred fire was kept burning night and day: it was ſurrounded with all ſorts of iron and brazen veſſels: among them one was diſtinguiſhed from the reſt by its ſuperior ſize; in this they received the blood of the victims. When they offered up animals, they ſpeedily killed them at the foot of the altar; then they opened their entrails to draw auguries from them, as among the Romans: afterwards they dreſſed the fleſh to be ſerved up in the feaſt prepared for the aſſembly. Even horſe-fleſh was not rejected, and the grandees often eat of it as well as the people. But when they were diſpoſed to ſacrifice men, thoſe whom they pitched upon were laid upon a great ſtone, where they were inſtantly either ſtrangled or knocked on the head. Sometimes they let out the blood; for no preſage was more reſpected than that which they drew from the greater or leſs degree of impetuoſity with which the blood guſhed forth. Hence the prieſt inferred what ſucceſs would

attend the enterprize which was the object of their ſacrifice. They alſo opened the body to read in the entrails, and eſpecially in the heart, the will of the gods, and the good or ill fortune that was impending. The bodies were afterwards burnt, or ſuſpended in a ſacred grove near the temple. Part of the blood was ſprinkled upon the people, part of it upon the ſacred grove; with the ſame they alſo bedewed the images of the gods, the altars, the benches and walls of the temple both within and without.

'Sometimes theſe ſacrifices were performed in another manner. There was a deep well in the neighbourhood of the temple: the choſen perſon was thrown headlong in; commonly in honour of Goya, or the Earth. If he went at once to the bottom, the victim had proved agreeable to the goddeſs, and ſhe had received it: if it ſwam a long time upon the ſurface, ſhe refuſed it, and it was hung up in a ſacred foreſt. Near the temple of Upſal, there was a grove of this ſort, of which every tree and every leaf was regarded as the moſt ſacred thing in the world. This, which was named Odin's Grove, was full of the bodies of men and animals who had been ſacrificed. They afterwards took them down to burn them in honour of Thor, or the Sun; and they had no doubt that the holocauſt had proved agreeable, when the ſmoke aſcended very high. In whatever manner they immolated men, the prieſt always took care in conſecrating the victim to pronounce certain words, as, "I devote thee to Odin." "I ſend thee to Odin." Or, "I devote thee for a good harveſt; for the return of a fruitful ſeaſon." The ceremony concluded with feaſtings, in which they diſplayed all the magnificence known in thoſe times. They drank immoderately; the kings and chief lords drank firſt healths in honour of the gods: every one drank afterwards, making ſome vow or prayer to the god whom they named. Hence came that cuſtom among the firſt Chriſtians in Germany and the north, of drinking to the health of our Saviour, the apoſtles, and the ſaints; a cuſtom which the church was often obliged to tolerate. The licentiouſneſs of theſe feaſts at length increaſed to ſuch a pitch, as to become mere bacchanalian meetings, where, to the ſound of barbarous muſic, amidſt ſhouts, dancing and indecent geſtures, ſo many unſeemly actions were committed, that the wiſeſt men refuſed to aſſiſt at them.'

Under the article of government, the reaſons why the northern nations preſerved their liberty ſo entire, deſerves to be remarked:

'This was owing to their climate and manner of life, which gave them ſuch ſtrength of body and mind as rendered them capable of long and painful labours, of great and daring exploits. "Accordingly we have ſince found liberty to prevail in North America; but not in the South." For the bodily ſtrength of the northern warriors kept up in them that courage, that opinion of their own valour, that impatience of affronts and injuries, which makes men hate all arbitrary government, and deſpiſe thoſe who ſubmit to it. Being leſs ſenſible of pain than the more ſouthern nations, leſs eaſily moved by the bait of pleaſure, leſs ſuſceptible of thoſe paſſions which ſhake the ſoul too violently, and weaken it by making it dependent on another's will, they were the leſs a prey to ambition, which flatters and intimidates by turns, in order to gain the aſcendant: their imagination more conſtant than lively, their conception more ſteady than quick,

quick, naturally reſiſting novelties, kept them from falling into thoſe ſnares, out of which they would not have known how to eſcape.

'They were free, becauſe they inhabited an uncultivated country, rude foreſts and mountains; and liberty is the ſole treaſure of an indigent people; for a poor country excites no avidity, and he who poſſeſſes little, defends it eaſily. They were free, becauſe they were ignorant of thoſe pleaſures, often ſo dearly bought, which render the protection of a powerful maſter neceſſary. They were free, becauſe hunters and ſhepherds, who wander about in woods through inclination or neceſſity, are not ſo eaſily oppreſſed as the timorous inhabitants of incloſed towns, who are there chained down to the fate of their houſes: and becauſe a wandering people, if deprived of their liberty in one place, eaſily find it in another, as well as their ſubſiſtence. Laſtly, they were free, becauſe knowing not the uſe of money, there could not be employed againſt them that inſtrument of ſlavery and corruption, which enables the ambitious to collect and diſtribute at will the ſigns of riches.

'Further, that ſpirit of liberty ariſing from their climate, and from their ruſtic and military life, had received new ſtrength from the opinions it had produced; as a ſucker which ſhoots forth from the root of a tree, ſtrengthens by embracing it. In effect, theſe people eſteeming beyond all things the right of revenging an affront, the glory of deſpiſing death, and periſhing ſword in hand, were always ready to attack tyranny in the firſt who dared to attempt it, and in whatever formidable ſhape it appeared.

'By theſe means was liberty preſerved among the inhabitants of Germany and the North as it were in the bud, ready to bloſſom and expand through all Europe, there to flouriſh in their ſeveral colonies. This powerful principle exerted the more ſtrength in proportion as it was the more preſſed, and the whole power of Rome having been unable to deſtroy it, it made that yield in its turn from the time it began to be enfeebled till it was entirely overturned. Indeed there was ſcarce a moment wherein the two oppoſite powers preſerved an even balance. As ſoon as ever that of Rome ceaſed to be ſuperior, it was deſtroyed. Its celebrated name, that name which had been ſo long its ſupport, was only a ſignal of vengeance, which ſerved as it were to rally and aſſemble at the ſame inſtant all the northern nations: and immediately all theſe people breaking forth as it were by agreement, overturned this unhappy empire, and formed out of its ruins limited monarchies; ſtates not leſs known before by name, than by their form of government.'

The account here given us of the ſtate of population in thoſe countries, is new and curious:

'We have already obſerved, that the inhabitants of Germany and the north were accuſtomed every ſpring to hold a general aſſembly, at which every freeman appeared completely armed, and ready to go upon any expedition. At this meeting they conſidered in what quarter they ſhould make war; they examined what cauſes of complaint had been received from the ſeveral neighbouring nations, their power or their riches, the eaſineſs with which they might be overcome, the proſpect of booty, or the neceſſity of avenging ſome injury. When

they had determined on the war, and ſettled the plan of the campaign, they immediately began their march, furniſhed each of them with a proper quantity of proviſions; and almoſt every grown man in the country made haſte to join the army thus tumultuouſly aſſembled. We are not to wonder after this, that there ſhould iſſue from the north ſwarms of ſoldiers, as formidable for their numbers as their valour; and we ought not haſtily to conclude from hence, that Scandinavia formerly contained more people than it does at preſent. I know what is related of the incredible multitudes of men, which that country is ſaid to have poured forth; but on the other hand, who does not know how much nations and hiſtorians have been, in all ages, inclined to exaggeration in this reſpect; ſome being deſirous to enhance the power of their country, and others, when it has been conquered, being willing to ſave its credit by making it yield only to ſuperior numbers; but the greateſt part have been guilty of enlargement from no other motive than a blind love of the marvellous, authoriſed by the difficulty of pronouncing with certainty on a ſubject in which men often commit great miſtakes even after long reſearches. Beſides this, it is very probable that many particular circumſtances of thoſe famous expeditions made by the Scandinavians, have contributed to countenance that name of *vagina gentium*, which an hiſtorian gives their country. For when theſe emigrations were made by ſea, the promptitude and celerity with which they could carry their ravages from one coaſt to another, might eaſily multiply armies in the eyes of the people they attacked, and who heard many different irruptions ſpoken of almoſt at the ſame time. If, on the contrary, they iſſued forth by land, they found every where on their march nations as greedy of fame and plunder as themſelves, who joining with them, afterwards paſs for people of the ſame original with the firſt ſwarm which put itſelf in motion. It ſhould alſo be conſidered, that theſe emigrations did not all of them take place at the ſame time; and that after a nation was thus exhauſted, it probably remained inactive until it had been able to recruit its numbers. The vaſt extent of Scandinavia being in thoſe times divided among many different people who were little known, and only deſcribed by ſome one general name, as that of Goths, for inſtance, or Normans, (that is, Northern men)' it could not exactly be aſcertained from what country each troop originally came, and ſtill leſs to what degree of depopulation each country was reduced after loſing ſo great a quantity of its inhabitants. But what in my opinion beſt accounts for thoſe numerous and frequent inundations of northern people, is that we have reaſon to believe entire nations of them engaged in enterpriſes of this ſort: even the women and children ſometimes marched in the rear of the armies, when a whole people, either by inconſtancy, by indigence, or the attraction of a milder climate, reſolved to change their place of abode. Projects of this kind, it is true, appear very ſtrange to us at preſent; but it is no leſs true that our anceſtors the 'Goths and' Celts oft engaged in them. In the time of Cæſar, the Helvetians, that is, the ancient inhabitants of Swiſſerland, deſirous to eſtabliſh themſelves in Gaul, burnt their houſes with their own hands, together with ſuch of their effects as were not portable, and followed by their wives and children, ſet out with a reſolution

of

of never more returning home. What a multitude might not one expect ſuch a nation to form? And yet Cæſar remarks that according to the muſters of the Helvetians themſelves, found in their camp, they did not exceed three hundred and ſixty thouſand in all, including old men, women and children: a number without diſpute ſmall, compared with that of the inhabitants of the ſame country at preſent. The expedition of the Cimbri had alſo been an entire tranſplantation of that people; for it appears by the requeſt they made to the Romans, that their view was to obtain new lands to ſettle in. They, as well as the Helvetians, took with them their wives and children: and accordingly Cimbria (at preſent Sleſwick and Jutland) continued after this emigration ſo depopulated, that at the end of two whole centuries, viz. in the time of Tacitus, it had not been able to recover itſelf, as we have already remarked from this hiſtorian, who had been himſelf in Germany.

'The expedition of the Anglo-Saxons furniſhes us with proofs no leſs convincing than thoſe I have mentioned. The firſt Angles, who paſſed into Britain under the conduct of Hengiſt and Horſa, were a mere handful of men. The ancient Saxon chronicle informs us, that they had only three veſſels, and it ſhould ſeem that their number could not well exceed a thouſand. Some other ſwarms having afterwards followed their example, their country was reduced to a mere deſert, and continued deſtitute of inhabitants for more than two centuries; being ſtill in this ſtate in the time of Bede, from whom the author of the Saxon chronicle borrowed this fact. Let any one judge after this, whether it was always out of the ſuperfluity of its inhabitants, as hath been frequently aſſerted, that the North poured forth its torrents on the countries they overwhelmed. For my part I have not been able to diſcover any proofs that their emigrations ever proceeded from want of room at home: on the contrary, I find enough to convince me that their country could eaſily have received an additional number of inhabitants. When Alboin formed the project of leading the Lombards into Italy, he demanded auxiliaries from the Saxons, his allies. Twenty thouſand Saxons, with their wives and children, accompanied the Lombards into Italy, and the kings of France ſent colonies of Swabians to occupy the country which the Saxons had left deſert. Thus we ſee the Saxons, who are thought to have been one of the moſt numerous people of Germany, could not ſend forth this feeble ſwarm without depopulating their own country: but this is not all. The twenty thouſand Saxons diſagreeing with the Lombards, quitted Italy, and returned back (undiminiſhed in number) into their own country, which they found poſſeſſed by the Swabians above-mentioned. This preſently gave riſe to a war, notwithſtanding all the remonſtrances of the Swabians, who, as an ancient hiſtorian aſſures us, demonſtrated to the Saxons, that both nations might eaſily ſhare the country among them, and live all of them in it very commodiouſly. I make no doubt but there were throughout all Saxony, as well as Scandinavia, vaſt tracts of land which lay in their original uncultivated ſtate, having never been grubbed up and cleared. Let any one read the deſcription which Adam of Bremen gives of Denmark in the eleventh

century, and he will be convinced that the coaſts alone were peopled, but that the interior parts formed only one vaſt foreſt.

'From what has been ſaid, therefore, I think one may ſafely conclude, that as all were ſoldiers among the ancient Scandinavians, they could eaſily fill all Europe with the noiſe of their arms, and ravage for a long time different parts of it, although the ſum total of the inhabitants ſhould have been much leſs than it is at preſent. If it was otherwiſe, we muſt acknowledge, that this extreme population can be very ill reconciled, either with what hiſtory informs us of the manners, cuſtoms, and principles of the ancient Scandinavians, or with the ſoundeſt notions of policy with reſpect to what makes the true proſperity of a people. For we cannot allow them ſuch a ſuperiority over us in the number of the inhabitants, without granting them at the ſame time a proportionable excellence in their cuſtoms, manners, civil regulations, and conſtitution of government, as ſo many efficacious cauſes of the good or bad ſtate of all ſocieties, and conſequently of their greater or leſs degree of population. But who can perſuade himſelf, that thoſe ſavage times when men ſowed and reaped but little; when they had no other choice but that of the deſtructive profeſſion of arms, or of a drowſy indolence no leſs deſtructive; when every petty nation was torn to pieces either by private revenge and factions within, or by war with their neighbours from without; when they had no other ſubſiſtence but rapine, and no other ramparts but wide frontiers laid waſte; who, I ſay, can believe ſuch a ſtate as this to be more favourable to the propagation of the human ſpecies, that that wherein men's goods and perſons are in full ſecurity; wherein the fields are covered with labourers, and their cities rich and numerous flouriſh in tranquillity; wherein the people are left to breathe during long intervals of peace, and there is never more than a ſmall part of the inhabitants to whom war is deſtructive; and laſtly, wherein commerce, manufactures, and the arts offer ſo many reſources, and ſecond ſo well that natural propenſity to increaſe and multiply, which nothing but the fear of indigence can check and reſtrain.'

In the 2d vol. we are preſented with a tranſlation of the *Edda*, or Runic mythology, at large. But it has been ſo apparently accommodated by the writer to the Chriſtian ſyſtem; and where it differs from that, is ſo filled with childiſh fancies, that we can make no extract from it. The good miſſionaries, in their zeal, made for the poor pagans, what is the moſt difficult thing in the world to make.—They made—even a trinity.

As for the ſpecimens of the ancient poetry of the North, they are but trifling. We find in them neither the ſpirit nor imagination, which are ſo viſible in the tranſlations that Mr. Macpherſon has given us from the Erſe.

From the proverbs we have ſelected the following, as ſome of the beſt:

"He who travelleth hath need of wiſdom. One may do at *home whatever one will*; but he who is ignorant of good manners,

ners, will only draw contempt upon himſelf, when he comes to ſit down with men well inſtructed."

"There is nothing more uſeleſs to the ſons of the age, than to drink too much ale. The bird of oblivion ſings before thoſe who inebriate themſelves, and ſteals away their ſouls."

"Let not a man ſeek to know his deſtiny, if he would ſleep ſecure and quiet."

"The ſleeping wolf gains not the prey; neither the drowſy man the victory."

"They invite me up and down to feaſts, if I have need only of a light breakfaſt: my faithful friend is he who will give me one loaf when he has but two."

"Whilſt we live, let us live well: for be a man never ſo rich, when he lights his fire, death may perhaps enter his door before it be burnt out."

"I know one thing alone that is out of the reach of fate: and that is the judgment which is paſſed upon the dead."

ART. III. *The Hiſtory of the Lower Empire.* From the French of M. le Beau. Volume the Firſt concluded. See our laſt.

M. Le Beau, in the courſe of his work, departs not from the candour and impartiality which a good Hiſtorian ought conſtantly to exerciſe. Truth was the object of his reſearches; and he cannot be reproached with giving way to that ſpirit of ſyſtem which induces ſo many authors to be ingeniouſly in the wrong, while they would aſcribe a long ſeries of events to the operation of a particular cauſe. The information he communicates is every where to be depended upon; and his reflections are ſolid and judicious.

The third book of his hiſtory opens with an account of the firſt war between Conſtantine and Licinius. The former intending to beſtow the title of Cæſar upon Baſſianus, who had married his ſiſter Anaſtatia, ſent one of the great men of his court to Licinius, to obtain his conſent. At the ſame time he communicated to him the deſign he had formed of reſigning to Baſſianus the Sovereignty of Italy, which by this means would make a line of ſeparation between the ſtates of the two Emperors. This project was not reliſhed by Licinius. To prevent the execution of it, he employed Senecion, a ſubtle, crafty man, devoted to his will; and, who being brother to Baſſianus, ſucceeded ſo far as to inſpire him with miſtruſt, and induce him to rebel againſt his brother-in-law and benefactor. The treaſon was diſcovered, and Baſſianus was convicted and puniſhed. Senecion, who was at the bottom of the whole, was at the court of Licinius. Conſtantine required him to be delivered up; but Licinius was not diſpoſed to comply with his requeſt; and his refuſal was conſidered as a declaration of war.

Such, as we collect from our learned Hiſtorian, was the occaſion of the difference between theſe Princes. After relating the particulars of this war, and of the new treaty of partition, which they entered into, he mentions the celebration of the Decennials, the ſuppreſſion of the Jewiſh revolt, the judgment pronounced by Conſtantine in regard to the Donatiſts, and the many uſeful laws enacted by that Emperor. But while Conſtantine was employed in regulating the interior adminiſtration of his ſtates, the jealouſy of Licinius laid the foundation of another war. Conſtantine, when acting againſt the Goths and Sarmatians, had entered Thrace and the lower Mæſia, which belonged to his collegue. This Licinius conſidered as an infringement of the treaty of partition; and prepared to reſent it. This rupture, and its conſequences, M. le Beau has explained with a minute exactneſs.

His fourth book commences with the adventures of Hormiſdas, a foreign Prince, who, having eſcaped from a rigorous confinement, took refuge with Conſtantine. He then proceeds to explain the conduct of Conſtantine, when, after the deſtruction of Licinius and all his rivals, the whole Imperial power was united in his perſon. 'This happy change, ſays he, ſeemed to give new life to all the nations under the Roman dominion. The members of this vaſt Empire, which had long been divided in intereſts, often torn in pieces by wars, and become as it were eſtranged from each other, reſumed with joy their ancient connection; and the eaſtern provinces, hitherto jealous of the happineſs of the weſt, promiſed themſelves more tranquillity under a more equitable government.' About this time, a violent Hereſy began to ſpread itſelf, and to excite great troubles in Alexandria and throughout Europe. This was Arianiſm, and our Author has given a very ſtriking account of the riſe and progreſs of it. His character of Arius is well marked, and bears the impreſſion of a maſterly hand. Our Readers may not be diſpleaſed, that we preſent it to them; leaving thoſe who are acquainted with the hiſtory of the eccleſiaſtical feuds of this period, to their own reflections upon it; and recommending to them, at the ſame time, to make due allowances for any prejudice under which the Author may have written, on account of the difference of religious principles.

'The talents of Arius, ſays he, contributed to give credit to a doctrine, which of itſelf was conformable to the arrogant imbecillity of human reaſon. He was the moſt dangerous enemy the Church had yet ſeen iſſuing out of its own boſom to wage war againſt it. He was born in Cyrenaica; ſome ſay at Alexandria. Well verſed in human learning, penetrating, violent, *ſubtile, fruitful* in reſources, ready in elocution, he was looked *upon as an invincible* diſputant. Never was poiſon better pre-

pared

pared by the mixture of different qualities, ſome of which he had the art to diſguiſe, while he made a ſhew of the others. His ambition was concealed under the veil of modeſty, and his preſumption under a feigned humility. Cunning, and at the ſame time impetuous, quick in diſcerning the hearts of men, and ſkilful in moving the ſprings of them; full of evaſions, formed for intrigue, nothing could appear more ſimple, more ſoft, more frank and upright, more diſtant from all cabal. His perſon was calculated to promote the impoſition: a ſtature tall and ſlim, a countenance reſerved, pale, and mortified; an obliging carriage, an inſinuating and perſuaſive addreſs; an appearance, which in every particular ſeemed to breath nothing but virtue, charity, and zeal for religion.'

The greateſt diſorders were occaſioned by Arianiſm. All Egypt, from the extremity of Thebais to Alexandria, was in a dreadful confuſion. Biſhops armed againſt Biſhops; and the fury and inſolence of the Heretics knew no bounds. It was neceſſary that the Emperor ſhould interfere in the diſpute; and he appeared at the council of Nice, where he diſtinguiſhed himſelf by his zeal and his eloquence. After diſmiſſing, for a time, the affairs of the Church, our Hiſtorian narrates thoſe tragical events which diſgraced the latter years of Conſtantine. His ſon Criſpus was falſely accuſed by his mother-in-law, of having an inceſtuous paſſion for her, and of having dared to declare it: and Conſtantine, tranſported with rage, condemned him to death without trial. Informed of his innocence, and overwhelmed with remorſe, the unhappy father inceſſantly accuſed himſelf of an unjuſt precipitation, and gave himſelf up to deſpair. The death of Fauſta which followed, and whoſe too haſty puniſhment had the appearance of cruelty, with the other executions, which the Emperor, at this time commanded, excited a general horror. Rome became diſagreeable to him, and he fled from it to return no more. Having deſcribed theſe events, M. le Beau reſumes his account of the affairs of the Church, and he gives us the following ſhort ſummary of what Conſtantine did for the Chriſtian religion, and of the ſtate in which he left it. 'The Emperor conſulted Chriſtianity on the meaſures he took for its advancement, and he employed no methods but ſuch as it approved. He diſtinguiſhed thoſe who profeſſed it, by favours; he took pains to reduce paganiſm to contempt and oblivion, by ſhutting up, diſhonouring, demoliſhing the temples, ſtripping them of their riches, laying open the artifices of the idolatrous Prieſts, and prohibiting ſacrifices, as far as he might without violence, and without endangering the character of father of all his ſubjects, even of thoſe, who remained in error. Where he could not aboliſh ſuperſtition, he ſuppreſſed the diſorders at leaſt, which were the conſequence of it. He made ſevere laws to reſtrain thoſe horrible exceſſes,

which nature diſclaims. He preached Jeſus Chriſt himſelf by his piety, his example, his conferences with the deputies of Infidel nations, and the letters which he wrote to the Barbarians. Far from paying to the Heathen gods the honour of placing his ſtatue in their temples, as Socrates falſely aſſerts, he forbad that abuſe, according to Euſebius, by an expreſs law. Biſhops he held in great veneration; and eſtabliſhed them in many places. He rendered the exterior form of worſhip auguſt and magnificent. He ſet up in every part the ſalutary ſign of the croſs: every gate and every wall of his palaces exhibited that image. His coins no longer bore inſcriptions expreſſive of ſuperſtition: he was repreſented on them with his face lifted up towards heaven, and his hands extended in the poſture of a ſuppliant. But he did not abandon himſelf to a headlong zeal; he choſe to refer to time, circumſtances, and above all to the divine grace, the completion of God's work. Temples were ſtill remaining at Rome, Alexandria, Antioch, Gaza, Apamea, and in ſeveral other places, where the deſtruction of them would have been attended with fatal conſequences. We have a law, which was poſted up at Carthage the day before his death, confirming the privileges of the Prieſts in Africa. It was reſerved to Theodoſius to give the final ſtroke. Humanity and religion itſelf are indebted to Conſtantine for not having given martyrs to idolatry.'

In his fifth book, our learned Hiſtorian, after having collected under one view, whatever relates to the foundation of Conſtantinople, and the principal changes that the transferring of the ſeat of Empire to this city, produced in the political ſyſtem, exhibits a detail of the events which happened from that æra till the death of Conſtantine. The incurſions of the Goths and Sarmatians into the lands of the Romans, and the war with the Perſians, are particularly deſcribed. The affairs of the Church and ſome laws regarding epiſcopal juriſdiction and the civil adminiſtration are then explained; and the volume concludes with an account of Conſtantine's behaviour during his illneſs, and with his character. The picture which M. le Beau has drawn of this Emperor is extremely juſt and impartial; and as it may ſuggeſt no improper idea of his manner and capacity, we may be allowed to give it a place in this article.

'The whole Empire lamented this great Prince. His conqueſts, his laws, the ſuperb edifices, with which he had adorned all the provinces, Conſtantinople itſelf, the whole of which was one magnificent monument erected to his glory, had gained him the general admiration: his liberality and love for his people had acquired him their affection. He was fond of the city of Rheims, and it is undoubtedly to him and not to his ſon, that we ought to attribute the building of hot baths there at his own expence: the pompous elogium, which the inſcription of theſe

baths

baths bears, can only be applicable to the father: he had discharged Tripoli in Africa, and Nice in Bythynia from certain burthensome contributions, to which the preceding Emperors had subjected these cities for more than a century. He had accepted the title of Strategus or Prætor of Athens, a dignity which since Gallicanus was become superior to that of Archon: he caused a large quantity of corn to be distributed there annually; and this donation was established for ever. Rome signalized itself beyond the other cities by the excess of her grief. She reproached herself with having occasioned this Prince many bitter afflictions, and with having forced him to prefer Byzantium; penetrated with regret she accused herself as the guilty cause of the elevation of her modern rival. The baths and markets were shut up; the spectacles and all other public amusements were forbid; the general conversation was upon the loss which they had sustained. The people declared aloud that they would have no other Emperors than the children of Constantine. They demanded with importunity, that the corpse of their Emperor should be sent to them; and their grief augmented when they learned, that it remained at Constantinople. They paid honours to the picture of him, in which he was represented as seated in heaven. Idolatry, ever extravagant, placed him among the number of those gods which he had overthrown, and by a ridiculous confusion, several of his medals bear the title of God with the Monogram of Christ. In the cabinets of antiquarians are preserved others, such as Eusebius describes: Constantine is there seen seated in a car drawn by four horses; he appears to be drawn up to heaven by a hand, which comes out of the clouds.

The Church has paid him more real honours. Whilst the Pagans were making him a God, the Christians made him a Saint. His festivals were celebrated in the east with that of Helena, and the service for him, which is very ancient among the Greeks, attributes to him miracles and cures. At Constantinople a monastery was built under the name of Saint Constantine. Extraordinary honours were paid to his tomb and to his statue, which was placed upon a column of porphyry. The fathers of the council of Chalcedon thought they did honour to Marcian, the most religious of Princes, by saluting him with the name of the new Constantine. In the ninth century at Rome, they still recited his name at Mass with that of Theodosius the first, and of the rest of the most respected Princes. In England there were several Churches and altars dedicated to him. In Calabria there is the town of Saint Constantine, four miles from mount Saint Leo. At Prague in Bohemia, his memory was for a long time honoured, and some of his relicks were preserved there. The invocations of Constantine and of Helena have extended even to Muscovy; and the

modern Greeks commonly gave him the title of *equal to the apoſtles.*

'Conſtantine's failings will not ſuffer us to ſubſcribe to ſo hyperbolical an elogium. The frightful ſpectacles of ſo many captives devoured by wild beaſts, the death of his ſon who was innocent, that of his wife whoſe too precipitate puniſhment bore the appearance of injuſtice, ſufficiently evince, that the blood of barbarians ſtill flowed in his veins; and that, if he was good and merciful in his character, he became cruel and unmerciful through paſſion. Perhaps he had ſufficient cauſe to put to death the two Licinii; but poſterity has a right to condemn Princes, who have not taken the trouble to juſtify themſelves at their tribunal. He loved the Church; it owes its liberty and ſplendour to him; but eaſy to be ſeduced, he tormented it when he thought to ſerve it, relying too much upon his own underſtanding, and repoſing with too much credulity upon the good faith of wicked men who ſurrounded him; he delivered up to perſecution prelates, who, with greater reaſon, deſerved to be compared with the apoſtles. The exile and depoſition of the defenders of the faith of Nice, balance at leaſt the glory of having aſſembled that famous council. Incapable himſelf of diſſimulation, he too eaſily became the dupe of Heretics and courtiers. Imitator of Titus Antoninus, and Marcus Aurelius, he loved his people, and wiſhed to be beloved by them; but this very fund of goodneſs, which made him cheriſh them, rendered them miſerable; he ſpared even thoſe who pillaged them; quick and ardent in prohibiting abuſes, ſlow and backward in puniſhing them; covetous of glory, and perhaps rather too much in trifles. He is reproached with having been more addicted to raillery than becomes a great Prince. As for the reſt, he was chaſte, pious, laborious, and indefatigable; a great general, ſucceſsful in war, and deſerving his ſucceſs by his ſhining valour, and by the brightneſs of his genius; a protector of arts, and an encourager of them by his beneficence. If we compare him with Auguſtus, we ſhall find, that he ruined idolatry by the ſame precautions, and the ſame addreſs which the other employed to deſtroy liberty. Like Auguſtus, he laid the foundation of a new Empire; but leſs ſkilful, and leſs politic, he could not give it the ſame ſtability: he weakened the body of the ſtate by adding to it, in ſome meaſure, a ſecond head in the foundation of Conſtantinople; and tranſporting the center of motion and ſtrength too near the eaſtern extremity, he left without heat, and almoſt without life, the weſtern parts, which ſoon became a prey to the Barbarians.

'The Pagans were too much his enemies to do him juſtice. Eutropius ſays, that in the former part of his reign, he was equal to the moſt accompliſhed Princes, and in the latter to the meaneſt. The younger Victor who makes him to have reigned

more than one and thirty years, pretends that in the firſt ten years he was a hero, in the twelve ſucceeding ones a robber, and in the ten laſt a ſpendthrift. It is eaſy to perceive with reſpect to theſe two reproaches of Victor's, that the one relates to the riches which Conſtantine took from idolatry, and the other to thoſe with which he loaded the Church.'

The Tranſlator of the volume before us, ſeems to have executed his taſk with a good deal of care. He has given the ſenſe, and in general the ſpirit of his original; but, we could have wiſhed, that in ſome places, he had been leſs ambitious of adopting the French idiom and arrangement.

ART. IV. *The Marine Practice of Phyſic and Surgery, including that in the Hot Countries. Particularly uſeful to all who viſit the Eaſt and Weſt Indies, or the Coaſt of Africa. To which are added Pharmacopœia Marina, and ſome brief Directions to be obſerved by the Sea-Surgeon in an Engagement, &c.* By William Northcote, Surgeon, many Years in his Majeſty's Service. In 2 Vols. 12s. Boards. Becket. 1770.

THIS is in fact *a general Practice of Phyſic and Surgery.* The firſt volume contains the Chirurgical, the ſecond the Medical part. The Pharmacopœia is likewiſe a *general one*, and might as well have been called the Pharmacopœia *Terrena* as the Pharmacopœia *Marina.*

Mr. Northcote however appears to be a ſurgeon of judgment and experience. We ſhall tranſcribe for our Readers a ſhort part of the work which may be more immediately conſider'd as his own, *viz.*

Some brief directions previous to, and in an engagement, &c.

'When the enemy is in ſight, and you are like to come to an action, as ſoon as all hands are called to quarters (if your cock-pit is not ſufficiently large) you muſt deſire the firſt lieutenant, with the captain's permiſſion, to order the carpenters to lay a platform for your wounded men; if the cables will not be wanted, in one of the cable tires, or otherwiſe in the after-hold, by clearing all manner of lumber out of the way. On the top of a ſmooth and even tire caſk, let there be deals or planks laid cloſe together, over them an old ſail, and upon that ſome ſeamen's bedding from the purſer's ſtore-room (for which you are to have the captain's order, if he will not otherwiſe deliver them) ready made up, and laid one by another to place your wounded men on after they are dreſt, that they may lay quiet without being diſturbed.

'If the ſhip be ſmall, and there is no cock-pit, or ſuch as you have not room to perform your operations in, you muſt, as near the after-hatchway as is convenient, have ſome caſk removed out (if there be not height enough for you to ſtand upright on the platform)

platform) that you may have a place of eight, ten, or twelve feet ſquare, to receive and dreſs your wounded men, and from thence to hand them to their beds: on one ſide of this place let there be fixed a cheſt of a proper height (if you have no other convenient ſeat) to perform your operations upon; and on another juſt by (or table) lay all your apparatus, ſuch as your capital inſtruments, needles, ligatures, lint, flour in a bowl, ſtyptic, bandages, ſplints, compreſſes, pledgets ſpread with yellow baſilicon, or ſome other proper digeſtive; thread, tape, tow, pins, new and old linen cloth, a bucket of water to put your ſponges in, another empty to receive the blood in your operations; a dry ſwab or two to dry the platform when neceſſary; a water-caſk full of water near at hand, with one head knocked in, in readineſs for dipping out occaſionally as it may be wanted. You muſt alſo have near you your ung. baſil.—e gum. elem.—ſambucin; ol. lin.—olivar. c.—terebinth; balſ. terebinth; tinct. ſtyp.—thæbaic; ſp. c. c. per ſe.—vol. aromat. —lavend. ô. Wine, punch, or grog, and vinegar in plenty.

'A number of large candles ſhould be immediately lighted, as ſoon as the engagement begins, not forgetting to have your mates and aſſiſtants properly inſtructed in what part they are to act, that every one may know his ſtation, and what he has to do, to prevent confuſion in time of action. Here it is neceſſary to obſerve, that the ſurgeon ſhould always take peculiar care to deſire the firſt officer to quarter a ſufficient number of hands with him in the cockpit, that he may want no aſſiſtance in the day of battle, however bloody the engagement may be.

'All things being ordered, and placed as above in readineſs, and the ſurgeon's and purſer's cabbin beds made up, to receive the captain, or any of his commiſſion officers, who may chance to be wounded; if you have any ſick on board, that cannot ſtand to their quarters, let them be put down with their hammock and bedding into the hold, fore cockpit, or ſheet cable tier, out of the way before the action begins; but be ſure to keep your platform entirely for the wounded men. Let one of your mates or aſſiſtants go to them now and then to ſee how they are; or elſe order one of the ſtouteſt of the convaleſcents to come to you at times, if he is able, and acquaint you if any of them are worſe, and in caſe of faintneſs, to give them a little cordial, which he ſhould have by him for that purpoſe.

'When the action is begun, if more than one wounded is brought down at a time always firſt take care of him who is in the moſt immediate danger; but otherwiſe dreſs them as they come, without diſtinction: if any is brought down with a limb off, or a violent hæmorrhage, and you happen to be in the midſt of an amputation, or other capital operation, and cannot that inſtant attend, order your mate or aſſiſtant (for the preſent) immediately

immediately to fix a tourniquet on the part, to reſtrain the flux of blood from being fatal to the patient, and do what elſe you may think neceſſary, till you have finiſhed the operation you were about, and laid the patient in bed.

'Never encourage thoſe to ſtay below (after their wounds, &c. are dreſt) who have been but little hurt, but inſiſt on their going up again to their quarters, otherwiſe threaten to report them when the engagement is over. I have many times known cowardly lubbers come tumbling down the ladder with moſt violent groans and complaints, though at the ſame time they have received little or no hurt; and all I could do or ſay would not prevail on them to make a ſecond trial of their courage, nor go up again till the action was all over. Nay, I have been told (by thoſe quartered at the ſame gun) that ſome daſtardly fellows, have actually put their feet, or ſtood in the way of the carriage on purpoſe to be hurt, that they might have a plauſible pretence for going down to the doctor; which I muſt own I have great reaſon to believe, having ſometimes met with ſuch contuſions in the legs and feet, occaſioned (according to their own confeſſion) by the carriage, but at the ſame time ſo ſlight as was ſcarce worth mentioning; though ſometimes very violent, at other times there was ſcarce any injury or contuſion to be perceived, notwithſtanding the moſt grievous complaints of pain and uneaſineſs.

'When you are entering on any capital operation, you ſhould uſe your utmoſt endeavours to encourage the patient (if he is ſenſible) by promiſing him, in the ſofteſt terms, to treat him tenderly, and to finiſh with the utmoſt expedition; and indeed you ſhould uſe expedition, but not hurry: you ſhould not make more haſte than the caſe requires, nor cut leſs than is neceſſary, or leave any miſchief unremedied; for the neglecting this critical juncture of taking off a limb, frequently reduces the patient to ſo low a ſtate, and ſubjects the blood and juices to ſuch an alteration, as muſt unavoidably render the ſubſequent operation, if not entirely unſucceſsful, at leaſt exceedingly dubious. Therefore, if a wound be of ſuch a deſperate nature as to require amputation (which is often the caſe in ſea engagements) it is certainly of conſequence to perform the operation immediately as ſoon as the man is brought down: and in wounds, even where no amputation is required, it is equally adviſeable not to defer the care neceſſary to be taken of them.

'In regard to the wounded, you ſhould act in all reſpects as if you were entirely unaffected by their groans and complaints; but at the ſame time I would have you behave with ſuch caution, as not to proceed raſhly or cruelly, and be particularly careful to avoid unneceſſary pain.

'When

'When the action is all over, you are then to go round your patients, and examine if the wounds have bled any thing conſiderably ſince they were dreſt; and if the hæmorrhage ſtill continues, remove the dreſſings very gently and carefully, and apply freſh ones.

'It is not improper here to remark that the tourniquets ſhould ſtill remain on thoſe patients, who have had their limbs amputated or ſhot off; that they may be always in readineſs, in caſe of a freſh hæmorrhage; and in caſe there be no aſſiſtant preſent when it happens, the patient ſhould be inſtructed himſelf how to tighten it, if he feels the wound bleeding, before help can be procured. You are likewiſe to ſee that their wounded limbs, &c. lie eaſy, and as they ought; and that the patients are ſupported with proper diet and medicines ſuitable to the ſymptomatic fever, &c. as mentioned under the various heads in *The Marine Surgeon.*

'As ſoon as poſſible after the engagement is ended, and your wounded are all taken proper care of, acquaint the captain how many there are wounded, and the nature of their wounds, if they are like to prove mortal, &c. And deſire he will pleaſe to order cradles forthwith to be made, as many as you think neceſſary, wherein your wounded men muſt be placed, with their bedding, in a proper birth by themſelves. The cradles are firſt to be well cleated, and ſecured to the deck and ſides of the ſhip, placed ſo, as that you may eaſily go between to dreſs the people.

'As ſoon as the ſhip arrives in a harbour, the ſick and wounded muſt be immediately ſent on ſhore, where their cures will be perfected in a much ſhorter time than it is poſſible on board in an inſalubrious air, and on ſuch diet only as the ſhip affords.

'It is neceſſary the ſurgeon of the ſhip ſhould give a more particular account of patients ſent to an hoſpital, than is the common practice in the navy, of merely filling up a ſick ticket with the general name of a diſeaſe, &c. He ought to acquaint the ſurgeon, or his aſſiſtant at the hoſpital, of the peculiar conſtitution of the patients, the manner they have been treated from firſt to laſt, the ſymptoms, &c. that have occurred; and whatever other circumſtances he ſhould be informed of, in order to enable him to perform a more ſpeedy cure.'

We doubt not but that Mr. Northcote may have repeatedly acquitted himſelf with great propriety and addreſs on theſe dreadful occaſions.——But! good heavens!——are theſe the ways of men!——a ſlaughter-houſe is a paradiſe, when compared with ſuch premeditated ſcenes of pain, horror, and deſtruction.

ART. V.

Art. V. *The Orations of Æſchines and Demoſthenes on the Crown.* Tranſlated into Engliſh, with Notes, by T. Leland, D. D. Vol. III. 8vo. 5 s. bound. Johnſton. 1770.

ÆSCHINES and Demoſthenes had acted a very diſtinguiſhed part during that important conteſt which Athens maintained againſt the Macedonians. Their eloquence gave them great influence in the popular aſſemblies of their ſtate; and, having adopted different ſyſtems of political conduct, they were animated againſt each other with the fierceſt reſentment. The defeat of Chœronea, and the unſucceſsful meaſures propoſed by Demoſthenes, offered a favourable opportunity for Æſchines to attack him. He was reviled accordingly, his errors were aggravated, and he was threatened with inquiries and impeachment. In this ſituation it was natural for his friends to endeavour to procure ſome public declaration in his favour, which might ſilence his accuſers. It was uſual with the Athenians, when they meant to expreſs their ſenſe of ſuperior merit, to crown the perſon ſo diſtinguiſhed, in ſome populous aſſembly, with a chaplet of olive, interwoven with gold. This honour it was thought might be paid to Demoſthenes at this particular juncture; and it was agreed, that Cteſiphon, one of the moſt zealous of his friends, ſhould move the ſenate to prepare a decree, that a golden crown ſhould be conferred upon him. The ſenate conſented to his motion; but before the matter could be referred to the people for confirmation, Æſchines commenced a ſuit againſt Cteſiphon, as the firſt mover of a decree repugnant to the laws. It was on this occaſion that the ſpeeches now offered to the public were pronounced; and to their learned and ingenious Tranſlator, we cannot refuſe that approbation, which we formerly beſtowed upon him *.

Dr. Leland has endeavoured to attain that noble ſpirit which characterizes thoſe celebrated pieces of eloquence; and in many places he has ſucceeded in a great degree. The ſentiments of theſe rival ſtateſmen he has everywhere expreſſed with accuracy; and where he has failed in point of force, we are to aſcribe it in ſome meaſure to the inferiority of our language. The notes which he has added to illuſtrate the text are full of learning, good ſenſe, and information. It has not been the fortune of every ancient author to have had ſo able a tranſlator as this intelligent Divine.

Æſchines, in the firſt part of his oration, appeals to the laws and ordinances of Athens; and here he is critical and copious. In the laſt part of it he enters on the public tranſactions of his country, and the miniſterial conduct of his adverſary;

* See our Review, Vols. xv. and xxiv.

and

and here he is eloquent. The following ſhort paſſages may be cited as examples of his merit, and of that of his tranſlator:

'As to the calumnies with which I am attacked, I would prevent their effect by a few obſervations. I am informed that Demoſthenes is to urge, that the ſtate hath received ſervices from him, but in many inſtances hath been injured by me: the tranſactions of Philip, the conduct of Alexander, all the crimes by them committed, he means to impute to me. And ſo much doth he rely upon his powerful abilities in the art of ſpeaking, that he does not confine his accuſations to any point of adminiſtration, in which I may have been concerned; to any counſels which I may have publickly ſuggeſted: he traduces the retired part of my life, he imputes my ſilence as a crime. And that no one topic may eſcape his officious malice, he extends his accuſations even to my conduct, when aſſociated with my young companions in our ſchools of exerciſe. The very introduction of his defence is to contain a heavy cenſure of this ſuit. I have commenced the proſecution, he will ſay, not to ſerve the ſtate, but to diſplay my zeal to Alexander, and to gratify the reſentment of this prince againſt him. And (if I am truly informed) he means to aſk why I now condemn the whole of his adminiſtration, although I never oppoſed, never impeached any one part of it ſeparately; and why, after a long courſe of time, in which I ſcarcely ever was engaged in public buſineſs, I now return to conduct this proſecution?

'I, on my part, am by no means inclined to emulate that piece of conduct which Demoſthenes has purſued: nor am I aſhamed of mine own. Whatever ſpeeches I have made, I do not wiſh them unſaid; nor, had I ſpoken like Demoſthenes, could I ſupport my being. My ſilence, Demoſthenes, hath been occaſioned by my life of temperance. I am contented with a little: nor do I deſire any acceſſion which muſt be purchaſed by iniquity. My ſilence therefore, and my ſpeaking, are the reſult of reaſon, not extorted by the demands of inordinate paſſions. But you are ſilent, when you have received your bribe; when you have ſpent it, you exclaim. And you ſpeak not at ſuch times as you think fitteſt, not your own ſentiments; but whenever you are ordered, and whatever is dictated by thoſe maſters whoſe pay you receive. So that, without the leaſt ſenſe of ſhame, you boldly aſſert what in a moment after is proved to be abſolutely falſe. This impeachment, for inſtance, which is intended not to ſerve the ſtate, but to diſplay my officious zeal to Alexander, was actually commenced while Philip was yet alive, before ever Alexander had aſcended the throne, before you had ſeen the viſion about Pauſanias, and before you had held your nocturnal interviews with Minerva and Juno. How then could I have diſplayed my zeal to Alexander, unleſs we *had all ſeen the ſame* viſions with Demoſthenes?

'But,

'But, O ye gods! how can I reſtrain my indignation at one thing, which Demoſthenes means to urge, (as I have been told) and which I ſhall here explain? He compares me to the Sirens, whoſe purpoſe is not to delight their hearers, but to deſtroy them. Even ſo, if we are to believe him, my abilities in ſpeaking, whether acquired by exerciſe, or given by nature, all tend to the detriment of thoſe who grant me their attention. —I am bold to ſay, that no man hath a right to urge an allegation of this nature againſt me; for it is ſhameful in an accuſer not to be able to eſtabliſh his aſſertions with full proof. But, if ſuch muſt be urged, ſurely it ſhould not come from Demoſthenes; it ſhould be the obſervation of ſome military man, who had done important ſervices, but was unſkilled in ſpeech; who repined at the abilities of his antagoniſt, conſcious that he could not diſplay his own actions, and ſenſible that his accuſer had the art of perſuading his audience to impute ſuch actions to him as he never had committed. But when a man compoſed entirely of words, and theſe the bittereſt and moſt pompouſly laboured; when he recurs to ſimplicity, to artleſs facts, who can endure it? He who is but an inſtrument, take away his tongue, and he is nothing.'

The uſe, which both orators have made of the great events that occurred between the commencement and the final deciſion of this important cauſe, is particularly artful. But in this reſpect, as well as in every other requiſite of oratory, Demoſthenes ſeems to have exceeded his rival; and Dr. Leland, we ſhould imagine, has taken greater pains with his oration than with that of Æſchines. This celebrated ſpeaker endeavours, in the firſt place, to ingratiate himſelf with his audience; and, for this purpoſe, he enters into a detail concerning public affairs, and ſets his own ſervices in the moſt favourable point of view. Having made ſure of the affections of his hearers, he examines the points of law, which reſpect the articles of the accuſation; and theſe he runs over ſpeedily, endeavouring all the while to impreſs a contempt of Æſchines, and an opinion of his own integrity and importance. Laſtly, he mentions his objections to the character of his proſecutor; and here he has a fine opportunity of comparing himſelf with him, and of repreſenting him and his adherents as corrupt citizens, who reſpected not the intereſt of the ſtate, and who could not bear to look upon thoſe that had diſtinguiſhed themſelves by their zeal and attention to its rights and proſperity. The following extract from this maſterly oration may be entertaining to the reader:

'We have heard his encomiums [ſays Demoſthenes, alluding to the ſpeech of Æſchines] on the great characters of former times; and they are worthy of them. Yet it is by no means juſt (Athenians!) to take advantage of your predilection to

the deceaſed, and to draw the parallel between them and me who live among you. Who knows not that all men, while they yet live, muſt endure ſome ſhare of envy, more or leſs? But the dead are not hated even by their enemies. And if this be the uſual and natural courſe of things, ſhall I be tried, ſhall I be judged by a compariſon with my predeceſſors? No, Æſchines, this would be neither juſt nor equitable. Compare me with yourſelf, with any, the very beſt of your party, and our cotemporaries. Conſider whether it be nobler and better for the ſtate to make the benefits received from our anceſtors, great and exalted as they are, beyond all expreſſion great, a pretence for treating preſent benefactors with ingratitude and contempt; or to grant a due ſhare of honour and regard to every man, who at any time approves his attachment to the public.—And yet, if I may hazard the aſſertion, the whole tenor of my conduct muſt appear, upon a fair inquiry, ſimilar to that which the famed characters of old times purſued; and founded on the ſame principles: while you have as exactly imitated the malicious accuſers of theſe great men. For it is well known, that, in thoſe times, men were found to malign all living excellence, and to laviſh their inſidious praiſes on the dead, with the ſame baſe artifices which you have practiſed.—You ſay then, that I do not in the leaſt reſemble thoſe great characters. And do you reſemble them? or your brother? Do any of the preſent ſpeakers? I name none among them: I urge but this: let the living, thou man of candour, be compared with the living, and with thoſe of the ſame department: thus we judge, in every caſe, of poets, of dancers, of wreſtlers. Philamon doth not depart from the Olympian games uncrowned, becauſe he hath not equal powers with Glaucus, or Kariſtius, or any other wreſtler of former times. No: as he approves himſelf ſuperior to thoſe who enter the liſts with him, he receives his crown, and is proclaimed victor. So do you oppoſe me to the ſpeakers of theſe times, to yourſelf, to any, take your moſt favourite character; ſtill I aſſert my ſuperiority. At that period when the ſtate was free to chuſe the meaſures beſt approved, when we were all invited to engage in the great conteſt of patriotiſm, then did I diſplay the ſuperior excellence of my counſels, then were affairs all conducted by my decrees, my laws, my embaſſies. While not a man of your party ever appeared, unleſs to vent his inſolence. But when we had once experienced this unmerited reverſe of fortune; when this became the place not for patriot miniſters, but for the ſlaves of power, for thoſe who ſtood prepared to ſell their country for a bribe; for thoſe who could deſcend to certain proſtituted compliments; then, indeed, were you and your aſſociates exalted; then did you diſplay your magnificence, your ſtate, your ſplendor, your equipage:

equipage: while I was depreſſed, I confeſs it: yet ſtill ſuperior to you all, in an affectionate attachment to my country.

'There are two diſtinguiſhing qualities (Athenians!) which the virtuous citizen ſhould ever poſſeſs: (I ſpeak in general terms, as the leaſt invidious method of doing juſtice to myſelf) a zeal for the honour and pre eminence of the ſtate, in his official conduct; on all occaſions, and in all tranſactions, an affection for his country. This nature can beſtow. Abilities and ſucceſs depend upon another power. And in this affection you find me firm and invariable. Not the ſolemn demand of my perſon, not the vengeance of the Amphictionic council which they denounced againſt me, not the terror of their threatenings, not the flattery of their promiſes, no, nor the fury of thoſe accurſed wretches, whom they rouſed like wild beaſts againſt me, could ever tear this affection from my breaſt. From firſt to laſt, I have uniformly purſued the juſt and virtuous courſe of conduct; aſſertor of the honours, of the prerogatives, of the glory of my country; ſtudious to ſupport them, zealous to advance them, my whole being is devoted to this glorious cauſe. I was never known to march through the city, with a face of joy and exultation, at the ſucceſs of a foreign power; embracing and announcing the joyful tidings to thoſe, who, I ſuppoſed, would tranſmit it to the proper place. I was never known to receive the ſucceſſes of my own country with tremblings, with ſighings, with eyes bending to the earth, like thoſe impious men, who are defamers of the ſtate, as if by ſuch conduct they were not defamers of themſelves: who look abroad, and when a foreign potentate hath eſtabliſhed his power on the calamities of Greece, applaud the event, and tell us we ſhould take every means to perpetuate his power.

'Hear me, ye immortal gods! and let not theſe their deſires be ratified in heaven! infuſe a better ſpirit into theſe men! inſpire even their minds with purer ſentiments!—This is my firſt prayer.—Or if their natures are not to be reformed; on them, on them only diſcharge your vengeance! Purſue them both by land and ſea! Purſue them even to deſtruction! But, to us, diſplay your goodneſs, in a ſpeedy deliverance from impending evils, and all the bleſſings of protection and tranquillity!'

Amidſt all the beauties which adorn theſe orations, there is one circumſtance in them, which muſt be conſidered as a blemiſh by every modern reader. The abuſe which the parties throw out againſt each other, is often of the moſt illiberal kind, and reſembles that low ribaldry which is now no where to be found but among the meaneſt and moſt diſorderly claſſes of men. "Thou traitor, thou vile player, thou vile miſcreant, thou abject ſcrivener;" theſe are ſome of the polite appellations

which Demoſthenes beſtows on his rival. But this defect is to be aſcribed to the manners of the times. The ſame remark will apply to the orations of Cicero againſt Antony and Verres. The point of honour, for which we are indebted to the inſtitutions of chivalry, has prevented this abuſe from making its appearance in modern aſſemblies; wherein every thing is conducted with decency and good-manners. The leaſt infringement of that reſpect which is due to the rank and character of a member, is conſidered by him as the groſſeſt affront; and he has recourſe to his ſword, which alone can recover his honour, and give him ſatisfaction.

Upon the whole, we muſt do Dr. Leland the juſtice to declare, that we are highly pleaſed with the ſpirit and accuracy of his tranſlation. It is indeed a great ſatisfaction to us, amidſt the many frivolous productions, which come under our obſervation, to meet with a work, which diſcovers ability, and is calculated to promote the liberal purpoſes of information and literature.

ART. VI. *Illuſtrations of Natural Hiſtory. Wherein are exhibited upwards of two hundred and forty Figures of Exotic Inſects, according to their different Genera; very few of which have hitherto been figured by any Author. Engraved and coloured from Nature, with the greateſt Accuracy, and under the Author's own Inſpection, on fifty Copper-plates. With a particular Deſcription of each Inſect: interſperſed with Remarks and Reflections on the Nature and Properties of many of them.* By D. Drury. 4to. 2l. 12s. 6d. boards. White. 1770.

WE have looked into this volume with particular attention, and equal pleaſure. It is an excellent work; it will derive honour to the Author, and to this country, and will juſtly entitle the name of Drury to rank with thoſe of Merian, Roeſel, Petiver, Edwards, &c. The figures of the various ſubjects it contains appear to be drawn with great accuracy, and the colours glow with the moſt pleaſing reſemblance of life, in all the beauty of the gay originals. The deſcriptions likewiſe appear to be very exact, and much induſtry, art, and ſkill have been uſed in this part of the performance, as well as in the engravings, and the colouring.

In his prefatory diſcourſe *, Mr. Drury gives an account of his plan, and explains his reaſons for not claſſing the inſects in ſyſtematic order. It is not, he obſerves, his deſign, in the preſent work, to enter into the ſcientific part of the ſtudy, by arranging the inſects according to any ſyſtem now eſtabliſhed;

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* The preface is written in Engliſh and French; as are alſo the *deſcriptions*.

nor has he given a ſingle name to any one here figured. 'This indeed,' he adds, 'muſt be the conſequence of not following the ſyſtem of any author, unleſs I had formed one of my own; for it is impoſſible I ſhould give names to them, particularly trivial ones, without doing one or the other.' He therefore contents himſelf with calling an inſect by the general appellation of moth, butterfly, &c. And hence he preſumes he ſhall 'avoid all occaſion for reflection by the diſciples of different authors, in not following the method eſtabliſhed by others;' declaring that his deſire of giving no room for exceptions of this kind, has induced him to follow no one whatever; by which too he has left it in the power of every perſon to claſs them according to his own fancy; and, as every one has thus an opportunity of following his favourite author, none he hopes will object to a method that will put it in his power to indulge his own inclination.

He modeſtly alſo apprizes his readers, that this work can by no means be conſidered as a complete one. 'The moſt tranſitory view, ſays he, will confirm this. Nor can I, adds he, take any merit to myſelf by its publication, unleſs the great care that has been taken to give juſt and accurate figures of the ſubjects, in which the different generical characters, according to the ſeveral authors I am acquainted with, are truly repreſented, will entitle me to any.' He proceeds,—'Indeed the many opportunities I have had of obſerving the great tendency all kinds of inſects have to decay and periſh, particularly moths and butterflies, firſt gave me the hint of preſerving them from oblivion, by thus delineating them upon paper. For theſe laſt are of ſuch tender and delicate natures, that however pleaſing they may be to our ſight, they are not eaſily to be preſerved with all their gay and ſtriking plumage. Our utmoſt care can only ſecure them to us a few years; and if they are expoſed to air or ſunſhine, we are quickly robbed of them; the latter being capable, in a few months, of entirely deſtroying their colours, and the firſt, in as ſhort a ſpace, will totally conſume every part of them, leaving nothing behind but a little duſt.

'Hence it is that I have been induced to give figures of foreign inſects; in proſecuting which, the reader will find many that have never been deſcribed by any author: and if the reſcuing them, by this method, from the ravages of time; if the delight and amuſement ariſing from contemplating ſubjects of this kind; or if an attempt to promote and encourage this branch of natural hiſtory meets with the encouragement I hope for, I muſt aſſure the public, no labour on my ſide ſhall be wanting to render it complete, by adding future volumes, as the ſubjects I ſhall receive from *abroad*, and my own leiſure, will enable me to do. And this, I flatter myſelf, I ſhall be able to accompliſh by the means of a few ingenious gentlemen, ſituated

in different parts of the world, whoſe correſpondence I am honoured with, and by whoſe aſſiſtance I ſhall be able to give ſometimes a tolerable hiſtory of an inſect, or as much of it as hath fallen within their obſervation; by which means new ſubjects of ſpeculation, ſome unnoticed circumſtances in inſect-life, may ariſe, that cannot fail of being an acceptable embelliſhment.'

When Mr. Drury firſt engaged in the buſineſs of deſcribing the different inſects that compoſe this work, he found himſelf, he tells us, ſurrounded with difficulties of ſo unexpected a nature, that he had more than once entertained thoughts of poſtponing, if not entirely relinquiſhing ſo arduous a taſk. 'Nothing, ſays he, but the ſtrong deſire I had of promoting the ſtudy of natural hiſtory, could have led me to overcome a ſenſe of my own incapacity of writing with that preciſion which the public eye demands; and therefore I have reaſon to hope for the candid allowance of the ingenious, to faults which might, perhaps, eſcape from the pen of a *maſter*, on a ſubject ſo new as the preſent.'

Among the reſt of the difficulties under which he laboured, he mentions that of not knowing what names to give to many colours found on the wings of the farinaceous tribe. 'The want of a *ſeries*,' he obſerves, 'or ſtandard for names to colours, is a matter much to be lamented in this kingdom. I know, he adds, no Engliſh author that has attempted it. Perhaps the arduouſneſs of the taſk may be the reaſon it has not been done; for if we form to ourſelves an idea of the difficulty of bringing forth that innumerable train of colours that is to be done from only a yellow, a red, and a blue, we may partly judge of the labour that man has to undergo who ſhall attempt it. In my caſe, the great variety of tints to be found on the inſects, the harſhneſs of ſome, the ſoftneſs of others, together with the manner of their running into one another, increaſes the difficulty, and renders deſcription a matter of ſuch labour, that nothing but the ſtrongeſt reſolution and perſeverance could overcome.'

In mentioning other authors who have treated on this agreeable and rationally amuſing branch of natural hiſtory, he obſerves, that 'the laſt who publiſhed any figures of exotic ſubjects, was Mr. Petiver, who, in his *Gazophylacium*, delineated a great variety of all the different *Orders*; many of them exceeding curious and uncommon, being collected from various parts of the world: but they were ſent forth uncoloured, and almoſt undeſcribed; circumſtances that render them leſs eſtimable, by the difficulty there is, in many inſtances, of knowing what the author meant.—But although many of the figures conſiſt of mere outlines, not exquiſitely well engraved, his work is not without merit; there are a great many very uncommon ſubjects exhibited,

, that were not known to exiſt in nature, till he held them
to public view. It is, in ſhort, a work that, at the ſame
it manifeſted his deſire for promoting his favourite ſtudy,
proof of his aſſiduity, affording great room for ſpeculation;
s the preſent is an improvement on his plan, I flatter my-
will not be unacceptable to the lovers of natural hiſtory.'
r. Drury mentions one advantage in particular, ariſing from
ccuracy and juſtneſs of his deſcriptions, (which are all, he
s us, taken from the *natural ſubjects* themſelves, and not
the *coloured prints* of them) viz. 'that if this work ſhould,
the Author's deceaſe, fall into the hands of a bookſeller,
ublic will not probably be peſtered with copies ſo execrably
ured, as is generally the caſe, with books of this ſort, after
uthor's death. The *deſcriptions* will be ſuch a guide for
ring the prints, that capital errors will not be able to find
ttance; the groſſneſs of colouring a part yellow that ſhould
d, or green that ought to be blue, would immediately be
ted; and the publiſher, for his own ſake, would un-
tedly be careful to have the prints juſtly and accurately
.'

hen our author firſt laid down the plan of this work, he
us he had no intention of confining himſelf to ſuch ſub-
as were *non-deſcripts*, but propoſed to give figures of any
e inſects that might fall into his poſſeſſion, or of which he
procure drawings. He was willing to promote this
h of natural hiſtory by any method that lay within his
e; and to this he was the rather prompted, by the con-
ition of its being an attempt entirely novel in this nation,
conducted in a way different from any yet purſued. 'But,
ne,' a little recollection convinced me I was wrong. I
ſoon ſenſible, that the giving figures already known and
ſhed here, could do no ſervice to the ſtudy, or benefit the
r. It is poſſible I might have given a better figure than
before publiſhed; the engraving might be ſofter, more de-
, and better becoming the ſubject; or the colouring
exact or juſt; but this would not be improving the reader's
nent, or increaſing his knowledge. In ſhort, from that
ent I altered my plan; and it is owing to this miſtake
a few figures are inſerted in different places, which have
e made their appearance in England, either ſeparately or
d with other ſubjects. From that time I took care
lineate none that I was conſcious had engaged the pencil
y preceding author; but confined myſelf to ſuch, whoſe
lty and ſtriking appearances could not fail to recommend
. To ſuch non-deſcripts I have paid the greateſt de-
ce; for, in ſome of the plates, among the butterflies and
s, I have given complete figures of both the *upper* and *un-*

der ſides; a practice that, as deviating from my general rule, I ſhould not have done, if the richneſs and ſoftneſs of the colouring had not been ſo extremely pleaſing, as to render it ſcarcely poſſible to diſpenſe with it. It is only to a few I have paid this particular reſpect. In general I have given to the butterflies only figures of one half their *under* ſides, but whole upper ones; and of thoſe moths that have no repreſentations of their under ſides, the reader may conclude there is no material difference between their upper and under ones, or elſe that the latter is too poor and mean to juſtify the giving a figure of it.'

For the uſe of thoſe readers who having made no progreſs in the ſtudy of natural hiſtory, may therefore find it difficult to underſtand the ſeveral *Names* or *Terms*, by which the different parts of inſects are called, and which occur in every deſcription,—the Author has given a plain and familiar explanation of them, not only by methodical definitions, but by engraved figures; the latter ſerving to illuſtrate the component parts of inſects, as *head*, *antennæ*, *mouth*, *palpi*, *eyes*, *tongue*, *jaws*, *horns*, &c. To conclude, we are ſorry that it is not in our power to give any ſpecimens of the principal part of a work of this kind, the PLATES: for which we muſt refer the curious reader to the book itſelf. The very ingenious Author, in the beginning of his preface, laments that our countrymen in general ſhew ſo little attention to the ſtudy of natural hiſtory; we hope he is ſomewhat miſtaken in the judgment he has formed of this nation, in the reſpect here mentioned; and that the encouragement he may meet with, in the proſecution of his preſent undertaking, will prove one fortunate circumſtance toward convincing him of his error.

ART. VII. *Letters written by his Excellency Arthur Capel, Earl of Eſſex, Lord Lieutenant of Ireland, in the Year* 1675. *To which is prefixed an Hiſtorical Account of his Life.* 4to. 16 s. Boards. Dodſley, &c. 1770.

ARTHUR Capel, eldeſt ſon of Arthur Lord Capel, was advanced to the dignity of Viſcount Malden, and Earl of Eſſex in 1661. His education had been neglected in his younger years; but, though it was late before he applied himſelf to the different branches of literature, he made a conſiderable progreſs in them. In 1670, he was ſent Ambaſſador to Denmark, where his manly and ſpirited behaviour procured him reputation. At his return in 1672, he was ſworn of the Privy Council, and made Lord Lieutenant of Ireland. He acted in this capacity till the year 1677, when he was recalled for complaining, that payments were not regularly made in Ireland, and for refuſing to paſs the accounts of the Earl of Ranelagh, who had the management of the revenue in that kingdom. In

the

the year 1679, he was placed at the head of the treaſury; a department, which he filled for ſome months. When the excluſion of the Duke of York was debated in the Houſe of Lords, he appeared againſt it: and he was one of the chief perſons, that occaſioned the Duke of Monmouth's and the Earl of Shaftſbury's diſgrace. But when he perceived, that violent meaſures were adopted, he turned againſt the court; and when the bill of excluſion was brought a ſecond time into the Houſe of Lords he argued for it. In February 1680-1, he preſented to the King a petition, ſubſcribed by himſelf, and fifteen other Peers, in which they requeſted, that the parliament might not ſit at Oxford, but at Weſtminſter. About this time, alſo, he aſſociated with the Duke of Monmouth, Lord Ruſſel, Algernoon Sidney, and other perſons that were thought diſaffected: and he rendered himſelf ſo obnoxious to the court, that he was ſtruck out of the liſt of Privy-Counſellors. In June 1683, he was accuſed by the Lord Howard of Eſcrick, of being concerned in the Rye-houſe conſpiracy, and was committed to the Tower; where, it is doubtful, whether he killed himſelf, or was murdered.

Theſe are the chief circumſtances concerning this Nobleman, which are mentioned by the Author of his life: and of his letters, which are now publiſhed, we are to offer ſome account.

The memorials and letters which have been drawn up, in the courſe of their public tranſactions, by men who have acted in the higher offices of the ſtate, furniſh the fineſt and moſt authentic materials for hiſtory. Candour, however, obliges us to acknowledge, that the work before us does not throw any conſiderable light on the times to which it refers. Many of the letters are of little importance, and regard matters which the public is no wiſe intereſted to know. A very ſmall volume would have been ſufficient to have contained thoſe of them which are of real value. In regard to compoſition, they are written, for the moſt part, with eaſe, and even elegance; and they certainly diſcover, that the Author poſſeſſed acuteneſs, and thoſe ſolid parts which are proper for buſineſs. The following letter may give ſome idea of his manner, and of the nature of that entertainment which is to be met with in this work.

To the Lord Treaſurer.

My Lord, *Dublin Caſtle, Feb.* 16. 1674-5.

"With much ſatisfaction I have received the favour of your Lordſhip's moſt obliging letter of the 28th January. I do well know that the many great affairs which are in your Lordſhip's hands, cannot but hinder you from giving early diſpatch to thoſe of this country, which are of leſs moment; and therefore now, whilſt my Lord Ranelagh is in England, your Lordſhip may,

may, by him, tell me your mind in matters relating to this kingdom: and having had ſo many inſtances to confirm the aſſurance of your Lordſhip's kindneſs, I cannot but reſt ſatisfied that I am poſſeſſed of your Lordſhip's favour, which is a thing I have ever been ambitious of. From my Lord Conway I underſtand, that your Lordſhip has been pleaſed to move his Majeſty to grant me a ſum of money for the purchaſe of Eſſex houſe, and that his Majeſty has conſented to it. Your Lordſhip has therein laid a perpetual obligation upon me, the thing being not only valuable in itſelf, but of twice its worth to me, in regard of the convenience it will be to my family, and in gratifying my humour more than another matter of double the value. I have been acquainted with all his Majeſty's great miniſters ſince his happy reſtoration; ſome of them had perſonal obligations to have done me a kindneſs, but this I can ſay, that none of them, till your Lordſhip, have ever endeavoured to be inſtrumental in one of this ſort; and therefore your Lordſhip may eaſily judge at what price I ſhall rate this your Lordſhip's favour. The reports of my remove have ſounded pretty loudly here; but, I confeſs, I could never give the leaſt credit to it, being fully aſſured that his Majeſty would have ſignified his pleaſure to me, had it been ſo: yet, however, theſe diſcourſes have ill effect on the affairs of the kingdom, making the people, whilſt they expect a change, to grow reſty and ſtubborn againſt the commands of the preſent governor.

"The propoſals which I make, have generally ſo good ſucceſs in England, that I cannot but attribute it to your Lordſhip's kindneſs to me: and as I ſhall never offer any but ſuch as appear to me to be for the public good, ſo I doubt not of the continuance of your Lordſhip's aſſiſtance in thoſe things which I ſhall adviſe.

"I am clearly of opinion, that it were beſt a parliament did meet here before the farm of the revenue were abſolutely ſet; but your Lordſhip knows the ſenſe his Majeſty hath, how inconvenient it may be to have one ſitting in England, and another here at the ſame time; and a parliament here cannot well be called under five or ſix months preparation, in regard of the forms neceſſary thereunto: for the bills muſt be prepared and paſſed in council there, and remitted back hither, all which will require ſome ſpace of time; therefore, if his Majeſty have thoughts of a parliament in this kingdom before the expiration of the preſent farm, we muſt prepare for it ſpeedily, or otherwiſe it cannot be conveened in due time. I do heartily wiſh his Majeſty may find the good effects expected from the proclamation lately iſſued; and that the parliament in England may meet in good humour. I cannot conclude this letter without giving your Lordſhip thanks for your kindneſs, not

only

only to myſelf, but alſo to Mr. Harbord: it pleaſeth me much that he hath been of uſe to your Lordſhip in the concerns; for as I do expect it from all who do relate to me, that they ſhould do your Lordſhip all the ſervice within their power, ſo ſhall I wait every opportunity of evidencing the reality wherewith I am

Your Lordſhip's moſt humble
and moſt obedient ſervant,
ESSEX."

*** There is neither table of Contents nor Index to theſe letters; for which omiſſion we think the Editor is, in ſome degree, reprehenſible. The book can never, with any convenience be conſulted occaſionally, for want of a clue to guide the reader to the particular letter, which he wants to turn to.

ART. VIII. *The Elements of Univerſal Erudition, by Baron Bielfeld, Secretary of Legation to the King of Pruſſia, &c.* Tranſlated from the laſt Edition printed at Berlin, by W. Hooper, M. D. 8vo. 3 Vols. Continued from our laſt Month's Review, p. 17.

IN the ſecond book of this uſeful and ingenious publication, thoſe ſciences are examined, which are derived from the imagination; and this diviſion of the work is introduced with ſome reflexions on the polite arts in general. Theſe arts have *pleaſure* for their object; and though the ground-work of ſome of them belongs to thoſe ſciences, which exerciſe the underſtanding, yet the expreſſion employed in them ariſes from the inventive faculty. 'The picture, in theſe caſes (to uſe an illuſtration of our author) is deſigned by Minerva, but the Muſes add the colouring, and the Graces the frame.' Under the denomination of polite arts, the Baron Bielfeld includes eloquence, poetry, muſic, painting, ſculpture, graving, architecture, declamation, and dancing; and of each of theſe he has given a particular deſcription.

To the obſervations, which he has communicated concerning eloquence and poetry, he has prefixed ſome preliminary remarks on grammar and rhetoric. The ſketch, which he has given of grammar is ſenſible and judicious; but, in our opinion, he has not treated this intricate ſubject, with ſufficient depth and penetration; and he ſeems induſtriouſly to have avoided all inquiry into the origin and progreſs of language. He is more minute and copious in what he has obſerved concerning rhetoric; and perhaps he has given too much importance to it. A nice and ſcrupulous attention, we ſhould imagine, to all the precepts, which the critics have laid down for accurate and perfect compoſition, would ſerve rather to depreſs than to aſſiſt genius. Thoſe performances, in which they chiefly appear, have a degree

degree of pedantry and ridicule, which are diſagreeable and diſguſting. The good ſenſe and taſte of an Author will direct him more effectually in the method and arrangement of his work, than any rules whatever, and will reſtrain and guide him better, while he exerts his talents, and gives the reins to his fancy.

Eloquence is divided by the Baron Bielfeld into political and ſacred; and this important ſubject he has examined at conſiderable length and with particular care. Under the firſt head, he has conſidered eloquence in general, and its precepts; the eloquence of the bar, or pleading; the academic eloquence, or that which is employed in public diſcourſes in ſchools and univerſities; the eloquence which is uſed in haranguing the people; the eloquence of Ambaſſadors, or that which public Miniſters make uſe of in their addreſſes or congratulations, or in the diſcourſes they pronounce at the public audiences of Princes, or their Miniſters; the eloquence that ſhould be obſerved by Sovereigns in their public acts; and the various kinds of eloquence that ſhould be uſed in treatiſes on different ſubjects. Under the head of ſacred eloquence, he enumerates the different occaſions, in which the orator muſt neceſſarily appear; and explains the nature of the ſubjects which employ him, and the manner in which they ought to be treated.

Of poetry, our ingenious author has diſcourſed, with great delicacy and taſte. The reflexions, in particular, with which he concludes this article, have ſingular merit; and he has ſtrongly combated in them that reſpect for the models of antiquity, which has ſo frequently depreſſed the fire and the genius of modern Poets. 'Diſciples, ſays he, of Apollo! who live in the eighteenth century, and in the boſom of Europe, do not always attend to the hoarſe voice of pedantry, nor think that all is gold which ſhines in antiquity. Do not imagine that Hebraic, Oriental, Grecian, and Roman beauties are univerſally applicable to all ages and all climates: be ſatisfied that the ancients were not inceſſantly excellent; on the contrary, they frequently erred; and their works every where diſcover thoſe imperfections which are natural to the firſt productions of every age whatever. Be perſuaded that there are ſtill many thouſand new paths by which you may attain the ſummit of Parnaſſus. Think therefore for yourſelves; and conſtantly remember for what age, and what people you write.'

In the ſcience of muſic, our author appears to be well informed; and he is not afraid to cenſure thoſe dazzling difficulties, in which the preſent taſte makes the beauty of it to conſiſt. A ſhort extract from what he has ſaid on this ſubject, may not be unacceptable to many of our readers.

'The

'The compoſer ſhould conſtantly endeavour to expreſs ſomething, and not produce mere empty ſounds, that ſtrike the ear, but make not the leaſt impreſſion on the heart. When there is nothing in muſic but mere harmony, it wants its moſt eſſential quality, it becomes a mechanical art, it dazzles, but cannot affect the mind. This is a reflexion which the greateſt part of modern compoſers never make. Charmed with the trick they have of marrying ſounds that ſeem not to have been made for each other, they ſeek for nothing more. The deſign of the polite arts is however, as we have frequently ſaid, to excite pleaſing ſenſations in the mind; and of doing this, muſic is greatly capable. The tones are alone ſufficient to affect the heart with the ſenſations of joy, tenderneſs, love, grief, rage, and deſpair. In order to do this, it is neceſſary to invent ſome theme or ſimple melody, that is proper to expreſs each paſſion or ſentiment; to ſuſtain that kind of language throughout the whole piece; to prepare the hearers by degrees for the principal action; and laſtly to labour to give that principal action all the art and all the force of which it is ſuſceptible. All this is to be underſtood of the moral ſenſations, where it is ſcarce poſſible to imitate nature too cloſely, whereas a too minute imitation of material objects becomes cold and inſipid. It is eaſy, for example, to comprehend a compoſer's meaning, when he begins a piece of inſtrumental muſic with a quick uniſon, which is followed by a tumultuous paſſage, performed principally by the baſe, and which, in the midſt of the greateſt tumult, is ſometimes ſuddenly interrupted by a general pauſe; and the whole piece perhaps ends abruptly, when it was leaſt expected. It is eaſy to perceive, that he here means to expreſs the paſſion of rage. The pleaſing ſentiments are ſtill more eaſily expreſſed, more readily conveyed to the human heart. They, who attend to the effects of a concert, and are capable of diſcerning, may eaſily diſcover, from the looks of the ſenſible part of the audience, the effects of the interior ſenſations. All this is meant of inſtrumental muſic alone: when the compoſer has words to expreſs, it is ſtill more eaſy to produce the proper tones. Examples are frequently more inſtructive than precepts. We ſhall propoſe thoſe of one maſter only. All the ſonatas and other pieces of Corelli are chef-d'œuvres and models; every compoſer who ſhall carefully ſtudy them, will find them of infinite utility, and by them form his taſte. It is not in performing difficulties that the beautiful conſiſts. Sooner or later nature will prevail; it is that which the compoſer ſhould at all times conſult, whether it be a concert, ſonata, trio, or any piece whatever that he compoſes for an inſtrument. Each inſtrument, moreover, has its bounds, its excellencies and defects, which are likewiſe to be conſulted. A flute, for example, is a rural inſtrument,

inſtrument, that is not capable of rendering paſſages, the arpeggio, in the manner of the violin, and it is ſtriving againſt nature to attempt it. As each inſtrument therefore has its peculiar beauties, the compoſer ſhould know them, and endeavour to afford opportunities in which they may be diſplayed.'

In the chapter, in which the Baron Bielfeld has exhibited a general hiſtory and deſcription of painting, he is ſufficiently minute, and has communicated many valuable obſervations. He has delineated, in particular, the ſubjects of two hiſtorical pictures, of which no painter hath as yet ventured to undertake the execution; and as, in theſe, there is ſomething great and noble, we cannot but indulge ourſelves in the pleaſure of abridging the account he has given of them. The one was to repreſent Dido abandoned by Æneas. In the back part of the picture was to be ſeen Carthage in flames. On one ſide of the fore-ground was to be ſeen the Queen in deſpair, and ready to throw herſelf on the pile, which is already on fire. On the other ſide are ſeen Æneas and his followers, in their gallies, rowing on the ſea, and retiring by the force of their oars; and with a mournful ſilence marked in their countenances. The country appears rough and barren; nothing is ſeen but arid ſands, with here and there a ſolitary palm tree half burned up. The air is darkened with thick clouds, and the ſea enraged. Every object has the look of grief and terror. The companion and contraſt to this picture was to repreſent the voyage of Cleopatra, when ſhe ſailed down the river Cydnus, in a veſſel, whoſe head was of gold, the ſails of purple, and the oars of ſilver; and was ſurrounded by a number of muſical inſtruments, that kept time to the ſound of the oars. She is ſeen repoſing under a canopy of gold tiſſue, and in a dreſs that is at once highly ſuperb and elegant. Young children ſurround her, and excite with fans the refreſhing breeze. The moſt beautiful of her ladies, in the habits of the Nereides and Graces, are diſtributed about the different parts of the veſſel. The time and place of this ſcene ſhould be, when this Queen landed before the city of Tarſus; the inhabitants of which taking her for the goddeſs Venus, came forth to meet her, and to do her homage by burning the richeſt perfumes on the borders of the river. The ſky ſhould appear ſerene and bright, the ſea calm, and the banks of the river ſhould be embelliſhed with flowers and myrtles.—Perhaps, in our own country, there are artiſts who are equal to the taſk of doing juſtice to theſe deſigns. That bold and maſterly pencil, which deſcribes Samſon in diſtreſs, could well expreſs the deſpair, the paſſion, and the horror that ſhould reign in the former.

Of ſculpture and the other ſubjects which employ our author in his ſecond book, he has treated, with an attention, which

their

their importance required; and his remarks on them, he has accompanied, with directions, which cannot fail of being highly uſeful to the induſtrious ſtudent.

In the third book of his work, he examines thoſe ſciences which exerciſe the memory. The object, in this diviſion, which is of the greateſt conſequence, and on which he beſtows the greateſt care, is the ſcience of hiſtory. His obſervations on this head he has introduced with ſome pertinent reflexions on hiſtoric faith: and when we have ſet before our Readers a brief extract from what he has ſaid on this ſubject, they will be enabled to judge for themſelves of the merit of his performance.

'Hiſtoric faith is founded entirely on human teſtimony, and that foundation is unfortunately very weak. What aſſurances have we that the witneſſes of events have never been deceived? or even that they have never been willing to be deceived? The ſame, and ſtill more, may be ſaid of hiſtorians, who have been very rarely witneſſes of the facts they relate, but have taken them merely from report. Now, if we ſuppoſe theſe facts to be certain, we muſt conclude that theſe witneſſes and hiſtorians were angels; for it is not in the nature of man to be infallible. The more witneſſes likewiſe any prodigy has, for the moſt part, the more reaſon is there to ſuſpect it: for the multitude are conſtantly inclined to deceive themſelves; are fond of the marvellous, and drown the voice of the ſmall number of the diſcerning part of mankind. We have ſeen the miracles of the bleſſed Abbé Paris, that were atteſted by thouſands of witneſſes, whoſe veracity was indiſputable, and yet they have at laſt been proved to be nothing more than artful impoſtures.

'The imperfection of the frame of man, the weakneſs of his diſcernment, and the errors of his judgment, on one ſide, and the ſtrength of his paſſions on the other, render his teſtimony conſtantly equivocal and ſuſpicious. Hear the accounts of two general officers that have been in the ſame battle; read the Gazettes that relate the events which have happened in our own days, and frequently before our eyes, and judge how far you can depend upon the real truth of thoſe facts. This being the caſe, you may eaſily determine what degree of credit is to be given to thoſe marvellous relations, which are ſuppoſed to have happened among nations leſs enlightened than we are; in thoſe ages, when learning was quite in its infancy, before printing was invented, and when the propagators of falſe reports ſtood in no dread of the ſeverity of criticiſm. Let theſe and many other reflexions, that we paſs over in ſilence, ſet due bounds to your hiſtoric faith.

'The paſſions likewiſe, to which human nature is liable, conſtantly caſt a veil over the truth. It is an ancient ſaying, that an hiſtorian ought to have no religion, and no country.

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He is, however, conſtantly either a friend or an enemy of the prince or hero whoſe hiſtory he relates; he is prejudiced for or againſt a country, a people, a religion, a party or government. Paſſion continually guides his pen. We cannot read without indignation all that Tacitus writes againſt Tiberius, whoſe profeſſed enemy he was. Let Tiberius perform the moſt innocent, moſt juſt and honourable actions, Tacitus would find means to make them appear odious; though he frequently did it in a very aukward manner. Thucidydes, Xenophon, and Joſephus, were excellent hiſtorians; but if thoſe people, who were the enemies of the Jews and Greeks, had found hiſtorians of equal ability with their antagoniſts, it is likely that the actions of the ſeveral heroes would have been ſet before us in very different lights. Notwithſtanding the reſpect that is due to the fathers of the church, we cannot ſay that they were entirely free from paſſions. They gave to Conſtantine the ſurname of *Great*, who was doubtleſs one of the greateſt dolts that ever exiſted; but he was a friend and protector of the Chriſtian prieſts. The Emperor Julian they repreſented as a monſter, and a man of mean abilities; whereas he was one of the greateſt men that hiſtory has recorded, his unfortunate apoſtacy excepted. Judge after this of the credit that is due to hiſtorians.

'The ſtateſman and the ſcholar, the man of the world and the man of genius, nevertheleſs, will and ought to make himſelf acquainted with hiſtory. He ought even to know it in the manner it has been tranſmitted to us, with all its fables, errors, and falſehoods. He ought to know, for example, all that the ancient hiſtorians have related of the labours of Hercules; of the expedition of the Argonauts; of the ſiege of Troy, &c. &c. though he do not give the ſame credit to theſe as to the Goſpel. It is of little import to us whether theſe relations be true or not, either in ſubſtance or in circumſtance; it is ſufficient that we know in what manner hiſtory relates them. Theſe marvellous ſtories even ſometimes furniſh aſſiſtance, pleaſing ideas and alluſions, to poetry and eloquence. The ſtrict veracity of facts does not appear to become intereſting to us, but in proportion as hiſtory approaches thoſe ages that immediately precede the preſent; for the titles, the poſſeſſions, and pretenſions of modern princes and nations, are entirely founded on theſe hiſtorical facts, and on the minuteſt circumſtances that have attended them. The real influence of theſe facts and events on the intereſts of modern nations, can go very little further back than the time of Charlemagne. The principal points are, to determine in what ſtate that monarch found Europe; what were then the rights of the people; after what manner he conquered *them*; by what method he eſtabliſhed the Weſtern empire; *what rights* he thereby acquired; and what are the revolutions

that

that have happened in the world from that period down to the preſent day.'

On the whole, the performance before us muſt be allowed to exhibit the moſt accurate, and the moſt comprehenſive method of education and ſtudy which has hitherto been offered to the public. The ſound judgment, the diſcernment, and the erudition, of the Author are equally to be admired; and he has every where expreſſed himſelf with preciſion and perſpicuity.

Dr. Hooper, in tranſlating this work, has endeavoured to imitate the polite and agreeable manner of Baron Bielfeld, and ſeems to have executed his taſk with fidelity.

ART. IX. *The principal Prophecies of the Old and New Teſtaments; particularly thoſe in the Revelation of St. John; compared and explained. Containing,* I. *An Account of the* future Idolatry *of the* Jews, *and their* Captivity. II. *The Fall of* Babylon. III. *The Riſe and Fall of* Antichriſt. *And* IV. *The State of the* Millenium By Samuel Hardy, Rector of Little Blackenham, in Suffolk, and Lecturer of Enfield, in Middleſex. 8vo. 6s. ſewed. Pearch. 1770.

THE prophetical books of Scripture have ever been regarded as one principal evidence to ſupport the truth of revelation, and are certainly a ſource of great inſtruction and entertainment. They have often employed the pens of men, eminent for learning and abilities, who have ſometimes been ſucceſsful in illuſtrating and explaining them: and we ſtill have frequent publications of the ſame nature, tho' far from being always the product of the ſame learning or judgment: in ſome caſes, indeed, they have rather tended to diſgrace and injure the cauſe which the writer might mean to defend. Some parts of theſe writings are very enigmatical and obſcure; it requires a correct imagination, as well as an intimate acquaintance with ancient and modern learning, to comment upon them to advantage: there is great room for imagination and enthuſiaſm to indulge their conjectures and reveries: and after all that the labour of the moſt ſkilful and judicious expoſitor can effect, it will ſtill remain very doubtful, in ſeveral inſtances, whether they have hit upon the true interpretation.

We ſuppoſe that the diſſertations, which are here offered to the public have been delivered from the pulpit, as they have the air and form of ſuch compoſitions. Among ſeveral obſervations on prophecy, in the introduction to his work, the author inſiſts upon the improbability there was, with regard to many of the events foretold, that they ſhould ever have taken place; and here embraces the opportunity, to cenſure ſome of thoſe who have attacked the evidences of Chriſtianity.

'Now theſe, ſays he, (referring to ſome unlikely circumſtances which had been predicted) with many other minute particulars, had been foretold for ſome ages!—Neither *chance* then, nor *conſpiracy*, could here have any hand in their completion: and therefore, no being but he who foreknows all events with certainty, viz. *The great and mighty God*, could poſſibly foretell them.—Hence we ſee the *extreme vanity*, and *prodigious folly* of that modern *philoſopher* *, as they call him, who in his ſtrange and impracticable ſyſtem of *education*, has cautioned his pupil againſt giving heed to prophecies. 'Tis well that he had ſuch an opinion of them, as to think ſuch a caution needful! For his own part, he ſays, before he would be convinced by any prophecies, he would ſit down, and *calculate what chances* there were, that *the* events predicted might not happen in the *natural courſe of things!* The man, I ſuppoſe, had heard that there is a branch of the *mathematics*, which the *mathematicians* call *the doctrine of chances*. But here they have ſome *certain data* to go upon. Yet this man was *blockhead enough*,' [how *liberal!*] 'to think of applying that doctrine to *prophecies*, though, in *that caſe*, he can have *no data* in the world to proceed upon! Alas! poor man! he knows not what he has undertaken. He would meet with a variety of caſes; ſome of which are mentioned above. But *one* of them, I apprehend, would take up more of his time, than a man of his vivacity would chuſe to ſpare upon ſo dry a ſubject.—I ſhall therefore mention only *that one caſe*; and that ſhall be concerning *the caſting lots upon our Saviour's veſture*.—We muſt juſt inform him, that it was *foretold above a thouſand years before it was fulfilled*;—and then *we* ſhall leave him to his calculations!—Obſerving only, that 'tis pity he ſhould either eat or drink till he had finiſhed them! But what a head, and what a heart, muſt that man have upon whom the completion of a prophecy, though delivered above one thouſand years, can have no effect;—but he muſt enter upon his calculations!—Good Lord! what will become of our religion, if *John James* ſhould continue to write againſt *prophecies*; and if *David Hume*, Eſq; ſhould repeat his attack againſt miracles!'

This is talking very cavalierly; and the exclamation in the laſt ſentence, we ſuppoſe, is not intirely agreeable to the *decency* of the clerical character. Mr. Hardy ſhould be reminded, that wit, much leſs the affectation of it, is not argument; and a ſneering, contemptuous manner diſcovers neither the ſcholar, the gentleman, nor the Chriſtian. Some readers will alſo think him not quite happy in the particular fact he has here choſen, and that the prediction, to which he refers, is not ſo perſpicuous and determinate as ſome others which might have been ſelected. But

* 'John James,—meaning, we ſuppoſe, Mr. Rouſſeau.

though

though he has ſometimes aſſumed a ſupercilious air, he ſubmits his work with modeſty to the judgment and candour of the public, declaring it to have been his endeavour to promote the glory of God, and the benefit of his fellow-chriſtians: 'The deſign itſelf, ſays he, is laudable; and ſure I am, that my intentions are upright and ſincere.—When then my readers ſhall conſider the great importance of the ſubject,—the obſcurity of ſome prophecies,—and the difficulty of unfolding them; they will make all favourable allowances for any miſtakes, and even errors, they may meet with.'

Our Author ſeems deſirous to ſhew himſelf as the *orthodox* divine, and ſometimes, we think, diſcovers the high-churchman; but, though he cannot be ranked with writers of the firſt rate, he appears to have beſtowed conſiderable labour and attention upon the curious and difficult enquiries on which he has been employed. With regard to ſome prophecies, he ventures to oppoſe what has been the general opinion, ſupported by the ſuffrage of very learned men, concerning their explication and accompliſhment: thus concerning the predictions of Chriſt, which are commonly ſuppoſed to have received their fulfilment in the deſtruction of Jeruſalem by Titus, he ſays, 'This prophecy was delivered very opportunely to ſtrengthen the faith and hope of *the diſciples*, and to render their confidence in him, eſpecially after his reſurrection, ſteady and unſhaken. And it is our own fault, if we make not this *uſe* of it at *this very day*. For the prophecy, as I believe, concerns *us*, and the generations that are *future*, as well as it concerned the *Apoſtles*; and contains irreſiſtable perſuaſions to perſeverance in our warfare. —You will perceive then, that I am for extending this prophecy of our bleſſed Saviour's *long beyond* the deſtruction of *Jeruſalem* by *Titus*.'

Before he produces his arguments in defence of this ſuppoſition, he conſiders the objection which ariſes againſt it from the *expreſs words* of Chriſt; *Verily I ſay unto you*, this generation *ſhall not paſs away till all be fulfilled*; which are ſuppoſed to ſignify, a great part of thoſe who are *now living* ſhall not *die before all* theſe things *ſhall* be accompliſhed. It is inſiſted that the word γενεὰ here tranſlated *generation*, does *often* ſignify a *nation* or *race of people*, for which ſome authorities are offered; it is farther added, that its *exact* and *preciſe* meaning muſt be determined by ſome other word that is joined with it in the *ſame* ſentence, or in the *context*, or perhaps in *ſome parallel paſſage* of Scripture; and having then endeavoured to prove that the farther Greek word, here tranſlated *paſs away*, muſt ſignify *deſtruction* and *terrible deſtruction*, he concludes that γενεὰ can have no other meaning, in this place, than that of a *nation* or *people*. 'If, ſays he, we take the word in this ſenſe, what a noble prophecy

have we, in compariſon of the other! for the paſſage under conſideration will then be a *clear, ſolemn,* and *poſitive declaration,* —that the *Jews,* notwithſtanding the dreadful calamities they ſhould meet with, and the conſequent diſperſion of them among all nations, ſhould yet remain *a people,* and be *ſtill preſerved* in ſpite of the malice and rage of the nations:—this conſtruction too renders the *harmony* of the *prophecies* conſpicuous: it is paralleled by that of the prophet;—*though I make a full end of all* nations, *yet I will not make a full end of thee* *.'

But though Mr. Mede, and after him Dr. Sykes, have given an interpretation like that which this author pleads for, and from whom we ſuppoſe he received the hint, there is yet good reaſon to believe that we have a true and genuine ſenſe of the text in our common verſion. 'But, he proceeds, if this ſhould be thought inſufficient, let us ſee whether this point cannot be determined by the *prophecy itſelf.* In the firſt place then, we may obſerve, that if *the deſtruction of Jeruſalem,* be *that coming* of the Son of Man, which our Saviour ſpake of, then *that coming* in the clouds of heaven, and *that deſtruction* muſt have happened at *one* and *the ſame time.* But if we compare the three Evangeliſts together, who have undoubtedly related the *ſame prophecy,* we ſhall preſently be convinced that this is not true. For evident it is, from St. *Matthew* and St. *Mark,* that *the coming* of the Son of Man ſhall be *immediately after* that tribulation which they ſpake of: and this makes it impoſſible to limit *our Saviour's coming,* and conſequently the *prophecy itſelf,* to the *deſtruction of Jeruſalem.* For upon the interpretation now under conſideration, our Saviour came, not *after* the deſtruction, but he came *to deſtroy!* And indeed, if we limit his coming to *that* event, in what ſenſe was *the ſun turned into darkneſs, and the moon into blood* †, immediately after that tribulation, as the Evangeliſts aſſure us they ſhall be! Beſides, when our Saviour told the Jewiſh ſanhedrim,—*hereafter ſhall ye ſee the Son of Man ſitting on the right-hand of power, and coming in the clouds of heaven,* it is acknowledged, and indeed it cannot but be acknowledged, that he then appealed to the prophecy of *Daniel*; and applied it to himſelf. And I think it can ſcarce be doubted whether that appearance will be *leſs viſible* than that which is propheſied of by *Zechariah,—they ſhall* look *on him whom they pierced!* And why then ſhould *that* appearance which is mentioned by St. *Luke* be judged *inviſible*; ſince the words he made uſe of are plainly *ſimilar*;—*and then ſhall they ſee the Son of Man coming in a cloud with power and great glory!*—For my part, I can ſee no reaſon why theſe words are not to be interpreted

* Jerem. xxx. 11.

† *Mr.* Hardy is ſtrangely miſtaken here, as neither of the texts he *quotes, have* the words he recites.

literally.

literally. And if, when he *comes*, he ſhall be *really ſeen*, then *his coming* was not at the deſtruction of *Jeruſalem*; for it cannot be pretended that his coming was *then viſible*. But farther than all this: If Chriſt *then* came when *Jeruſalem* was deſtroyed, and we *he* to look no farther;—then all the ſigns of his coming were to be *prior* to that deſtruction. To mention now no other ſigns,—his coming was to be preceded *by earthquakes* in divers places,—*by peſtilences*,—and by *famines*. But here I am afraid hiſtory will ſcarce ſupport the prophecy.'

Our expoſitor endeavours to ſhew, that though ſome ſuch calamities might precede the deſtruction of Jeruſalem, yet they were either ſo diſtant in reſpect of time, or at ſuch remote places, or otherwiſe ſo inconſiderable, that they can hardly be looked upon as *ſigns* of the approaching fate of the Jewiſh people. 'Then he adds, as to *falſe Chriſts and prophets*; ſome impoſtors, as Joſephus informs us, did ariſe, but *none* of thoſe who appeared did by any means anſwer the character of thoſe whom Chriſt did ſay ſhould come. For the falſe prophets, which *he* ſpake of, were to do ſuch ſigns and wonders, that, *if it were poſſible, they ſhould deceive even the elect.*' Farther, it is ſaid,—'If *our Saviour's coming* is limited to the deſtruction of *Jeruſalem*, then the ſigns of his coming muſt be ſigns of *deſtruction*. But this flatly contradicts the text: *For when theſe things begin to come to paſs then look up*, ſaid our Saviour to the Jews, *and lift up your heads, for* your redemption *draweth nigh*. But no ſuch *redemption* has yet happened, and therefore the ſigns of it *preceded not the deſtruction of Jeruſalem*. Upon the whole then we may ſafely conclude, that a *long ſeries* of time is included in our *Saviour's prophecies* now under conſideration; and that all of them are not *yet fulfilled*.'

There is a ſhew of argument in what is here urged, but it is eaſily perceived, with regard to the laſt quoted text, which the writer has accommodated to his purpoſe, that it receives a very good interpretation, when regarded, as addreſſed to the apoſtles of Chriſt, and not to the Jews in general, with whom it does not appear that he was then converſing. We can by no means conſider Mr. Hardy as one of the moſt able and judicious expoſitors of Scripture; but, as we do not recollect that the view he gives of the ſubject has, of late years at leaſt, been offered to the public, we were willing to lay it briefly before our readers. The labours of many perſons eminently qualified for ſuch enquiries, have been, as we apprehend, ſucceſsfully employed in illuſtrating the prediction in queſtion, as principally regarding the deſtruction of Jeruſalem by Titus. There is a moſt remarkable and ſtriking correſpondence between the ſubjects of this prophecy and the circumſtances which preceded and accompanied that great event. But our author appears to be *one of thoſe* writers who will not make a proper

allowance for the metaphorical parts of the deſcription, but ſeem generally to expect that all ſhould be *literally* fulfilled. When he reads, *that the ſun ſhall be darkened, and the moon not give her light,* and the *ſtars* ſhall fall from heaven, he ſeems to conclude, that there muſt neceſſarily be appearances of this nature; not conſidering, as hath been fully ſhewn in the preſent caſe, that ſuch phraſes are often only highly figurative, and uſed to ſignify great calamities, or the total overthrow of ſtates and kingdoms: thus likewiſe it has been ſufficiently proved, that the words *the ſign of the Son of Man in heaven*, and again, *the Son of Man coming in the clouds of heaven*, may properly be explained, as denoting the execution of ſome ſignal judgments, which in other parts of Scripture is ſometimes repreſented by phraſes of a like kind. The ſame obſervation may be applied to all thoſe occurrences, which the prediction mentions, as pointing out the approaching deſtruction; that there were ſuch occurrences at that time, we are well aſſured from ancient hiſtory, and had farther particulars concerning them been recorded, it is probable they would have been found yet more fully to anſwer to the prophetic deſcription; at the ſame time it is reaſonable to allow ſomewhat to the ſtrong and figurative ſtyle, in which diſcourſes of this kind are generally delivered.

Our author proceeds to ſhew the *certainty* of the future *converſion* and *reſtoration* of the Jews, which he ſuppoſes is foretold in this prediction of Chriſt. 'There is a matter, ſays he, as *inconteſtible*, as it is truly wonderful; and that is the *preſervation* of the *Jews*. For whether we conſider thoſe calamities at the memorable ſiege of *Jeruſalem*, or at the final diſperſion of them by *Hadrian*, we ſhall find them great beyond deſcription, and without example.—Since that time they have been expoſed to frequent ſlaughters, baniſhments and proſcriptions. They have been driven from one kingdom to another, from one nation to another people, ſo that the *ſoles of their feet have had no reſt*. And all this while,—though they have continued without a head to govern them,—though they have been without a king, and without a prince;—though they have had neither teraphim nor ſacrifice for almoſt ſeventeen hundred years; yet they ſtill remain *a people* among all the nations whither God hath driven them; and all thoſe nations know it. *Other nations* have been conquered; but *none* of them have been *thus preſerved*. The *conquerors* and the *conquered* have been ſoon *mixed together*; and one name has been common to them both! But the *Jews*, though they have been *puniſhed*, they have not been *forſaken utterly*; and though they have been *diſperſed among all nations*, yet in no one nation have they been loſt.'

This, which he conſiders as a miraculous preſervation, he *alſo concludes*, is an argument in favour of their reſtoration, *an event* which he labours to prove, from a variety of ancient

predictions

predictions, muſt aſſuredly take place: he enquires into the time in which it is likely to be effected, and from divers accounts in *Daniel* and *St. John*, according to the interpretation he gives, ſuppoſes there is 'great reaſon to believe that the coming of the Son of Man will not be delayed much above two hundred years from this time,' and he adds, 'in all probability, the firſt converſion of the Jews will happen *long before* the commencement of the *Millenium*.' He imagines, that there 'are at this time in the world *ſome* of thoſe *ſigns* and *tokens* which *Chriſt* did ſay *ſhould* come;—*Famines*, for inſtance, and *earthquakes in divers places*,' though, after all, he ſeems to doubt whether *theſe* are '*thoſe* of which our Saviour ſpoke, for *they*, he adds, are to be ſigns of the redemption *of the Jews*, from their *laſt* and *final captivity*.' He, as we think, fancifully, apprehends, though others before him have been of the ſame opinion, that the converſion of St. Paul was a type of the converſion of his countrymen the *Jews*, which therefore in this connection he particularly conſiders; and farther endeavours to illuſtrate the ſubject, by a miracle of Chriſt's, when he walked upon the ſea, and ſupported Peter in the ſtorm; he thinks 'we may eaſily eaſily ſee *what was prefigured* in that famous miracle;' though he has no kind of foundation on which to build ſuch a ſuppoſition. Such unauthorized conjectures weaken the force of thoſe parts of a work which are more ſolid and rational.

The next ſuppoſition which this writer forms, and which he ſtrenuouſly labours to ſupport, is, that 'the *Jews*, after they are reſtored to their country, will once more fall into idolatry.' He concludes this to be moſt certainly evident from ſome paſſages of Scripture which he produces, in which they are threatened with judgments for their idolatrous practices, after which, he ſays, according to theſe accounts, they are to be received into favour, which ſhall laſt *for ever*.'—'But, we are told, ſince their laſt idolatry, *Judah* hath been received into favour, which was *not everlaſting*.—So ſure therefore as that favour has not been vouchſafed, and *Judah* has not been *idolatrous* for more than two thouſand years,—ſo ſure it is that the puniſhment, from which they are *finally* and *eternally* to be releaſed, has not been yet inflicted. But it appears from this prophecy *, that the puniſhment will be inflicted for *idolatry*.—Therefore *that idolatry* is *future*.' One prophecy in Jeremiah, among others, which foretels a time of great diſtreſs, ſo great that they ſhould be reduced *to eat the fleſh of their ſons and of their daughters*, &c. this, he offers as an argument to ſupport his aſſertion, and aſks, '*when* or *where*, I would know,—in *what* ſiege, or at *what*

* Particularly Iſaiah, ch. lxv. 66.

time was it that the Jews were ſo diſtreſſed?' The ready anſwer ſeems to be, that this was the caſe when Jeruſalem was beſieged and deſtroyed by Nebuchadnezzar, king of Babylon, and again many years after, under Titus the Roman emperor. But the latter of theſe he confidently rejects, in this connection; and as to the former, he takes little if any notice of it, though the prophet Jeremiah, in his pathetic lamentations over the ruins of his country, does expreſsly and affectingly bewail this particular inſtance of their dreadful diſtreſs and extremity. But we ſhould do the author the juſtice to add, that he will have it, that theſe lamentations, together with the ſeveral predictions he produces, deſcribe ſome calamities, *yet future*, which ſhall befall the people of Iſrael, and will be inflicted on them on account of their reverting hereafter to *idolatry*. The following part of the book is employed upon the Revelations of St. John, concerning which alſo he forms ſome peculiar conjectures; particularly he aſſerts, 'that the *Babylon* againſt which *Iſaiah* and *Jeremiah* propheſied, is *not* that *Babylon* which was taken by *Cyrus*; but that *Babylon* which is threatened by St. *John*.' But we can attend him no farther. We have been thus far particular, becauſe there are in the work a few things out of the common road: the Author diſcovers ſome learning and application; but, at the ſame time, by extending his conjectures ſo far, he ſeems rather likely to weaken than ſupport the cauſe of Chriſtianity. We may juſt add, that this writer intermingles practical reflections with his other obſervations, in ſome of which we meet with the terms, *ſacrifice*, *altar*, &c. which when applied as they here are, to the Lord's Supper, have undoubtedly a greater tendency to increaſe ignorance and ſuperſtition, and lead perſons aſtray from the truth, than to advance real knowledge and piety.

ART. X. *Brevis ad Artem Cogitandi Introductio: ad inſtituendum Judicium ornandumque Ingenium Studioſæ Juventutis accomodata.* 12mo. 2s. 6d. ſewed. Law. 1770.

THIS Writer in a Latin preface expreſſes his hope, that in an age favourable to arts and ſciences, a ſhort introduction to the art of thinking, delineated in a new method and order, may be both uſeful and pleaſant to the ſtudious youth. 'All perſons, ſays he, think, judge and reaſon, but numbers, in how wretched a manner! whether it be the fault of the underſtanding or the corruption of the will, or poſſibly both, prejudices of each kind, like ſo many phantoms, haunt mankind in public and private life; and hence ariſe falſe reaſonings abounding with a variety of evils, to the great detriment of ſociety. The buſineſs of morality is, the direction of the will; of logic, that of the underſtanding. The preſent treatiſe, we are told,

told, not only includes a few rules for guiding the underſtanding, but alſo ſome other obſervations which may be uſeful for informing and aſſiſting the judgment and poliſhing the genius; as it contains the elements of rhetoric, juriſprudence, hiſtory, criticiſm and taſte. Here we have a delineation of the human mind, which, like a geographical map, may inſtruct the reader in his journey: the Author obſerves that he has equally ſtudied *order* and *conciſeneſs*, leſt too much prolixity ſhould produce confuſion and diſguſt.'

This is the account our Author gives of his attempt. In the proſecution of it he has choſen to throw his obſervations into a catechetical form, ſuppoſing, we imagine, that this method is moſt likely to fix the truths he would eſtabliſh in the mind of the Reader.

In tracing the origin of our ideas, he conſiders ſeveral different accounts which have been propoſed, but ſeems generally to prefer and approve what Mr. Locke has offered on the ſubject. Speaking of this great man, he ſubjoins a ſhort relation of what a certain member of the academy at Berlin has ventured to aſſert concerning him; in which he hath, as our Writer obſerves, *toto cælo*, miſtaken his ſubject; ſhewn that he did not underſtand Mr. Locke; and, indeed, brought diſgrace upon himſelf rather than upon him whom he intended to cenſure. Locke (ſays the perſon here meant, in an academical oration delivered at Berlin on the 12th of February, 1764, whether induced to it by envy or by grief and vexation I know not) is the worſt of all ſophiſts, void of judgment or genius, a wretched Philoſopher who has condemned the works of Carteſius, certainly for this reaſon, becauſe he did not underſtand them. After reading him three or four times I have been very greatly grieved to find that he is not a Philoſopher of the high reputation which has been repreſented. *Sunt verba*, it is juſtly added here, *academici ſupradicti, ſomniantis abſque dubio; ſed ſomnium ejus non eſt verum.* 'Theſe are the words of the above mentioned academic, no doubt when he was in one of his dreams, but his dream is by no means true.'

This little ſyſtem of logic agrees with Mr. Locke concerning innate ideas, and in regard to the ſoul's always thinking, which ſuppoſition is without any heſitation condemned as a Carteſian dream: but though the ſtrange opinion of father *Malebranche*, *that we ſee all things in God*, is diſcarded, there is yet a ſuppoſition advanced which is ſomewhat allied to his ſcheme, and appears to be unneceſſary; it is that of a natural revelation, as it is here termed, by which the Supreme Being communicates ideas to the human mind; to this he refers in the courſe of his work as the origin or foundation of our ideas, and hence he uſes ſome expreſſions like thoſe of *Malebranche*, when he

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ſpeaks of 'the double union of the ſoul, that it is united to God revealing himſelf, ſince it gains that idea which the Supreme Being produces in the ſubſtance of the mind, and is alſo united to the body in which, as in a priſon, it is encloſed.' But, allowing that the powers of the human mind and the manner of its acquiring ideas is moſt truly wonderful, and no ſubject more ſurprizing and myſterious can be preſented to the conſideration of man, than man himſelf, ſtill is it not ſufficient to all the purpoſes of truth and philoſophy, to conclude that the great Creator has ſo formed *the ſoul*, and in ſuch a manner connected it with the body, as to have a natural capacity of receiving ideas, and afterwards applying them to proper purpoſes, without ſuppoſing an immediate revelation requiſite for there being at firſt produced?

In another part of this work that conſiders the ſecondary and ſenſible qualities of bodies, which have been abundantly proved by Philoſophers not to have any real exiſtence in outward objects, it is obſerved, that when we conceive of them as actually exiſting either in *the organs of the ſenſes* or in bodily ſubſtances, we form our judgment not from the inſtinct of nature, but from prejudice; and this defect, it follows, is to be attributed to original ſin, *hicque defectus eſt naturæ peccato originali vitiatæ.* Should the ſuppoſition here made have been acknowledged as fact, it muſt at leaſt be ſaid, that the ſubject is anticipated, ſince, while the profeſſed deſign is to inſtruct the pupil in the art of thinking, he is led to take for granted a point on which this art is to be employed, and the truth or falſity of which may materially affect his enquiries.

In the other parts of the book, our Author treats farther upon the ſeveral kinds of ideas, on the nature of evidence, on ſyllogiſms, judgment, wit, invention, compoſition, the drama, epopea, and various other ſubjects; his obſervations on which may be agreeably and inſtructively conſidered by thoſe who are acquainted with the language in which he writes, for he has choſen to clothe his ideas in Latin, though we think we have yet more full and uſeful treatiſes of this kind in our own tongue, of ſome of which the Writer has no doubt availed himſelf in the preſent performance.

ART. XI. *An Eſſay on the Cure of the Hydrocele of the Tunica Vaginalis Teſtis.* By Joſeph Elſe, Surgeon to St. Thomas's Hoſpital. 8vo. 1s. 6d. Wilkie. 1770.

THE cure of that morbid collection of a watry fluid, which is often found accumulated between the *tunica vaginalis*, and the *tunica albuginea* of the *teſtis*, has been attempted with very indifferent ſucceſs, both by the ancients and the moderns, who have uſed or recommended for this purpoſe the pune-

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ture of the *tunica vaginalis*; the uſe of the ſeton; the inciſion or ſimple dilation of that membrane from one extremity of it to the other; the exciſion of a part of it, and ſometimes of the whole of it, when found thick or indurated,—a moſt tedious and cruel operation; and laſtly, the application of a large cauſtic. Of theſe different methods ſome have produced only a temporary or palliative relief: while thoſe by which a radical cure has been at laſt effected, have generally been attended with great pain and inconveniences, and have ſometimes been productive of very alarming danger, both to the functions of the *teſtis*, and the life of the patient. In ſhort, uncertainty and a too frequent inefficacy have been the general and acknowledged vice of them all.

In this practical treatiſe, the ingenious author points out a new, or rather a conſiderable improvement of the laſt-mentioned method of cure of this diſeaſe by cauſtic; and which, from an experience of ſeveral years, he affirms to be eaſy, ſafe, and efficacious. He does not aſſume the invention to himſelf, nor can he poſitively affirm who firſt brought it into uſe. It has long been practiſed in St. Thomas's hoſpital, and conſequently in the preſence of many witneſſes: yet it appears, he obſerves, to be known to very few perſons. For this circumſtance the author endeavours to account, by obſerving that thoſe young ſurgeons who, during a ſhort attendance at the hoſpital, have ſeen perhaps only one or two caſes treated in this manner, on their ſettling afterwards in the country, where opportunities of practiſing this method ſeldom occur, have not had the courage to adopt it, 'becauſe writers of great eſtimation had declared againſt the uſe of cauſtics in general:' though the proceſs now recommended 'is exceedingly different from what is deſcribed in books.' This impediment to the extenſion of the knowledge of this method, the author modeſtly adds, 'might have been overcome, and the knowledge of it rendered general, if thoſe gentlemen, who were beſt qualified to give an account of it, could have conquered their averſion of ſubmitting to the public eye their ſentiments on this, and other ſubjects of the ſame nature.'

A ſhort and general account of this new proceſs, of the progreſſive ſymptoms attending it, and of its event, will be ſufficient in this place. A cauſtic, ſo ſmall as to produce an eſchar no larger than a ſhilling or a half-crown, is laid on the anterior and inferior part of the *ſcrotum*; where it is ſuffered to remain a few hours, or ſo long a time as may be judged neceſſary to enable it to reach, affect, and, if poſſible, penetrate through the *tunica vaginalis*. In ſix, twelve, or twenty-four hours, and ſometimes not till two or three days after the application of the cauſtic, the patient begins to complain of a pain in the *ſcrotum and loins; his pulſe* becomes ſomewhat quicker, and

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he feels ſome colical pains. Theſe ſymptoms are generally mild and inconſiderable, ſeldom require any evacuation or internal medicines, or continue longer than twenty-four or forty-eight hours. Within that time, a tenſion and hardneſs are felt in the *ſcrotum*, anſwering to the figure of the *tunica vaginalis*, and which are evidently produced by the artificial inflammation induced, by the action of the cauſtic upon that membrane, throughout its whole extent. In a few days the eſchar grows looſe and comes away, expoſing to view the *tunica vaginalis*, which daily projects more and more through the opening. When it appears ready to burſt, the contained fluid *may* be let out with a lancet: though that operation is not neceſſary. The intire membrane now ſuppurates, and comes away daily in ſloughs along with the contained fluid, during the ſpace of four, five, or ſix weeks: the hard tumor of the ſcrotum proportionably leſſens, and at laſt, on the caſting of the laſt ſlough, diſappears; and the wound very ſpeedily cicatriſes. The cicatrix adheres to the body of the teſticle, which receives no injury from the cauſtic, nor has ever been expoſed, either to the dreſſings, or to the actions of the air, during the whole proceſs.

To theſe laſt-mentioned circumſtances the Author principally attributes the mildneſs of the ſymptoms conſequent upon this method of treating the diſorder; and which in his own public and private practice has, he affirms, in every inſtance been ſucceſsful: adding that the patients had never felt very extraordinary pain, or ever appeared to be in danger, during the proſecution of it; and that he thinks it highly probable that, whenever the cauſtic reaches the *tunica vaginalis*, it is infallible. He mentions Mr. Girle as having treated the diſeaſe in this manner, during nineteen years in St. Thomas's hoſpital, and in a very extenſive private practice, without meeting with one caſe attended with any appearance of danger. The ſame is affirmed of Mr. Baker, during a courſe of twenty-nine years practice in St. Thomas's hoſpital and elſewhere. With both too it has been as ſucceſsful when tried on the aged as on the young. The permanency of the cures effected by it cannot, we imagine, admit of a doubt; if, as the Author aſſerts, the *whole* ſubſtance of the *tunica vaginalis*, on the proper application of this ſmall cauſtic, inflames, ſuppurates, and comes away in ſloughs: for as this encyſted dropſy, as it has been called, is produced by a local diſorder, ſolely confined to the veſſels of this particular membrane, it muſt neceſſarily and *radically* be removed, by the intire deſtruction and removal of the ſeat of it.

The Author anſwers ſome objections which have been, or may be, made to the mode here deſcribed and recommended; and gives three or four caſes, taken from a great number, as ſpecimens of this new mode of practice; for the further *particulars of which*, after having given this general idea of it, we

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muſt refer to the pamphlet itſelf, which is highly worthy the attentive peruſal of thoſe who by profeſſion are intereſted in the ſubject of it, or may be in a condition to avail themſelves of the uſeful, practical, and well-authenticated information contained in it.

ART. XII. *Obſervations upon Mr. Pott's general Remarks on Fractures, &c. With a Poſtſcript concerning the Cure of compound Diſlocations; in which the uſual Method of treating Wounds of the Tendons and Ligaments is briefly conſidered.* By Thomas Kirkland, Surgeon. 8vo. 1 s. 6 d. Becket and De Hondt. 1770.

THESE Obſervations appear under the form of three letters addreſſed to a young ſurgeon, intending to ſettle in the country. In the firſt, which is very ſhort, the Author expreſſes his intire approbation of Mr. Pott's method of reducing and retaining fractured limbs. Of the general and leading principles of this excellent and very important innovation in this branch of the art of ſurgery, we formerly endeavoured to convey an idea to our readers in general, in familiar and intelligible terms *. Mr. Kirkland obſerves to his correſpondent, that ſome of the improvements recommended in that treatiſe have been gradually taking place for ſome time paſt; but owns that the putting the fractured limb into a bent poſition, in order to facilitate its reduction, and to retain it when reduced, and thus bringing the muſcles attached to it into a ſtate of relaxation and non-reſiſtance, is a practice intirely new, for the knowledge of which we are obliged to Mr. Pott, and his colleague Mr. Sharp; and *allows* that the former of theſe gentlemen is the firſt writer who has ſcientifically demonſtrated the principles on which this capital improvement is founded.

In our account of Mr. Pott's remarks, &c. we mentioned only in general terms (as we, not long before, had occaſion to ſpeak to the ſame ſubject †) his opinion concerning the propriety, or indeed neceſſity, of ſpeedy amputation, in compound fractures ſo unhappily circumſtanced, that by the delay incurred in attempting to preſerve the *limb*, the *life* of the patient is brought into the moſt imminent hazard. That Author had obſerved, that although limbs ſo ſhattered and wounded as to render amputation the only probable means for the preſervation of life, are *now and then* ſaved; yet that ſuch fortunate events, or, as he terms them, eſcapes, are much too rare to be admitted as precedents, on which the general practice ſhould in ſuch caſes

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* See Monthly Review, Vol. xl. June 1769, page 465.

† See our account of M. de la Martiniere's refutation of M. Bilguer's *Theſis*, in the laſt volume of the *Mem. de l'Acad. de Chirurgie*, in the Appendix to our *38th Volume*, page 588.

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be regulated; and, upon the whole, affirms that the *majority* of ſuch attempts fail. In the ſecond of theſe letters, Mr. K. ſtrongly ſupports the contrary opinion, and declares that 'as far as he can judge of this matter, immediate amputation in compound fractures ought not to take place, where the joints have not ſuffered violently by the injury, unleſs the muſcles and tendons are ſo cruſhed, or otherwiſe deſtroyed, as to make putrefaction not a *probable*, but an inevitable conſequence;' or unleſs it evidently appears from an anatomical conſideration of the functions of the injured parts, 'that when the mortified fleſh, &c. is digeſted off, the limb cannot be made uſeful;' and that even when the joints themſelves have received conſiderable injury, if only part of the ligaments is torn, the fractured head of the bone may be taken away, and the patient may often be cured, ſo as to have a tolerable good limb. And as the reaſonings of Mr. Pott, and of thoſe who maintain the commonly received doctrine on this ſubject, are founded on experience, Mr. K. appeals likewiſe to the ſame authority, in oppoſition to them.

By his connections with ſeveral of his profeſſion, he has become acquainted not only with the ſucceſs of many ſurgeons in ſimilar caſes, whoſe ſituation affords them only common accidents; but of ſeveral likewiſe who, as well as himſelf, have had the care of the workmen in collieries, lead-mines, &c. where the moſt violent injuries of this kind frequently happen. 'In theſe places, he continues, the bones are, for the moſt part, not only broken into many pieces, and their extremities now and then ſeparated, ſo as to come away, but they are alſo often forced into the ground, the principal arteries ſometimes divided, and the muſcles, &c. are frequently lacerated, and cruſhed with immenſe weights, even ſo much that coal, ſleck, &c. in great quantities, is driven into the very ſubſtance of the fleſh, ſo as to render the accident as formidable as poſſible; and yet it is a notorious fact that, where the part is not abſolutely deſtroyed, theſe deſperate caſes ſeldom fail of being cured, without the loſs of the limb.' From hence he infers that 'much more may be expected from the reſources of nature than ſome imagine, becauſe the eſcapes with life and limb are not very rare, but moſt frequently happen.'—Mr. K. next informs his young correſpondent, that he is certain he 'will have much more ſatisfaction, and acquire more reputation from the diſcerning part of mankind, in preſerving a limb, than in taking it off;'—undoubtedly—if the ſatisfaction, and the *éclat*, reſulting to him from *limbs* preſerved by his ſkill and aſſiduity are not damped or tarniſhed by too great a number of *lives* thrown away in acquiring them. The civic crown was anciently adjudged to the man who ſaved the life of a citizen. He undoubtedly will have a better claim to civic honours, who preſerves, though he mutilates,

tilates, a citizen; than he who ſaves the *legs* of ſome, at the expence of the *lives* of others.

In order to reconcile the deductions from experience, on which Mr. Pott founds his reaſonings, with the contrary experiences of our Author and his friends, Mr. K. who does not call in queſtion either the judgment or humanity of that gentleman, ſuppoſes that the ill ſucceſs attending the attempts to ſave both life and limb, in bad compound fractures, of which Mr. Pott complains, is principally to be attributed to the particular ſituation of his patients; crowded in a large hoſpital, breathing a contaminated air, loaded with putrid exhalations from diſeaſed bodies, and ſubjected to ſome other inconveniencies, which account for the rapid mortifications and great diſcharges of matter, that ſo often fruſtrate the attempts to cure fractures of this kind, thus circumſtanced, with what judgment ſoever they may have been conducted. This obſervation, conſidered in a general view, undoubtedly carries ſome weight with it; but we doubt whether it be applicable *ad hominem*; as we do not apprehend that Mr. Pott's practice is confined to St. Bartholomew's, or his opinion on this ſubject ſolely deduced from the events of caſes treated at that hoſpital.

Notwithſtanding theſe ſtrictures, we do not pretend to take any deciſive part on one ſide or the other of this queſtion, which is certainly one of the moſt critical, complicated and important problems in ſurgery; and where the beſt method of proceeding, as we have formerly obſerved on this very occaſion, can only be aſcertained by the moſt extenſive experience. As experience, however, which has been appealed to in favour of both ſides of this queſtion, is found at variance with itſelf, we would recommend to the ſurgeon, who unhappily often finds himſelf obliged *practically* to determine it, and that too very ſpeedily, to reflect, that the loſs of a limb, and the loſs of life, are two evils of very different magnitudes; and that, on account of the great and very evident diſparity between them, a high degree of probability of ſaving the former will be requiſite to juſtify him in attempts which may bring on the loſs of the latter.

The Reader will find ſome judicious practical remarks and obſervations, on the ſubject of compound fractures, in the other parts of this letter, as well as on diſlocations, in the third and laſt: in both which Mr. K. treats of ſome particulars which are not diſcuſſed in Mr. Pott's *General Remarks*; and diſſents from him in others. Theſe Obſervations are terminated by a Poſtſcript, in which the Author warmly approves of the practice recommended by Mr. Gooch in his *Caſes and Remarks in Surgery*, of ſawing off the head of the bone, in compound luxations; where it is thought adviſable to attempt the ſaving

of

of the limb, under the threatening circumſtances with which caſes of that kind are uſually attended. To the inſtances of cures effected by theſe means, and related in that excellent treatiſe, Mr. K. adds a recent caſe thus ſucceſsfully treated by himſelf. The performance is cloſed with ſome very pertinent reflections on the abuſive application of the oil of turpentine to wounds of the tendons and ligaments: a method of treatment which the Author conſiders, notwithſtanding the ſanction of antiquity, and the general practice, as founded on miſtaken principles, and as highly pernicious.

ART. XIII. *The Student's Vade Mecum. Containing an Account of Knowledge and its general Diviſion, &c. &c. With Directions how to proceed in the Study of each Branch of Learning, and an Account of the proper Books to be read upon each Subject.* By William Smith, M. D. 8vo. 4 s. Owen. 1770.

WITH whatever eaſe and expedition, it may be thought, the taſk of *damnatory criticiſm* may be performed, we are nevertheleſs obliged to confeſs that there are authors in the world, who are poſſeſſed of ſuch an uncommon ſpeed and alacrity in tranſgreſſing, that we find it extremely difficult to keep pace with them in the neceſſary taſk of condemning their productions. In the foremoſt ranks of this haſty and prolific tribe of literary culprits, ſtands the Author of the preſent performance. Even while we were animadverting on his *Treatiſe on the Nerves*, an advertiſement printed at the end of it was continually ſtaring us in the face, informing us that his *New and General Syſtem of Phyſic* was then in the preſs. Scarce had we got through the ungrateful taſk of paſſing a juſt and well ſupported cenſure upon that work, which we cloſed with ſome ſalutary and well meant advice to the Author:—while we were pluming ourſelves on the expectation of the good effects it might produce upon him, the public, and ourſelves, our ſhort-lived hopes were at once daſhed by the ſudden and almoſt immediate appearance of the *Student's Vade Mecum*. We ſhall therefore abſtain from offering any more of our ill-timed advice to this haſty Writer, who, in his rapid courſes to the preſs, has twice already diſtanced us, and whom we abſolutely deſpair of overtaking a third time. His types probably are already ſet for a new work;—and yet, ſhould the brat be of the ſame complexion with its elder brothers, we could wiſh the Doctor would give us an opportunity, for his and all our ſakes, to ſtifle the little monſter now in its *embryo* ſtate, rather than reduce us hereafter to the hard neceſſity of cruſhing it, iſſuing, in full maturity, from the preſs.

In the preſent performance, in which the Author, in his title, modeſtly profeſſes to ſupply to his young ſtudent, 'as much as may be, the want of a regular univerſity education,' the

the Doctor undertakes to direct him in the acquirement of the principal branches of knowledge, human and divine. And as all the requiſites to this extenſive acquiſition cannot poſſibly be contained within the compaſs of a work of this ſmall ſize, he points out to him the proper books to be read on each ſubject. He firſt treats of knowledge in general; then of hiſtory, and of philoſophy. An account of the inſtitution of ſociety, and the nature of government, and of the heathen idolatry, and its analogy to revelation, are given in the two ſucceeding chapters. In the ſixth he treats of the different ſyſtems of philoſophy, and gives a ſhort account of the moſt eminent philoſophers of different ages; who are all, to a man, from Thales and Pythagoras down to Newton, eclipſed 'by that light of the age, and diſpeller of darkneſs, the ever great and memorable Mr. Hutchinſon.' He terminates the work with a chapter on mathematics; but towards the laſt page, and not before, he gives his ſtudent hopes of *more laſt words*; telling him that he will 'ſay ſomething on ſpherical trigonometry, conic ſections, aſtronomy, &c. and metaphyſics,' in ſome future volume or volumes. This intimation however does not appear in the title, which ſeems to promiſe, to the unſuſpecting purchaſer, the poſſeſſion of a complete and finiſhed work. Whether we ought, favourably, to conſider this as an accidental omiſſion, or rather as a piece of author-craft, ſimilar to one which we took notice of and reprehended laſt month *, we ſhall not determine; but ſhall leave the Doctor's young diſciple, who may have already purchaſed the Student's *Vade Mecum*, in full poſſeſſion of all the comfort, or diſquiet, which may ariſe to him from this aſſured proſpect of a ſequel.

We cannot help condemning both the plan and the execution of this work, which in ſome parts of it contains matters wholly reprehenſible; in others is ſtuffed with the uncouth gibberiſh of the Hutchinſonians: while the ſcanty information it contains on other ſubjects is conveyed in ſuch a vague and unſatisfactory manner, as can conduce very little to the inſtruction or improvement of his young reader. But we ſhall give a ſhort ſpecimen or two on the ſubjects of government, hiſtory, and philoſophy, from which the Reader may judge for himſelf. Hear firſt a part of what this excellent Inſtructor ſays on the ſubject of government.

He tells his young ſtudent, who muſt doubtleſs form excellent notions of the nature and deſign of government under ſuch a tutor, that kings are in ſcripture ſtiled gods, 'to denote that they are not made by men,' but 'derive their power from God *alone*, and conſequently not from the people;' that they are accord-

* See Monthly Review, July, page 74.

ingly accountable for the uſe of their power 'to none but God, —and own no ſuperior upon earth;'—'as they are no human ordinance or inſtitution.' The truth of this doctrine, he adds, 'is atteſted by the joint conſent of all unbiaſſed learned men;—that both fathers and ſchoolmen, laymen and divines, lawyers and poets, ſcripture, councils, and canons, *the laws of nature*, and eſtabliſhed laws of *this* land, the doctrine of the church of England, and the teſtimony of both univerſities, have given their ſuffrages for the ſame, as grounded upon the moſt ſolid reaſon, and have declared that reſiſtance is deſtructive of all government, the publice peace, and the bands of human ſociety.'—In ſhort, from the days of Noah, who, 'being ſole heir of all the world,' did, according to the author, 'by his *laſt will and teſtament*,' eſtabliſh monarchical dominion, (independent of the election or conſent of the people, and without entering into capitulation with them) down to the days of James I. and the 'royal martyr,' we ſhould be puzzled to find ſuch a weak and abſurd ſtickler (*pro viribus*) as our *jure divino* doctor, in ſupport of

The right divine, in kings, of doing wrong.

As no ſuch right, however, is at preſent either aſſumed or acknowledged in this country, we would adviſe the doctor, for more reaſons than one, incontinently to ſhip himſelf off for thoſe happy regions where it is *aſſumed* at leaſt:—to the dominions, for inſtance, of his ſublime highneſs at the Porte, or to thoſe of another of Noah's *legatees*, who keeps his awful court at Mequinez;—and we heartily wiſh him a good voyage, and much comfort and ſecurity after his landing.

In his directions to his ſtudent, with regard to the works proper to be conſulted by him on the ſubject of hiſtory, after giving a liſt of titles of books, ſuch as may be found and had *gratis* in almoſt any bookſeller's catalogue, he at laſt, in very homely phraſe, adviſes the young man, in the lump, 'to read as many as he can *lay his hands upon*:'—in an honeſt way,—he ſhould have added. Some few works indeed the Doctor characteriſes, and ſhews himſelf a moſt excellent judge of their merits. *North's examen of the reign of king Charles* II. he recommends as 'a book that merits the higheſt praiſe, and ought to be printed '*in letters of gold!*' This is admirable! we cannot help beſtowing a freſh note of admiration at what the author ſays of Dr. Robertſon, and of his hiſtory of Charles V. At page 29, he talks of the Doctor's '*artfully* taking an opportunity *egregiouſly* to *impoſe* on his ignorant readers.' He had before accuſed him of no leſs a crime than downright literary thievery, and to a very capital amount. 'The firſt volume of this book,' ſays the author, 'is *ſomewhat* curious; the other two are bor*rowed from* Voltaire, with whom he has made ſo free, as not only

only to take his account of facts from him, but the moſt of his obſervations in *natural* hiſtory!'—Without condeſcending to contravert or even to inquire into the matter of fact, we own we know not whether moſt to admire this convicted * arch-plagiary's modeſty, or his adroitneſs, in pitching on ſo elevated a literary character as Dr. Robinſon's, with a view, no doubt, to keep his own ſhameful and notorious practices this way in countenance. Now for a taſte of his philoſophy, and we have done.

Were we to ſuppoſe our great forefather Adam to reviſit the earth, and to ſtep into Mr. Owen's ſhop, and take up the *Student's Vade Mecum*, we cannot help figuring to ourſelves the aſtoniſhment of the old gentleman on finding himſelf there deſcribed as perfectly well acquainted with the true or Copernican ſyſtem of the world, and poſſeſſed of an *Orrery*, compared with which all your modern orreries and planetariums are mere baubles. 'The whole univerſe,' ſays the Doctor, 'was too large a field for a ſolitary creature to range in queſt of knowledge;—therefore paradiſe was ſo planted from the center to the circumference, as to repreſent the *motions*, courſes, diſtances, &c. in the heavens, by way of plan of the celeſtial ſyſtem in miniature.'

But how, our young ſtudent inquires, *does the Doctor know all this? Pray, is he the* wandering Jew *that I have heard my old nurſe talk about?*—No, my dear Sir, the wandering Jew muſt undoubtedly be a very knowing Being, and has ſeen a great deal of the world; and to be ſure it is a long time ago ſince he firſt ſet out upon his travels: but he is a man of yeſterday with regard to theſe very ancient matters. This ſuperb orrery was grubbed up long before he commenced traveller, and he knows no more, we will be bound to affirm, of the old ground plot of paradiſe, than you or we do. The Doctor muſt either have got this knowledge by oral tradition from ſome more ancient wanderer, or ſurely he muſt himſelf have been in the garden of Eden ſoon after the creation, and have walked there along ſide of Adam and his new bride, (or *ſenſual companion*, as the Doctor ſomewhat irreverently terms our great-grandmother) and have been a wrapt ſpectator of the paradiſiacal trees and buſhes figuring in this planetary dance around them. He gives his teſtimony, you ſee, with all the confidence and explicitneſs of an eye-witneſs.

This may appear to ſome a very bold and extravagant ſuppoſition: but how, in the name of wonder, unleſs he had a philoſophical *tete a tete*, or two with Adam himſelf, could he poſſibly know that he was an adept in the Hutchinſonian philoſophy,

* See our accounts of his two former works in Vol. xxxix. and xli.

and had at his fingers ends all the myſteries of *fire, light, and ſpirit*, as he affirms at page 105?

Newton, the Doctor owns 'diſcovered a very pregnant genius, and had a wonderful capacity in making calculations:' but 'he placed too much truſt in experiments,' 'and expected too great diſcoveries from his priſm, *hole in a window*,—pair of compaſſes, &c.' Accordingly, 'taking the *wrong ſcent*, he ſpent a life of drudgery—in ſearch of truth,' without attaining it. He juſt ſaved his credit however, it ſeems, before he went out of the world: for he had got,' the Doctor tells us, 'ſome knowledge of the *three conditions of the air*,' (*fire, light, and ſpirit* again!) 'before his death.'—We own we have heard ſomewhat of the dotage of this exalted genius in the laſt period of his life; but did not imagine that he ever arrived at ſuch a pitch of inſanity as is here imputed to him.

After this account and theſe ſpecimens of this work, we cannot imagine any of our Readers ſo uninformed, as to ſtand in need of our giving a formal character of it. Let the youngeſt and raweſt ſtudent, who from its title and ſize may be tempted to purchaſe it as an uſeful and cheap compendium of univerſal knowledge, only read theſe few pages; and he muſt be ignorant and obſtinate indeed, and very uncivil too, by the bye, if he does not doff his hat, and make his beſt bow to the Monthly Reviewers for ſaving him four ſhillings.

ART. XIV. *The Hiſtory of the Negociations for the Peace concluded at Belgrade, September* 18, 1739, *between the Emperor, Ruſſia, and the Ottoman Porte, by the Mediation and under the Guarantee of France. Shewing the Grounds of the preſent War between the Ruſſians and the Turks.* Tranſlated from the French of M. L'Abbé Laugier, 8vo. 5s. 3d. boards. Murray. 1770.

THIS work is valuable, whether we conſider the importance of its ſubject, or the talents of the Author. The Abbé Laugier traces to their ſource the events he relates; and, while he diſplays a ſuperior eloquence and impartiality, he exerciſes a political ſagacity and penetration, of which few hiſtorians have furniſhed an example. We are not here preſented with meagre annals, or an hiſtorical ſkeleton; the pictures exhibited are full, inſtructive, and maſterly: and few publications have appeared, of late years, which are more intitled to the public approbation.

The ingenious Author opens his performance with a very accurate delineation of thoſe political views, which kindled the flame of diſcord between the Ruſſians and Turks. The arts which the latter employed to prevent this war, the different ſteps which they took towards a negociation, and the reaſons which inclined them to pacific meaſures, are then fully explained.

When

When hoſtilities are commenced, the councils of the Ottoman miniſtry are timid and irreſolute; and the war is proſecuted without vigour. But a ſmall glimpſe of proſperity, giving the Turks a momentary confidence, they paſs from deſpondency to preſumption. It is not long, however, before they ſolicit the mediation of France; and the courts of Vienna and Peterſburg accepting of this mediation, the French ambaſſador enters into terms with the miniſters of the Porte. But the Turks, confident or undetermined, according to circumſtances, diſcover the greateſt inſincerity of conduct; and the negociation is broke off. Elated with the ſucceſs of their arms, they riſe in their pretenſions, and they attempt, though ineffectually, to break the alliance between the courts of Peterſburg and Vienna. A ſecond negociation is opened, and the grand Vizier appoints plenipotentiaries to confer with the French ambaſſador. Many conferences are held; but nothing is agreed upon. At length, the Marquis de Vileneuve, in the quality of ambaſſador plenipotentiary, has an audience with the Grand Signior. He receives inſtructions from his own court, and from thoſe of Vienna and Peterſburg; he arrives before Belgrade; all difficulties are got over, and a peace is concluded.

Beſide the great hiſtorical objects, which are preſented by our hiſtorian, he has thrown a conſiderable light on the political relations of the empires which form the communication of Europe with Aſia. He informs us, that the Turks, who in general are reputed an ignorant people, are acute with regard to their intereſts, are well inſtructed in the views and ſyſtems of other courts, and diſcover, in their public conduct, all that refinement and policy, which appear in nations whoſe genius has received the moſt favourable cultivation.

Of the Ruſſians, he has given a very advantageous account. He deſcribes them as purſuing with courage the projects of Peter I. in order to add to their power and conſideration by extending their commerce; as opening, by the Caſpian ſea, with Perſia and the Mogul, ſuch communications, as they already poſſeſs by means of the Baltic, with all the ſtates of Europe; and, as endeavouring to find, by the Black Sea, a new and more advantageous ſource, even to the center of the Mediterranean. 'To what a height of power, ſays he, may not this empire one day attain, ſhould heaven ſend them another Peter Alexiowitz, joined to a criſis favourable for puſhing their deſigns!'

We cannot but remark, to the honour of the Marquis de Villeneuve, who bore a principal ſhare in the tranſactions which are recorded in this hiſtory, that he acted the part of a moſt able negociator. He had the art to conciliate the eſteem of a nation, whoſe prejudices are very oppoſite to the manners of

Europe; and though the revolutions of the Turkiſh government ſubjected him to the neceſſity of negociating with ſeveral Viziers, whoſe genius, character, and views, were extremely different, he yet acquitted himſelf with a capacity which gave equal ſatisfaction to all.

In brief, we may ſafely pronounce, that the work before us is a model of hiſtorical compoſition; and that it muſt be ranked with thoſe rare and valuable productions which will deſcend to poſterity.

MONTHLY CATALOGUE,

For AUGUST, 1770.

DRAMATIC.

Art. 15. *A Word to the Wiſe; a Comedy.* By Hugh Kelly, Author of Falſe Delicacy. 8vo. 5 s. Dodſley, &c. 1770.

THIS comedy ſtands as a memorial of an attempt to reſtrain the preſs, contrary to the eſtabliſhed laws of this country, by a party who pretend to be the champions of Liberty, who have uſed the preſs, or rather abuſed it, with a licence beyond all example, and who would clamour againſt a reſtraint of it by law as the moſt pernicious meaſure which the moſt pernicious miniſter could adopt.

It is now publiſhed by ſubſcription, becauſe it was driven from the ſtage without being heard: the pretence was that Mr. Kelly, who managed a news-paper called the Public Ledger, had inſerted in that paper, eſſays and paragraphs in favour of government, written by himſelf; had refuſed to inſert any that were written againſt it by others; and that in conſideration of this ſervice he had a penſion from the crown.

Admitting this charge to be true, the preventing the exhibition of the Author's play, and arbitrarily depriving him of the reward of his labour, was an act as injurious, tyrannical, and oppreſſive, as any that marks the ſlavery of the wretched inhabitants of Fez and Morocco, with this aggravation, that in Fez and Morocco ſuch acts are conſonant to the laws of government, and that here they are not leſs an inſult upon the ſtate than an injury to the ſubject.

The common definition of a Freeman is, a man ſubject only to known and eſtabliſhed laws, and not liable to be puniſhed in his perſon or eſtate by reſentment or caprice: thoſe who deprived Mr. Kelly of five or ſix hundred pounds, the probable profit of his play, without pretending that he had broken any known or eſtabliſhed law, did not treat him as a freeman; and whatever may be their pretences it is manifeſt that they act upon ſlaviſh principles.

But Mr. Kelly abſolutely denies the charge. For the falſehood of one part of it he appeals to the very news-paper itſelf upon which it is founded. In this paper, he ſays, many pieces will appear on both ſides of the queſtion; alſo an expreſs declaration, that it ſhould ever be open to all parties, as far as their pieces ſhould neither be too dangerous, nor too abſurd for the preſs; and a call upon the *advocates of Mr.* Wilkes to favour it with productions in his defence.

To

To the other part of the charge he anſwers, that what he has written in behalf of government is from conviction; and he declares that he never ſolicited or received a ſingle ſhilling, either as a reward for any ſervice, or a compenſation for that bread which he and his family have loſt in its defence.

After this account of the motives from which 'A Word to the Wife,' was driven from the ſtage, it is ſcarce neceſſary to ſay that it is not, in any degree, a political performance: it is written with an experimental knowledge of the ſtage, and abounds with turns and ſituations which pleaſe in the repreſentation, where only they can have their full effect, much more than in the cloſet. It has generally been ſuppoſed that a multiplicity of incidents, varied without inconſiſtency, and complicated without confuſion, probable, however uncommon, and exciting both intereſt and curioſity, require very little farther knowledge or art to be made a good play: but this is rather the excellence of a novel than a drama: a play may produce the greateſt effect in repreſentation, without including a ſtory that would pleaſe as a narrative; without a rigorous degree of probability, or brilliant ſallies of wit: its ſucceſs will depend rather upon the ſcenes themſelves, than the art with which they are introduced or connected; upon contraſt of character, miſtakes among the characters, ſituations of ſerious or ridiculous diſtreſs, and the general ſtrain of the dialogue whether tragedy or comedy. 'A Word to the Wife,' examined by this rule, will be found to have conſiderable merit; at the ſame time that it inculcates not only honeſty but honour, and affords a leſſon to young people equally uſeful and ſtriking.

Art. 16. *The Lame Lover; a Comedy. In three Acts. As it is performed at the Theatre Royal in the Hay Market.* By Samuel Foote, Eſq; 8vo. 1 s. 6 d. Elmſley, &c. 1770.

Two or three ſummers ago this Son of Drollery diverted himſelf and the public at the expence of the learned body of Warwick-Lane. The gentlemen of the long robe now furniſh their ſhare of the entertainment.—When Foote bids us laugh, it is impoſſible for us to keep our muſcles.

Art. 17. *The Magic Girdle; a Burletta.* Taken from the French of M. Rouſſeau. Set to Muſic by Mr. Barthelemon, and performed at Marybone Gardens. 4to. 1 s. Becket.

This might be very entertaining at Marybone Gardens; but it ſeems to us rather inſipid in Grubſtreet, where it has not the advantage of Mr. Barthelemon's muſic.

NOVELS.

Art. 18. *The Life, Adventures, Intrigues and Amours of the celebrated Jemmy Twitcher.* Exhibiting many ſtriking proofs to what Baſeneſs the human Heart is capable of deſcending. The Whole faithfully compiled from authentic Materials. 8vo. 2 s. Pamphlet. Brough.

It is needleſs to inform our Readers *who* is the noble Peer here meant by *Jemmy Twitcher*, or by what unpopular means he unfortunately acquired this ignoble nick-name. Every news-paper is daily crammed with theſe witticiſms on our *Great* folk, and they are ſo undiſguiſedly expreſſed, according to the brazen-faced faſhion of

the times, that the dulleſt reader underſtands them, without comment or gloſſary.

The Memoirs here pretended to be given, from 'authentic materials,' of this rake of quality *, have all the moſt unqueſtionable appearance of *fiction*, the mere inventions of ſome hackney adventure-maker; and a very dull one into the bargain.

Art. 19. *Conſtantia; or, the Diſtreſſed Friend.* 12mo. 3 s. Johnſton. 1770.

This Novel merits ſome diſtinction from the common performances of the kind, of which the preſs is ſo prolific. It would be no eaſy matter for any writer to tell a ſtory in ſo few words, which would keep the Reader's attention more awake, or more ſurprize him with unexpected incidents. In brief, though this romance is comprized in *one* volume, it is full of buſineſs; and, in other hands than thoſe of *Simon Standiſh*, the profeſſed compiler, might, with eaſe, have been ſpun into *four*.—The ſentiments it contains are chaſte and laudable; eſpecially thoſe of the worthy old clergyman, who is one of the principal characters.

After ſaying ſo much in favour of Conſtantia (which, from us, who are ſo repeatedly ſurfeited with Novels, will be conſidered as no ſmall compliment) it muſt be remarked, that the ſtory of Conſtantia's parentage and birth exceeds all probability, in an inſtance where nothing leſs than poſitive fact could warrant the relation. Her grandfather, Count Lacey, being in the French ſervice, took an officer priſoner at the battle of Dettingen, who converted Lacey's daughter from Popery, and married her. For this apoſtacy the whole family is apprehended, and cruelly uſed. Lacey, however, on account of his ſervices, obtains his enlargement, while the young couple, perſiſting in the Proteſtant faith, are *burnt* at *Paris*, (an unlikely place for ſo recent an inſtance of cruelty) and their aſhes are thrown into the Seine.

Simon Standiſh is probably indebted to Fox, the old martyrologiſt, for the hint of Conſtantia's being born at the ſtake, while her mother was in the agonies of death. The circumſtance is *ſhocking* in Fox; it is alſo *abſurd* in the Novel:—and the Author might, with almoſt equal appearance of probability, have told us that within theſe 30 years two perſons were burnt at *Smithfield* for hereſy, as at Paris.

Art. 20. *The Adventures of a Bank Note.* 12mo. 2 Vols. 5 s. ſewed. Davies.

Some parts of this work are very laughable, others are licentious; and the whole, as the good old Baxter would have ſaid, ſhews that the Writer has more genius than grace.

POETICAL.

Art. 21. *Poems and Tranſlations*, by a young Gentleman of Oxford. 4to. 2 s. Robinſon and Roberts. 1770.

This collection contains an Imitation of the laſt Chorus of the ſecond Act of Seneca's Troades: an Elegy, deſcribing an Evening in the Country as an Emblem of Life: an Ode, deſcribing the Spring, and comparing the ſucceſſive periods of Life to the Seaſons of the

* Who, this Author ſays, 'Lives, A MONUMENT OF SUPERIOR ABILITIES, PROSTITUTED TO THE WORST OF PURPOSES.'

Years

Year: an Imitation of the 22d Ode of the 1ſt Book of Horace: the Snake and the Worm, a Fable, illuſtrating the Fallacy of apparent Proſperity: an Imitation of the 3d and 25th Odes of Anacreon: an Imitation of the 14th Ode of the ſecond Book of Horace, and of his ſecond Epiſtle.

In theſe pieces there is not much to cenſure, but unfortunately there is nothing to commend: the verſification is rather above mediocrity, but all other characteriſtics of poetry are wanting, except ſome feeble reflections of imagery and ſentiment that have been tranſmitted from one writer of verſes to another, ever ſince verſes have been written.

The following verſes, which begin the Imitation of the Chorus, are extracted as a ſpecimen:

'Say, from the yawning grave, where Darkneſs dwells,
Do wand'ring ghoſts deſert their hallow'd cells;
Stalk o'er the tombs, or thro' the cloiſters ſteal,
When midnight bells reſound a diſmal peal?
Or is't a fable artfully deſign'd,
To ſhed its horrors on the guilty mind?
When the ſad wife has clos'd the languid eyes,
And with our hopes the fleeting ſpirit flies;
When fated man his tranſient courſe has run,
And feels no more the ever-genial ſun;
Say, what avails the compaſs of the tomb,
If ſhiv'ring ghoſts thus haunt the murky gloom?
Or are our cares abſorb'd in friendly death,
And with each ſorrow flits the parting breath;
Or ſhudd'ring plac'd on Death's tremendous ſhore,
Leap into nothing, and exiſt no more?
Where'er bright Phœbus beams his fulgent ray,
And grants a longer or a ſhorter day;
Where'er old Ocean's foaming billows roar,
And ruſh impetuous on the yielding ſhore;
His iron power unfeeling Time diſplays,
And ſeems to lengthen, though he crops our days.'

Of theſe verſes the firſt two are defective in conſtruction. 'Do wandering ghoſts deſert their cells *from* the grave?' is a ſtrange queſtion. We think the fourth verſe inaccurate, becauſe though bells may *ſound* a peal, a peal can be *reſounded* only by ſomething elſe: bells may reſound, and a peal may reſound, but bells cannot reſound a peal.

The 14th verſe

'And with each ſorrow flits the parting breath?'

we think does not convey the Author's ſenſe, which we ſuppoſe to be

And flits each ſorrow with the parting breath?

The queſtion is not whether the parting breath, like *more laſt words*, flits with every ſorrow, but whether all our ſorrows paſs away with our laſt breath.

The verb *leap*, which begins the 16th verſe, has no nominative caſe.—But we ſhall not multiply critical remarks on a performance which cannot juſtify the labour.

Art.

Art. 22. *The Female Advocate; a Poem.* By W. Woty. 4to. 2 s. Flexney. 1770.

Ned Ward once waited on the Earl of Oxford with an encomium, upon which his Lordſhip expoſtulated with him in a very pathetic manner: "Good Mr. Ward, what have I done that you ſhould uſe me thus?" "How, my Lord, how?—Have I abuſed your Lordſhip?" "No, but you have praiſed me, and that is worſe."

Art. 23. *A Collection of Poems. In four Volumes.* By ſeveral Hands. Vols. III. and IV. 8vo. 6 s. ſewed. Pearch.

In our Catalogue for September 1768, we inſerted the two preceding volumes of this collection. What was ſaid of them may be ſaid of theſe, and with the ſtricteſt regard to truth.

Art. 24. *An Elegiac Poem* on the Death of William Beckford, Eſq; late Lord-Mayor of the City of London. 8vo. 6 d. Swan.

Elkanah Settle, the city poet of the laſt age, riſen from the grave to deplore the *untimely* DEATH of the *old* IMMORTAL * Lord-Mayor of London.

Come ſhed the tear, come heave the mournful ſigh!
Ah! why, ye Gods! ſhould WILLIAM BECKFORD die?

ANON.

MISCELLANEOUS.

Art. 25. *A Plan of an Engliſh Grammar-School Education.* With an introductory Inquiry, whether by the Engliſh Language alone, without the Embarraſſment of Latin and Greek, the Britiſh Youth in general cannot be *thoroughly* accompliſhed in *every Part* of uſeful and *polite Literature*, and qualified to make a more early, advantageous and elegant Figure in Life. Addreſſed to the ſerious Conſideration of every ſenſible Parent and Teacher in Great Britain. By James Buchanan. 12mo. 1 s. Dilly. 1770.

That the general cuſtom of forcing children on the ſtudy of the Latin grammar, as ſoon as they can read, and before they underſtand, Engliſh, tends to cramp their natural powers, and furniſh them with a knowledge which moſt of them having no uſe for, forget in much leſs time than they gained it, will be eaſily granted as a known truth; but will this conceſſion juſtify the extenſive principle inculcated in the title-page of this performance? Indeed, when Mr. Buchanan has ſo far reformed polite education, as to free it from the embarraſſment of the learned languages, he may then maintain that *Britiſh youth in general* can *be thoroughly accompliſhed in* EVERY *part of uſeful and polite literature*, by the mere knowledge of their mother tongue: until this is effected, however, his inquiry may be ſufficiently reſolved by a ſhort negative.

Ancient literature, as he obſerves, is mere lumber in the heads of tradeſmen and mechanics, as ſuch; and by the loſs of time in acquiring it, keeps more uſeful knowledge out: but what are we to infer from the following interrogatories?

* The words, thus emphatically printed, are not in the Elegy; but are here introduced as a general reprehenſion of thoſe lamentable poems and ſermons which abſurdly bewail the natural death of an old man.

* Let

'Let us aſk, in what language do the Peers and Commons aſſembled in parliament ſerve their King and country? Do they harangue or debate in Latin? Do our divines pray, preach, or inſtruct in Latin? Do our lawyers plead in Latin? Do our merchants keep their books, or write their letters in Latin? No, far from it. It is in Engliſh the nobility and gentry defend their country, and ſerve their Prince in parliament; in Engliſh the divines inſtruct, the lawyers plead, and all ranks of people write their letters, and tranſact all their affairs.'

This is very true, and what then? As it appears thus far, the learned languages are as uſeleſs to all theſe ranks of life as to barbers and ſhoemakers! It would be a droll circumſtance ſhould we conceive the next generation to be poſſeſſed of tranſlations made by their anceſtors, and be ſo totally dependent on them, as to loſe ſight of the originals! Happily for the future reputation of our country, we are relieved from this ridiculous apprehenſion by the concluding ſentence of the work; in which Mr. B. cloſes with Mr. Locke in ſaying, 'that Latin and Greek ought to be the ſtudy of *every* gentleman, as, from long eſtabliſhed cuſtom, *he* who is a ſtranger to them, *cannot be ſaid to have a liberal education*, or a place among the learned.' Here we have the inquiry mentioned in the title, reſolved in a few words; but then it ſubverts both tenor and purport of the inquiry as carried on in the introduction to the plan: and from the manner of ſtating it in the title, it can ſcarcely be imagined that the Author intended it ſhould terminate in the negative.

As for the *plan* itſelf, which might be ſuppoſed to recommend a courſe of Engliſh claſſics to direct the ſtudies of youth in acquiring a pure knowledge of language and ſtyle; it being merely a tract on the rules of proſody and elocution, which are commonly treated of in all grammars, there is, ſo far, little to obſerve on it; the rules being often profeſſedly and much oftner materially, taken almoſt verbatim from Sheridan and other writers, particularly from Maſon's little ingenious pamphlet on elocution.

Art. 26. *The Life and Adventures of Mademoiſelle de la Sarre.* Containing a great many Incidents preſumed to be new, as not occurring in the common Courſe of Life; by Thomas Crowley, Eſq; 12mo. 2s. 6d. ſewed. Rotterdam, printed by Stephen Hebert. 1751. Lately imported and advertiſed by E. Johnſon, in Ave Mary Lane.

Whether Thomas Crowley, Eſq; was the original author of this work, which we apprehend was firſt publiſhed in the French language, or whether he is only the tranſlator of it into Engliſh, we cannot determine. The preface informs us, that 'whoever has a laudable ambition to acquire more than *a competent* knowledge of the ſecret but ſure means made uſe of by Providence in accompliſhing its vaſt deſigns, will (by mature reflection) find in the ſequel of this treatiſe wherewithal to gratify his curioſity.' The Author intimates great objections which he had againſt this publication; however, he ſays, 'being at laſt importuned by a judicious and warm friend, not to refuſe communicating to the right-judging world, what the raſh and cenſorious one may condemn,—I gave into his way of thinking, and thereupon reſolved to publiſh the following account,

count, which ſhall be ſet off with all its circumſtances, to the beſt of my knowledge and remembrance.'

The ſtory is not told in the moſt elegant language, nor is the work the moſt accurately printed; but it contains an account of a very extraordinary lady, a native of *Provence*, whoſe uncommon genius and improvements acquired great reſpect and eſteem, and at length advanced her to a ſtation much beyond that which her birth and fortune ſeemed to give her reaſon to hope for. We are not preſented with a great variety of incidents, or very intereſting particulars, nor is the relation ſet off in the agreeable manner with which many of our *novels* are written, but it appears probable that this is a *true* account:—although the philoſophical, moral, and religious reaſonings and obſervations which are here collected are far ſuperior to what can be generally expected from young ladies in any rank of life.

Her parents, we are told, were bleſt with a decent ſufficiency of worldly riches, and by refuſing to comply with the boundleſs demands of luxury had it always in their power to beſtow, in the moſt bountiful manner, a liberal education on their children. At the cloſe of her twelfth year, it is ſaid, Mademoiſelle de la Sarre was initiated into metaphyſics and natural philoſophy: her ideas, it is added, were ſo diſtinct, and the method ſhe obſerved in linking them ſo accurately nice, that the academy of Marſeilles, as ſhe entered upon her fifteenth year, ſtiled her, (we do not admire our Author's phraſe) *the clean, clear thinker*. To prove her claim to this title, great part of the book is taken up with ſeveral letters, on Providence, on the reaſonableneſs of a future life, and on various other ſubjects; written to the late *Abbé de Fontaine*, 'who by his witty licentiouſneſs, and *unwieldy bulk*, gave the world full room to believe, that he was deeply immerſed in *materialiſm*.'

Theſe little eſſays, though they have ſome peculiarities, are not enthuſiaſtic, but are written with modeſty and learning, with good ſenſe and piety; they are particularly ſtriking as coming from the pen to which they are aſcribed, and may contribute to the entertainment and improvement of thoſe who can reliſh ſuch kind of ſubjects. The other parts of the book have nothing very remarkable, any further than as it will afford pleaſure to every generous and benevolent mind to ſee great worth and merit rewarded in the preſent life.

Madame de la Sarre was happily married to the Marquis de *Rougemont*, and died in 1746, at the age of 35; ſhe left behind her three ſons and four daughters.

Art. 27. *An Addreſs to the twelve Judges of England, in behalf of inſolvent Debtors*; to which is added, An Invitation to inſolvent Debtors, and a Hint to Gentlemen eminent in the Law. 8vo. 1 s. Wilkie. 1770.

There is a great deal of humanity diſplayed in this pamphlet, but the arguments and the reaſoning employed in it, are without force, and proceed on chimerical principles. If the methods it ſuggeſts in order to remedy the evils complained of were to have place, all trade would be at an end; for all credit would ceaſe, and an inlet would be opened to the groſſeſt frauds and chicanery.

When

When we ſurvey the filth and the horrors of a priſon, we are moved with a tender ſympathy for its unfortunate inhabitants; but when we conſider the public utility, we acknowledge the juſtice of their fate. As men, we pity them; as the members of a community, we ſhould not wiſh to remove the reſtraints of their condition. In what the Author obſerves concerning the treatment which they meet with whiſe under confinement, and the impoſitions to which they are ſubjected, there may be ſome truth; and it is an object worthy the attention of the judges of England.

Art. 28. *The New Preſent State of Great Britain.* 8vo. 6s. bound. Almon. 1770.

There is nothing of any importance in this publication, but what has already been communicated to the public by better writers. After what Camden, Chauncy, Dugdale, Plot, and other authors of eminence have written concerning the counties of England, and after what Sir Henry Spelman, Mr. Selden, Baron Gilbert, and Dr. Blackſtone, have obſerved concerning its conſtitution and its laws, there was little neceſſity that *this* writer ſhould treat of theſe ſubjects. If he had been able to abridge with judgment the remarks of theſe great men, his compilation might have been of ſome uſe. But as it ſtands at preſent, it can anſwer no valuable intention.

It is with regret we obſerve, that in the courſe of our periodical labours, we muſt ſubmit to peruſe ſo many performances of this claſs. Literature, in the preſent age, ſeems to be reduced to a manufacture; and while the labourer, in this department, regards only the pecuniary recompence he is to acquire, books multiply, without ſerving the purpoſes of information or taſte. That paſſion for fame, which inſpired the authors of antiquity, and which made Monteſquieu beſtow twenty years on *the ſpirit of laws*, ſeems, in a great meaſure, to be loſt. Hence it is that we have treatiſes on the ſtate and conſtitution of Great Britain, that have no merit to recommend them, ſyſtems of huſbandry, by thoſe who have ſeldom, if ever, ſeen a plough, and diſſertations on points of philoſophy, by men who never looked into Locke, or into Hume.

Art. 29. *An Apology for the Conduct of Lady Groſvenor.* Addreſſed to the Ladies. 8vo. 1s. Thompſon.

Meanly as the world may think of lady G. no one, we believe, will ſuppoſe that ſhe could poſſibly have authoriſed this abſurd and impudent apology for her conduct. But there are wretched ſcribblers who, to earn a ſhilling, would not ſcruple to apologize for every human crime that hath been committed, from the murder of Abel, down to the laſt burglary recorded in the annals of Bow-ſtreet.

Art. 30. *Remarks on the Trial in the Court of King's-Bench*, wherein the Right Honourable Lord Groſvenor was Plaintiff, and his R. H. the D—e of C——d Defendant, for unneceſſary Communication with the Plaintiff's Lady. By Thomas Grayhurſt, of the Middle Temple, Eſq; 8vo. 1s. Anderſon.

Mr. Grayhurſt, if this be the Author's real name, or Mr. Grubſtreet, it matters not which, (but the laſt ſeems to be the moſt *proper name*) maintains, with the above apologiſt, that lady G. is a very innocent lady; that 'the illiberal treatment his R. H. has endured upon this occaſion, is unmerited, and that damages are brought in againſt

againſt him without damages received'—by lord Groſvenor, we ſuppoſe he means; if he means any thing *ſeriouſly*, which may be juſtly queſtioned by every one who obſerves the catch-penny print he has prefixed to theſe very ſagacious remarks.

Art. 31. *The genuine Trial* between the R. H. George Onſlow, Eſq; and the Rev. Mr. John Horne, at Guildford, Aug 1, 1770, before Lord Mansfield, for printing two libels againſt, and ſpeaking defamatory words of Geo. Onſlow, Eſq; one of the repreſentatives for the county of Surry. Together with the libels, and all the letters that paſſed relative to this affair. Taken in ſhort-hand. 8vo. 1 s. Williams.

This is the ſecond trial had upon the above-mentioned occaſion: for the firſt, ſee Review for May laſt, p. 409. The jury have now given the plaintiff 400 l. damages.

Art. 32. *The Farmer's Queries and Reſolutions concerning the Game.* Written in the ſecond Year of the Aſſociation for preſerving the Game: but never before publiſhed. 4to. 6 d. Ipſwich, printed and ſold by Longman, &c. in London.

The game laws, and the aſſociation in ſupport of them, are here attacked by the farmers, both ſeriouſly and with ridicule. The ridicule ſeems to be well pointed, and the ſerious arguments appear to be juſtly founded.

Art. 33. *A Survey of the Britiſh Cuſtoms*; containing the Rates of Merchandice as eſtabliſhed by 12 Car. II. c. 4. 11 Geo. I. c. 7. and other Statutes; with Tables of the net Duties, Drawbacks, Bounties, &c. payable thereon, under all Circumſtances of Importation and Exportation. Alſo a diſtinct and practical Account of the ſeveral Branches of the Revenue called Cuſtoms. With an Appendix, containing an Abſtract of all the Laws now in force relative to the Cuſtoms. The whole continued to the end of the ſeſſion of 9 Geo. III. By Samuel Baldwin, of the Cuſtom-houſe, London. 4to. 10 s. 6 d. boards. Nourſe. 1770.

The continual alterations to which the laws relating to trade are ſubject, prevent, as Mr. Baldwin hints, any ſurvey of the cuſtoms from being long intitled to the repute of a complete ſyſtem of the duties and regulations of merchandice. In this view it is that he offers the preſent work as an amendment of preceding writers on this complicated ſubject, particularly Saxby, whoſe book appeared in 1757*. Though he profeſſes that he at the ſame time took the opportunity by enlarging his page to a quarto ſize, to improve the diſpoſition of the various articles under the cuſtoms, ſo as to render the whole more clear and perſpicuous to view. But as Mr. Baldwin ſeems aware of the fluctuating nature of the cuſtoms, he might perhaps have prolonged the time of being diſcarded in his turn, as he expreſſes it, had he poſtponed the publication of his laborious work, until he ſaw the termination of our American diſputes; as the cuſtoms lately eſtabliſhed there, may be expected in a ſhort time to undergo material alteration: this however affects but a ſmall part of the ſubject.

* See Review, Vol. xvii. p. 159.

Nothing

Nothing further need be ſaid of a performance conſiſting merely of extracts and abſtracts of the ſtatutes diſpoſed in tables, the correctneſs of which muſt be determined by experience.

Art. 34. *Thoughts upon ſeveral intereſting Subjects, viz.* On the Exportation of, and Bounty upon Corn, on the high Price of Proviſions, on Manufactures, Commerce, &c. Being a full Anſwer to a Pamphlet lately publiſhed, intitled * *The Expediency of a free Exportation of Corn at this Time*, &c. In which it is proved the Facts advanced by the Author are falſified, and his Concluſions erroneous and falſe. With a Poſtſcript containing ſome Remarks on the Bounty on Checks, printed Linens, and Cottons, &c. and on Bounties in general. By Mr. Wimpey. 8vo. 1 s. Crowder, &c.

Great writers, like great talkers, are very liable to inconſiſtency, and to be detected by any who think it worth their attention to watch their progreſs. Mr. Wimpey, though he thinks leſs favourably of the bounty on exported corn than we have hitherto done; appears to be converſant in the ſubjects which employ his thoughts in the animadverſions on the tract mentioned in the above title. We have ſo freely given our ſentiments on this conteſted point, the bounty, when it has come before us, that we ſhall decline entering on it again, though ſo far as concerns *that ſubject*, we think Mr. W.'s opinion might admit of ſome ſtrictures: but the controverſy is between Mr. Wimpey and Mr. Young, and to their deciſion we leave it.

Art. 35. *A Second* † *Letter to the Monthly Reviewers on the Subject of Agur's Prayer, with an Epiſtle Dedicatory to the whole Body of the Clergy of England, eſpecially thoſe of the Metropolis, and an Admonitory Preface to the Readers of every Denomination of Chriſtians.* 8vo. 6 d. Cooke.

Little can be learnt from this performance except that the Author is angry. The cauſe of this anger we muſt indeed take to ourſelves, but with as little contrition as if we had detected a man firſt in putting off bad money, and then coming in diſguiſe to vouch for its goodneſs.

This Author wrote ſome verſes called "Ambition, an Epiſtle to Paoli;" we ſaid the verſes were bad: ſee vol. xl. p. 339. He then wrote a panegyric upon his own verſes, and abuſed us for our cenſure, at the ſame time declaring that he had no connection with the Author of them. We detected him in this deſpicable artifice, tracing him in his panegyrick on his verſes, by the ſame nonſenſe for which we had condemned them: ſee vol. xli. p. 152. He took occaſion alſo to cenſure us for ſome obſervations on Agur's Prayer, which we accidentally introduced in our account of ſome poems written by a bookſeller at Glouceſter; we exhibited his own words, and ſubmitted it to our Readers whether they did not contain a mixture of blaſphemy and nonſenſe. Theſe to be ſure are dreadful provocations, and he is now probably crying out with Jonah, "I do well to be angry." We will not ſay with the patriarch, "Curſed be his anger for it is cruel," but rather pitied be his anger for it is fooliſh. He ſeems indeed to be conſcious himſelf that it is impotent: for having ſtigmatiſed the Reviewers as Deiſts, he excites the whole body of the

* Review, Vol. xlii. p. 232.

† For the *Firſt Letter*, ſee Review, Auguſt, 1769.

clergy to attempt their deſtruction, not ſo much for the honour and intereſts of religion, for he ſeems to think thoſe motives not ſufficient, as to preſerve their emoluments, which he ſays, whether religion be a fable or reality, muſt ſtand or fall with it. Cruſh then the Reviewers, as Deiſts, gentlemen of the cloth, even though you yourſelves ſhould be Deiſts, that you may continue to have tythes of all, and that the Author and Encomiaſt of the Epiſtle to Paoli may be revenged. Such is the prayer of this good man, and a moſt ſenſible and charitable prayer it is. We apprehend however, with great ſubmiſſion, that not to appropriate the prayer of Agur, is no more a juſt ground for the charge of Deiſm, than not to appropriate the prayers of David when he imprecates blindneſs and baldneſs, hunger and nakedneſs, famine and the ſword, upon his enemies and their children. We have ſaid that a good man will deprecate poverty rather becauſe it would render his benevolence impotent than his corrupt propenſities ſafe; and that "give me riches" is, in the mouth of a good man, a good prayer, becauſe it aſks power to practiſe a cardinal and chriſtian virtue, the giving alms, to which we are exhorted by him who has ſaid it is more bleſſed to give than to receive. In conſequence of theſe ſentiments he imputes to us an addreſs to the Supreme Being in the higheſt degree impious and abſurd, and then charges us with blaſphemy. He repreſents us as praying in theſe terms: "I beſeech thee do not give me poverty, *for then I ſhall be only laughed at*; nor yet a mere mediocrity, *for that will be no better than my daily bread*,—a petition hardly fit for a dormouſe—But give me riches in abundance, and *then, though I ſhould deſerve to be hanged, every body will pull off their hats*; I ſhall *have all I want in this world*, and *be treated like a gentleman in the next*." We ſay poverty may well be deprecated as *a want of power to do good*: he makes us deprecate poverty *that we may not incur contempt*: we ſay riches may well be aſked *as an ability to confer happineſs upon others*; he makes us pray for riches *as a means of ſuch ſelfiſh gratifications as will make us deſerve to be hanged*. We ſay that ſuch treatment can proceed only from folly or from malice, and we appeal to all mankind for the truth of our aſſertion.

It has been obſerved that, by quoting only part of a ſentence, an inſpired writer may be repreſented as the preacher of Atheiſm. "The fool hath ſaid in his heart there is no God." So ſays David; but ſuch a quoter as the Letter-writer, by taking only the laſt part of the text, may make David ſay, "there is no God." We have ſaid, "it is *not leſs abſurd* to ſuppoſe parſon and harlot to be ſynonimous terms, than harlot and fidler: upon which, ſays our worthy and ingenious Author, "if, in the exquiſite language of theſe models of critical politeneſs and elegancy, *a parſon and a harlot are ſynonimous*, ſo likewiſe are the Reviewers and an Infidel." It muſt however be remarked, that he has not been able to impute to us the aſſertion that the words parſon and harlot are ſynonimous, merely by omitting part of what we ſaid, and therefore he has falſified what he has taken. The words "a parſon and a harlot *are* ſynonimous," he has marked as a quotation; but our words are, "ſuppoſe parſon and harlot *to be* ſynonimous terms. Go thy way, we are not angry but *grieved*, as well for thy folly as thy fault: vice itſelf ſhould not exclude

clude pity, thou haſt our compaſſion therefore, not only as a dunce but as a liar, and ſo fare thee well.

Art. 36. *A Diſſertation on Rivers and Tides.* Intended to demonſtrate in general the Effect of Bridges, Cuttings, removing of Shoals, and Embankments: and to inveſtigate in particular the Conſequences of ſuch Works on the River Thames. By Robert Erſkine, Engineer. 8vo. 6d. Wilkie.

A performance well worth the conſideration of all thoſe whoſe attention is directed, either by duty or public ſpirit, to the means of reſtoring and preſerving the navigation of the Thames.

POLITICAL.

Art. 37. *Conſiderations on the Expediency of admitting Repreſentatives from the American Colonies into the Britiſh Houſe of Commons.* 8vo. 1 s. White.

It is propoſed in this publication, that about fourſcore commiſſioners from the colonies ſhould be admitted into the Britiſh houſe of Commons; to be choſen annually, to counterbalance the inconveniency of their remote diſtance from their conſtituents, who by this means will have a frequent check over them, that will preſerve their attention to the intereſts of the places for which they ſerve: that their repreſentative power, to prevent accidents, ſhould continue after the expiration of the year, until the new commiſſion ſhould renew their power, or new commiſſioners arriving ſhould ſuperſede them: and that no law relating to the colonies ſhould paſs until one year after the firſt reading of the bill. Theſe are the outlines of this plan of repreſentation, which is propoſed in a diſpaſſionate ſenſible manner; and could it be digeſted into a feaſible regular ſyſtem, ſo as to obviate the objections ariſing from the interpoſition of a vaſt ocean, it might happily tend much toward that *conſummation* which is ſo *devoutly to be wiſhed.*

Art. 38. *An Analyſis of the Thoughts on the Cauſe of the preſent Diſcontents, and of the Obſervations on the ſame.* 8vo. 1 s. Robinſon and Roberts.

This Writer charges the Author of the THOUGHTS* with having no deſign to deſtroy the *influence*, which, in the room of prerogative, is producing the preſent diſcontents, becauſe he hopes his friends will one day avail themſelves of it. This influence, our Author thinks, can only be deſtroyed by the independency of parliament, which the author of the Thoughts gives up as chimerical, rejecting every ſcheme which has hitherto been propoſed for that purpoſe, and ſuggeſting no other. The ſecurity of the people he transfers from repreſentatives uncorruptly choſen, to a miniſter of a particular party, rank, and connections, and intimates that in his party only ſuch a miniſter is to be found.

'The People, ſays this Writer, have an undoubted right to claim and ſecure the moſt conſiderable portion of importance in the ſtate, without the intervention of men of popular weight and character: their help is really no better than incumbrance and intruſion. The managers for government, and the poſſeſſors of immediate and perſonal favour, are equally to be miſtruſted. Thoſe who have a con-

* See Review for May, p. 379.

ſideration independent of the court, are entitled to our confidence. The time will come when that influence, which has been long poſſeſſed as in a ſort of mortmain and unalienable domain, ſhall return again to the great ocean from whence it aroſe, and circulate among the people. The true lovers of Liberty will always view in an invidious light the method of governing by men of ſelfiſh and corrupt principles. Government is now carried on without any concurrence on the part of the people: the court will continue to aſſume the unlimited and uncontrouled uſe of its own vaſt influence, under the ſole direction of its own private favour, according to the Author's intereſted plan.'

He proceeds to aſk how the Author can prove "that George II. maintained the dignity of his crown, connected with the liberty of his people, not only unimpaired, but *improved*, for the ſpace of thirty-three years? We have not yet forgot, ſays he, the ſyſtem of Sir Robert Walpole, or the adminiſtration of the Pelhams." He immediately adds, "the Author of the Thoughts has good reaſons to wiſh that the influence of the crown may be always employed in ſupporting the miniſters of ſtate, and in carrying on the public buſineſs according to their opinions. His ſcheme is defeated if any party intercepts the favour, protection, and confidence of the crown in its paſſage to the miniſters, and if it comes between them and their importance in parliament: But if that party is intended as the ſupport, not the controul, of the adminiſtration which he has deviſed, will the King be more honoured and aggrandized by the councils of a miniſter, than by the inſinuation of a courtier?" It is evident, continues this Author, that the ſole intention of the Writer of the Thoughts is to perſuade the people that his party, and their meaſures, can alone afford us any proſpect of relief.

The Author then aſks, "What degree of eſtimation in their country had the Writer of the Thoughts and his friends obtained before they were put forward into the great truſts of the ſtate? What pledge and ſecurity has the public, that they will not abuſe thoſe truſts, if they come in again? Some men ought to be aſhamed to vilify an importance, which has begun with office, and enabled them to acquire a ſmall ſhare in the commercial intereſt of the kingdom, in the deſpicable character of ſtock-jobbers. I ſhould like to know what the Author means by the mere Vulgar, whom he affects ſo much to deſpiſe?"

This Author having declared his opinion that no change of men can reconcile the ſtrength of government with the rights of the people, ſuppoſes that this ſtrength would be effectually reſtrained by an annual parliament. The Author of the Thoughts has declared, that of all modes of influence a place under government is the leaſt diſgraceful: when this paragraph was written, ſays the Analyſer, the maſk of patriotiſm dropped off.

As to Mrs Macaulay, this Writer wiſhes ſhe had not given to an injured people the appellation of an enraged populace, and thinks her too ſparing of her Obſervations on the baneful tendency of the Thoughts. This defect he has endeavoured to ſupply; with what ſucceſs muſt be left to the determination of the Reader.

MEDICAL.

MEDICAL.

Art. 39. *The London Practice of Phyſic, for the Uſe of Phyſicians and younger Practitioners.* Wherein the Definition and Symptoms of Diſeaſes are laid down, and the preſent Method of Cure. With the Doſes of Medicine now given. Alſo an Index; and a Table for computing the Quantity of Purgatives, Opiates, and Mercurials in the Compoſitions of the *London Diſpenſatory*. 8vo. 4 s. 6 d. ſewed. Johnſton, &c. 1769.

A tolerably good compilation.

Art. 40. *The Ladies new Diſpenſatory, and Family Phyſician.* 12mo. 2 s. 6 d. ſewed. Johnſon and Payne.

Calculated to promote quackery among the ladies, and to make patients for the phyſicians.

LAW.

Art. 41. *The Nature and Extent of the Buſineſs in the Office of Pleas in Lincoln's Inn, both ancient and modern: with the Rules and Methods of Practice, Precedents, Reports of Caſes, and other Matters in Uſe there; calculated and collected for the Inſtruction of Solicitors, and others the Suitors in the Law Branch of the Court of Exchequer.* By Philip Burton, Secondary, and firſt Attorney in the ſaid Office. In two Volumes. 8vo. Vol. I. 7 s. 6 d. Worral, &c. 1770.

This appears to be a very uſeful and neceſſary book for all who have any buſineſs to tranſact in the court it relates to, which is as much as the nature of this article requires to be ſaid of it. But before we quit the ſubject, it is impoſſible to avoid lamenting, with the Author, the want of attention to the records of this court; eſpecially if the ſame negligence can be ſuppoſed to extend to the like articles in *other* departments. Mr. Burton ſays—'What became of the records before Edward the Second's reign, except the two bundles of rolls of the twenty-ſecond and twenty-fifth of Edward the Firſt, I can no ways account for; but I hope they will be found among ſome of the old boxes or preſſes, which have been for many years paſt unſearched and unthought of, among the repoſitories in the court of Exchequer at Weſtminſter.'

Again—'The inconveniency of the ſituation of the old records of the office, I muſt own, *are* a diſcouragement to the moſt induſtrious reſearchers after truth, being in a common paſſage leading to the court of Exchequer, where there is no deſk, no ſeat, nor ſufficient light to aſſiſt *him* in ſuch enquiries; and *where the locks cannot turn with the key*, nor the duſt be diſcharged from the rolls, without calling in the aſſiſtance of ſome diſtant ſmith and houſewife.' He elſewhere complains, that the haſte the ſearchers of theſe rolls make to hurry from ſo diſagreeable a place, occaſions theſe records to be left in ſuch a diſorderly manner, that duſt, damps, and mice, make fatal depredations in them.

If it could be ſuppoſed that there are no perſons to whoſe cuſtody and care the records of public offices were underſtood to be committed, it would be a great *grievance* that none ſuch were appointed; and if there are any ſuch, it is a much *greater* grievance that the *emoluments* of their appointments ſhould engroſs ſo much of their time, as to leave no leiſure to attend to the *duties* of them.

BOTANY.

Art. 42. *The Vegetable Syſtem.* By Dr. Hill. Vol. XVI. Folio. Royal Paper. 1 l. 11 s. 6 d. Boards. Baldwin, &c. 1770.

This great work, *begun under the higheſt auſpices*, in 1762, has been more than once mentioned in our Review: ſee vols. 37, 38, and 41. The ingenious and indefatigable Author has continued it pretty regularly, at the rate of a volume every ſix months. Each volume is given as perfect in itſelf; and the whole, which, we are informed, is now far advanced towards its concluſion, is intended to form an hiſtory of 'the plants of all the earth; with the figures of every one of them from nature, and its hiſtory and deſcription.' There are a few ſets coloured at ſeven guineas each volume; and two other editions are now carrying on, one in 4to. another in 8vo. It is, indeed, a prodigious undertaking; and the Author may, perhaps, be juſtified in ſtyling it *a library of the ſcience*.

RELIGIOUS *and* CONTROVERSIAL.

Art. 43. The Proteſtant Diſſenter's Anſwer to the Rev. Dr. Prieſtley's *Free Addreſs* on the Subject of the *Lord's Supper*, upon ſcriptural and rational Principles. With ſome occaſional Remarks on his *Letter to the Rev. Mr. Ven*, and on Biſhop Hoadley's *Plain Account*. 8vo. 1 s. 6 d. Buckland, &c.

Dr. Prieſtley's Free Addreſs is by much *too free* for this Writer; who ſeems alſo to be no leſs diſſatisfied with the freedom of Hoadley's rational and liberal account of the Sacrament. The views of this ſacred inſtitution which have been given by ſuch writers as Mr. Henry, of the laſt, or Mr. Ven, of the preſent age, ſeem far more agreeable to this *Anſwerer*, and are, in his opinion, much more conformable to the Scriptures. But though we deem our Proteſtant Diſſenter, in ſome reſpects, rather too narrow in his ſentiments, on the preſent ſubject, yet we muſt obſerve in his favour, that in general he expreſſes himſelf with more candour and decency than is uſual with polemical writers; and ſhews himſelf to be a man of ſenſe, as well as a ſerious Chriſtian.

Art. 44. *Additions* to the Addreſs to Proteſtant Diſſenters, on the ſubject of the Lord's Supper, with ſome Corrections of it; and a *Letter* to the Author of the Proteſtant Diſſenter's Anſwer to it. By Joſeph Prieſtley, LL. D. F. R. S. 8vo. 1 s. Johnſon.

That every man feels more for himſelf than others feel for him, is clearly exemplified in this pamphlet. We thought, and have ſaid, in the preceding article, that the *Proteſtant Diſſenter* has ſhewn a degree of moderation and temper not very common with controvertiſts; yet Dr. P. complains of the unfairneſs and diſreſpectful treatment he hath met from this antagoniſt; ſome inſtances of which he points out; but which, to us, who are continually obliged to peruſe ſo much *Billingſgate* oratory, appear to be more peccadillos. The Doctor however has manifeſted his good ſenſe, as well as candour, by availing himſelf of whatever he thinks may have been reaſonably urged againſt his performance, in order to render it more correct and perfect.

Art.

Art. 45. *Diotrephes Re-admoniſhed:* or, ſome Remarks on the Second Edition of a Letter from the Author of *Pietas Oxonienſis* to the Rev. Dr Adams of *Shrewſbury* —wherein Dr. Adams, the Church of England, and ſome Evangelical Doctrines are vindicated from the Miſrepreſentations of the Letter-writer. By a Pariſhioner of St. Chad's, and Author of *Diotrephes Admoniſhed.* 8vo. 1 s. White, &c.

In our Review for May laſt, we endeavoured to give our readers ſome idea of this Writer's abilities, in reſpect of the controverſy in which he has engaged himſelf. We alſo, in the ſame number of our work, mentioned the reply of his antagoniſt, entitled *The Admoniſher admoniſhed*; an anſwer to which is given in the preſent publication, by way of *poſtſcript* to the *Remarks on the ſecond edition of a letter, &c.* We are unwilling to enter into the particulars of a controverſy, which would be apt to *wire draw* us much farther than our limits can allow: to the diſguſt, perhaps, rather than the edification of the majority of our Readers. We ſhall therefore only ſay, on the preſent occaſion, that thoſe who are deſirous of farther information on the ſubject, will find, in the peruſal of this very ſenſible pamphlet, all the ſatisfaction that can be expected from a view of one ſide of the queſtion in debate; the Author having now entered farther into the *doctrinal points* than he had done in his former *admonition.*

Art. 46. *The firſt of a Series of Letters* to the Author of *Pietas Oxonienſis*, in Anſwer to his Letter to the Rev. Dr. Adams. 8vo. 9 d. White.

Advertiſement prefixed:

'Part of the following letter being printed off, when *Diotrephes admoniſhed* came out; the writer was willing to wait the event of that publication. But finding the *doctrinal* parts of the controverſy, either wholly overlooked, or but ſlightly touched in the *Admoniſher admoniſhed*, he thinks there is ſtill occaſion for him to go on with his deſign, and hopes it may help to promote the end for which he firſt undertook it.'

The Writer appears to be a perſon of conſiderable abilities; and a judicious aſſerter of the uſe of reaſon in matters of religion, and in the interpretation of the Scriptures. The author of the preceding article ſpeaks of his production in terms of high approbation. His purpoſe is to make each of the following points the ſubject of a ſeparate letter, to be addreſſed to *Pietas Oxonienſis* 'as occaſion permits, and as ourſelves, ſays he, or our readers may be able to bear them. viz.

I. On the uſe of reaſon in religious enquiries. II. On original ſin, and free-will. III. On the demerit of ſin, and God's method of pardoning and ſaving ſinners. IV. On the articles, ſubſcriptions, &c. &c.—This firſt letter of the intended ſeries is employed on the firſt of theſe heads. The Writer ſeriouſly profeſſes, and earneſtly recommends to his antagoniſt, moderation, Chriſtian meekneſs, and decent behaviour, in the proſecution of this debate; all which we greatly approve, but are ſorry to obſerve that he has himſelf in ſome degree violated his own good rule, particularly in a note, p. 11. where he uſes ſeveral phraſes, not very ſuitable to the dove-like ſpirit of brotherly love, and mutual forbearance, with which he ſo laudably ſets out.

Art.

Art. 47. *Pietas Salopienſis:* Or, an Anſwer to the firſt of the Series of Letters addreſſed to the Author of *Pietas Oxonienſis*. 8vo. 1 s. Dilly, &c.

The Writer of the promiſed *ſeries* is here treated with no ſmall degree of contempt, by the perſon to whom his firſt letter is addreſſed; who ſeems, indeed, to have thought him ſcarce worth an anſwer;—however he *has* anſwered him, and that with his uſual acuteneſs and ſpirit.—Aſtoniſhing it is that ſo able a diſquiſitor ſhould, in any degree, be an enemy to reaſon,—the "CANDLE OF THE LORD."—But he here denies the charge; and aſſerts that he only ſpoke againſt the abuſe of reaſon, without meaning to ſuperſede the uſe of it. 'Let reaſon, ſays he, take the proper place of *ſubordination**, and then ſhe is certainly a good and a uſeful guide; and yet (he adds, and, we are afraid, ſpoils all again,) 'I cannot be too explicit in declaring, that after all the great things which have been ſpoken by ſome, of the reaſon and wiſdom of the heathen, manifeſted in their diſcoveries of the one ſupreme Being, the maker and governor of all things; yet ſtill *they knew not God*, but were abſolutely Αθεοι, Atheiſts, *without God in the world*; inaſmuch as *he that acknowledgeth not the Son, hath not the Father*; and *beſides* Chriſt *there is no God*; and therefore it is really of little conſequence whether a man be a worſhipper of the ſun and moon, Jupiter and Diana, or of that great Creator in one perſon, which pagan Philoſophers, Mahometans, Deiſts, Arians, and Socinians pay their adoration to. For all who do not worſhip the triune God of the Scriptures, Father, Son, and Holy Ghoſt, that *God who was in Chriſt reconciling the world unto himſelf*, muſt neceſſarily worſhip a creature of their own fancy; and are to all intents and purpoſes atheiſts and idolators.'

There is no occaſion for any comment on the above curious paragraph. Let it remain as a glaring monument of the ſenſe and nonſenſe of ſo inconſiſtent a creature as MAN!

We are ſincerely glad to find that this 'vain debate' at which Infidels chuckle, and Catholic Chriſtians ſhake their heads, is likely to come to a ſpeedy end; for this Writer, in his poſtſcript, hath formally renounced it, in the following explicit terms: 'As I do not chooſe to conſume the remaining part of a ſhort life in vain janglings and unedifying diſputes; I am come to a reſolution not to read, much leſs to anſwer any of your future epiſtles.—Therefore behold, Sir, you have the whole field of battle to yourſelf, make good uſe of it; and after you have fought as many hours by SHREWSBURY CLOCK as ever you pleaſe; *Falſtaff*-like, you may carry off the breathleſs *Pietas* on your back, and make the world believe your ſword hath ſlain him.'

* This reminds us of a paſſage in a private letter from a friend, on the ſubject of myſtery,—'What, after all, is their ſubſtitution of that ſenſeleſs word *myſtery* in the place of *reaſon* better than modeſtly deſiring you to put out your natural eyes, in the room of which you are preſented with artificial ones of their own *making*, with which you are confeſſedly to ſee nothing, and with which, too, themſelves allow they ſee as little?

Art. 48. *The Church of England vindicated from the rigid Notions of Calviniſm*; or, ſome Obſervations on a Letter from the Author of *Pietas Oxonienſis* to the Rev. Dr. Adams, of Shrewſbury. To which is added, A Letter to the Rev. Mr. Romaine, in Anſwer to his Letter to Dr. Adams. 8vo. 2 s. White, &c.

Another very formidable opponent of *Pietas Oxonienſis*; who is here moſt ſeverely chaſtiſed for his alleged illiberal treatment of Dr. A. in particular, and of the clergy of our eſtabliſhment in general. Excluſive, however, of all that is merely perſonal to the ſeveral parties engaged in the preſent controverſy, this able Writer's principal view, is not only to vindicate the church of England from the imputation of Calviniſm, but to make it evidently appear, to the ſatisfaction of every fair enquirer, that a latitude of interpreting the articles and homilies was allowed from the beginning; and that moreover, many of our moſt pious and learned divines have always ſubſcribed in a ſenſe totally different from the rigid ideas of Calvin's theology.—He had obſerved, he ſays, in peruſing the firſt of theſe *ſeries of letters* and *Diotrephes re-admoniſhed*, that neither of theſe gentlemen (whoſe performances, by the way, he much approves) have as yet 'fully treated of the matter of ſubſcription to our articles and liturgy,' on which the champion for Calviniſm ſeems to lay the greateſt ſtreſs, and to ſpeak with the moſt 'preſuming confidence,' he judged it expedient to offer ſome obſervations which may be of uſe, both as a vindication of the clergy who differ from *Pietas Oxonienſis* in ſentiments, and as a defence of the much-injured character of Dr. Adams. 'For, from thence, ſays he, you [P. O.] may evidently be convinced, that ſubſcription in a ſenſe very contrary to your ſentiments, is not only authorized by the tacit allowance both of church and ſtate for more than a century paſt, but that our greateſt Divines have, for a much longer time, almoſt conſtantly maintained opinions contrary to yours; and alſo that your notions are, in many reſpects, contradictory to the *cleareſt teſtimony* of our articles, liturgy, and *your* moſt favourite writers.'—The learned Vindicator, however, does not reſt the matter on this footing, but refers it to higher ſanctions; for he calls upon his antagoniſt, if he would not be thought a willing ſlave to a particular ſect or party, to 'come out on fair and proper ground,' and examine his 'principles in religion, not by the deciſions of fallible men, but the undoubted word of God.'—'After all your furious declamations, ſays he, the Scriptures alone muſt be the ſtandard of a right or an erroneous faith.'

But, notwithſtanding this fair and laudable challenge, our Author confeſſes that the taſk in which he is engaged is an unpleaſing one, for that he has but ſmall encouragement to hope for the amendment and reformation of a perſon of the temper and diſpoſition manifeſted by his opponent. He ſeems indeed to have received the moſt unfavourable impreſſion of *Pietas Oxonienſis*; obſerving, in another place, that he has ſeldom, if ever, met with ſo *malignant a writer*. Perhaps, however, much of his diſlike of him may be owing to his utter averſion to the religious principles for which that gentleman is ſo ſtrenuous an advocate; for he ſcarce knows how to ſpeak of the narrow, damnatory tenets of Calvin with any degree of temper; yet the ſevereſt thing he has here ſaid againſt the religious ſyſtem of that rigid reformer,

former, is in the words of the learned and worthy Dr. Jortin; who, in his *Diſſertations*, ſtyles it "a ſyſtem, conſiſting of human creatures without liberty, doctrines without ſenſe, faith without reaſon, and a God without mercy."

In his ſhort letter to Mr. Romaine, printed on the laſt leaf of this pamphlet, he calls upon that gentleman to publiſh the ſermon which he preached at St. *Chad's*, and which may be conſidered as the foundation of this controverſy. If that ſermon, he obſerves, ſhall appear in its principles to be agreeable to the word of God, and to the doctrines of that apoſtolical church, of which Mr. R. is a miniſter, it will, of itſelf, prove to be a much better and more ſolid vindication of the preacher, than all the calumnies of his friends againſt Dr. Adams; which he doubts not, Mr. R. as a Chriſtian, muſt highly condemn.—This is charitable in our Author; but it ſeems to argue his want of acquaintance with the Methodiſts, Hutchinſonians, and others in connection with them; for if we are not much miſtaken, it is a diſtinguiſhing feature in the character of their preachers, abundantly to declaim and rail againſt the clergy of the eſtabliſhment, eſpecially the moſt *catholic* and *rational* of them.

CORRESPONDENCE.

WE think ourſelves greatly obliged to A. B. for his candid and friendly hint, concerning the ſpritely but trite infidelity of Voltaire, in his Goſpel of the Day, of which we have given an extract in our laſt Appendix; but we cannot believe that the ſuppreſſion or concealment of any cavil or ſophiſtry, is neceſſary to the eſtabliſhment of a divine revelation. If we conſidered the Bible, or the religion founded upon it, as the invention of man, which for political purpoſes it was neceſſary to countenance and ſupport, notwithſtanding real abſurdities and inconſiſtencies, we ſhould certainly, to the utmoſt of our power, conceal or ſuppreſs any work in which thoſe abſurdities and inconſiſtencies were expoſed. If the Bible be a divine revelation, all objections againſt it muſt be groundleſs, and all arguments ſophiſtical. To ſuppoſe that groundleſs objections, and ſophiſtical argument, can injure revelation, is to ſuppoſe that there can be ſtronger evidence in favour of falſehood than of truth, when they are both offered to the mind; and that God, having wrought a miracle to ſave ſouls, will ſuffer his purpoſe to be fruſtrated by fallacious ſubtilty and witty conceits. We think we cannot do more honour to Chriſtianity than by ſuppoſing that argumentative oppoſition, in whatever form, can do no more miſchief to the revelation on which it is founded, than to the rules or inſtitutes of geometry and arithmetic.

ERRATA.

The Reader is deſired to correct the following material *errata* in the accounts of Mr. HAMILTON's *Etruſcan Antiquities*, and the *Recherches Philoſophiques*, &c. in our laſt APPENDIX, viz.

P. 511, l. 6 from the bottom, for *bold* tranſlation, read *bald*.
P. 515, par. 4, l. 3, for *faireſt* vaſes, r. *fineſt*.
P. 526, l. 24, for Labrader as in *Aſia*, r. *Attica*.
P. 531, l. 5 of the *notes*, for *totally* conſtituted, r. *perfectly*.
—— *l. 7, ibid.* for *perfectly* inſulated, r. *totally*.

THE MONTHLY REVIEW,

For SEPTEMBER, 1770.

ART. I. *A Commentary on the Books of the Old and New Teſtament. In which are inſerted the Notes and Collections of John Locke, Eſq; Daniel Waterland, D. D. the Right Honourable Edward Earl of Clarendon, and other learned Perſons. With practical Improvements.* By William Dodd, LL. D. Prebendary of Brecon, and Chaplain in Ordinary to his Majeſty. Folio. 3 Vols. 6l. 6s. bound. Davis, &c. 1770.

IT is not ſurpriſing that books, preſented to us under the character aſſigned to the Old and New Teſtament, ſhould have employed the pens and talents of great numbers, in thoſe countries that have been acquainted with them. The venerable ſtamp of high antiquity, which theſe writings undoubtedly bear, muſt naturally recommend them to perſons of learning, and all who value the remains of ancient times, ſhould we ſuppoſe them not to be regarded on other accounts; and, farther, the languages in which they are written, the hiſtorical relations they give, the various ſubjects on which they treat, the different kinds of compoſition,—theſe, and other particulars of a like nature, muſt render the ſtudy of them an agreeable employment to the curious and inquiſitive mind, excluſive of yet weightier reaſons: but when they are conſidered as offered to us under the ſanction of divine authority, they then become truly intereſting and important to mankind; nor can we wonder that ſo much attention and induſtry have been frequently beſtowed upon them. It is indeed true, that had a conſiderable part of thoſe publications, to which the ſacred books have given riſe, never appeared, the world would have ſuſtained no great loſs, either as to edification or entertainment; nay, in ſeveral inſtances, ſuch an omiſſion had been a real benefit to ſociety: and in regard even to the commentaries and illuſtrations which have been produced by men of ſkill and capacity, it muſt be owned, that they have in ſome inſtances cliſhed with each

other, and tended more to darken and perplex, than to elucidate or enforce the text and the ſubjects of Scripture.

The labours of learned and worthy men have, nevertheleſs, been by no means thrown away; they have been, ſtill are, and are likely yet farther to be, productive of great advantages. Many who have applied to theſe ſtudies have gained to themſelves laſting honour, while they have contributed eſſential ſervice to the cauſe of literature, piety, and truth. At the ſame time ſome have regarded it as a lucrative employment, and from this principle, without an adequate ſhare of learning, or any diſpoſition for the application requiſite to ſuch an undertaking, have availed themſelves of the works of others; and having, with little difficulty, thrown together their collections, in ſomewhat perhaps of a different form, which might give them an air of novelty, and is very eaſily accompliſhed, they have ſent them forth by *piece-meal* into the world, as well knowing this was the moſt promiſing method of advancing the great end propoſed.

It has been very diſguſting to the friends of truth and ſcience to ſee ſubjects of this kind debaſed to theſe venal purpoſes, and confidently *puffed* off as of high conſequence and general utility; for though, no doubt, ſome uſeful obſervations have, by theſe means, been huddled together, yet the world has often been impoſed on by ſuch practices; practices which tend to injure inſtead of ſerving the cauſe of real knowledge; and which might, if too far encouraged, open a way for the introduction of ignorance and ſuperſtition.

We will not ſuppoſe that Dr. Dodd is to be ranked with ſuch mercenary writers, but ſhall conclude, according to his own profeſſion, that 'nobler motives have animated his ſoul,' and that he has 'the inſelt ſatisfaction ariſing from a conſciouſneſs of meaning well;' though the manner in which his Commentary has been delivered out to the world, the reſervation of the preface till the whole was finiſhed, by which means ſome obſervations that are ſelected from the works of others may have been conſidered as the fruit of the Author's own ſtudy, and other particulars, might have given it rather a doubtful air. It ſeems a part of juſtice due to him to add, that while he diſclaims a principal regard to ſelfiſh and ſecular motives, he at the ſame time expreſſes his hope, that 'no ſenſible and reflecting perſon will think that a clergyman employs his leiſure hours improperly, who endeavours to ſupply the deficiency of *preferment* or fortune, by publications calculated to inſtruct or improve mankind.'

What merit accrues to Dr. Dodd, from the preſent performance, is that of a Compiler; for it does not appear that he draws his obſervations from the pure and original fountains of knowledge; indeed he 'ſcarcely conſiders himſelf in any other light

that

than that of a bare Collector;' and, farther, 'while I ſee around me, ſays he, the many learned and inſtructive volumes of my able *coadjutors* in this undertaking, I feel an inward ſatisfaction in having COLLECTED for my countrymen ſuch an ample fund of inſtructive and important matter, ſuch a comprehenſive variety of ſcripture intelligence, as no one work, I preſume, can ſupply; and which therefore, as being the produce of the joint labours of the beſt biblical writers and expoſitors, cannot fail to have a ſingular merit, in the eſtimate of candid and judicious perſons.' Should it therefore be aſked, what could influence him, among the great variety of Commentaries on the Bible, to exhibit another? we are told in the preface, that 'having been employed, at a very early period of life, in a profeſſion which demands a peculiar attention to the ſacred writings, he had given himſelf up to this ſtudy, and formed a plan for a large and extenſive work on the Bible, to which he bore continual regard, but fearful of entering too haſtily on the publication of a deſign of ſo much importance, he ſtill delayed from year to year the offer of propoſals, directing his ſtudies to the work, always intent to improve and make it perfect.' We are however informed, that the multiplicity of undertakings of this nature, whatever was their merit, would certainly have prevented his adding to the number, but for the following accident: 'The manuſcripts of Mr. Locke, ſays he, which had long been confined to Lord Maſham's library at Oates, were put into my hands; among theſe were two of Mr. Locke's Bibles interleaved, containing ſeveral obſervations of his own, amidſt a variety of collections from different Commentators. The poſſeſſion of theſe papers induced me, to propoſe to preſent this work to the public.'

Soon after his deſign came to be generally known, Dr. Aſkew communicated to him an interleaved Bible of Dr. Daniel Waterland's, in which he had corrected our verſion throughout, appearing to have read it accurately with a view to a new tranſlation. From what quarter 'a curious MS. of Lord Clarendon's, containing remarks on the ſacred books, written in his own hand,' was obtained, is not ſpecified. The Reverend Mr. Tenant of Iden in Suſſex furniſhed our Collector with the Bible of Dr. Beaumont, formerly Maſter of Peter-Houſe in Cambridge, and King's Profeſſor of Divinity in that univerſity. But, though Mr. Locke's name is uſed in the title-page (ſomewhat oddly, by the way, in connexion with Dr. Waterland's) to recommend this work, and the Reader may be led to expect ſome original obſervations of other learned men which have never before been offered to the public, Dr. Dodd acknowledges himſelf obliged to ſay, in regard to Mr. Locke's and Dr. Beaumont's Bibles, that his expectations were

diſappointed, ſince, upon conſulting the principal commentators, he found the remarks of theſe learned men not only expreſſed with equal force, but greatly improved and enlarged. One other MS. is here mentioned, containing corrections of the verſion of the New Teſtament throughout, of which, he ſays, 'he has availed himſelf much;' but by whom it was written he does not acquaint us. He acknowledges alſo the civility of ſome friends who have communicated obſervations on particular paſſages and texts, and proceeds to ſpeak of the commentaries, the beſt writings in divinity, ſermons, books of travels, &c. in our own and other languages, which have been conſulted, and from which contributions have been gathered, either by himſelf or others, for the advancement of his work. He declares that he has 'ſought for truth with the utmoſt ingenuity;' and here, though he has before ſpoken of himſelf, according to the true character in which he chiefly appears, as a Collector, he adds, 'It has always been a matter of conſcience with me, to conſider myſelf as a Commentator or Expoſitor—of a book, containing the immediate revelation of God's will to man! and with this impreſſion on my mind, it was certainly impoſſible, knowingly or wilfully, at any time to miſrepreſent one ſingle ſyllable of this ſacred word.'

The preface is concluded in the important language of a juſtly celebrated writer, "I diſmiſs this work with frigid tranquillity, as having myſelf little to hope or fear from human cenſure, or human praiſe (many of thoſe whom I moſt wiſhed to pleaſe, having ſunk into the grave ſince it was begun, and ſucceſs and miſcarriage being, in this view, empty ſounds *;") 'yet, he adds, I diſmiſs it with no frigid *tranquillity* with a view to its happy influence on my Readers; perfectly aſſured, that if they will peruſe it with the candour and attention with which it was compiled, they will reap the moſt ſolid advantages from it.'

This is a brief view of the account which our Author gives of his performance. It will not be expected that we ſhould particularly and minutely have examined theſe three large folio volumes: all that we can do, is to lay before our Readers ſome general obſervations which have occurred to us in turning them over, and to give a few extracts by which they may be able, in ſome meaſure, to judge for themſelves.

The greater part of what may be regarded as new, viz. the remarks of learned men which have not been before publiſhed, ſeems to be taken from Dr. Waterland's manuſcript; but we may look over ſeveral pages and not find the names of Locke, or Clarendon, or Waterland; and when the latter is mentioned, it often is in a quotation from his *Scripture Vindicated*. The

* *See* Dr. Johnſon's Preface to his Dictionary.

notes

notes here given from his interleaved Bible are generally ſhort, but appear to be uſeful and worthy of attention, though the foundation of his criticiſm, and the particular reaſon for the alterations propoſed, are very ſeldom aſſigned and examined. Dr. Dodd ſays, 'he flatters himſelf that many paſſages of Scripture will appear to be much improved by theſe corrections; for though, he adds, ſome of them may be thought rather ſtiff and harſh, the greater part, it muſt be allowed, are accurate and juſt, and will be found extremely uſeful, in caſe our ſuperiors in the church ſhould at any time think of correcting or improving the eſtabliſhed verſion.'

The method he obſerves in his Commentary is, to give firſt the text of Scripture, according to the tranſlation that is in general uſe among us, under which are placed parallel texts and the marginal readings; and the remainder of the page is employed in explications, illuſtrations, and obſervations of various kinds, ſelected from many different writers; for though ſeveral of theſe notes have the air of reflections which this Author has made in the courſe of his own ſtudy, we apprehend, if attentively examined, it will commonly be found that they are almoſt literally tranſcribed from one or other of thoſe works with which the books of the Old and New Teſtament have furniſhed the world. This is the caſe alſo with the practical improvements, which would, to many readers, be peculiarly acceptable, but are, in ſome parts of theſe volumes, dealt out with a very ſparing hand, and thoſe which are offered, are chiefly compilation. The ſame is to be ſaid of the two Diſſertations which accompany this expoſition; that upon the Goſpels in particular, is in great meaſure an extract from the works of Dr. Doddridge: eſpecially when he comes to ſpeak of the inſpiration of Scripture, the long paſſage which follows is almoſt *verbatim* in the language of that writer. It is true Dr. Dodd does at firſt mention the name of Doddridge: but had we not ſeen the works of that eminent writer, we ſhould have concluded, as others perhaps may do, that they were merely quoted for the definition of the term *inſpiration*; for it is thus expreſſed, 'By inſpiration we mean with Dr. Doddridge,' &c. and what follows might naturally be taken for our Author's own illuſtration and reflections on the ſubject. Doddridge, together with others, is alſo referred to at the cloſe; but it is ſomething queſtionable whether this is intirely ſufficient to vindicate our Collector from the imputation of having intended at leaſt a ſmall degree of deception. Yet ſhould he fall juſtly under any cenſure of this kind, we muſt at the ſame time acknowledge, that there are a great many excellent and valuable remarks and reflections gathered together, which all perſons who have it in their power may conſult with much improvement. For the far greater part, they are not ſuch

as are the effect of whim, fancy, or enthuſiaſm, but ſolid and uſeful; as might be expected when it is conſidered that the moſt eminent Authors in this particular department, are here laid under contribution.

At the end of the diſſertation on the Pentateuch, are ſome remarks on the Scriptures by the late *Gilbert Weſt*, LL. D. to whoſe papers Dr. Dodd had acceſs; but as they were but few, and only a ſmall part of a larger work, in which little progreſs was ma e, he has properly choſen to give them altogether in the place we have mentioned.

We may begin our extracts with the notes on Geneſis, chap. i. ver. 1.

'*In the beginning*] This word occurs in ſeveral parts of Scripture, and is generally uſed for the *beginning* of any thing, whether of *time*, as here, and in Proverbs viii. 22, or of a *year*, Deut. xi. 12, or a *reign*, as Jer. xxvi. 1. See Stockii clavis, and Calaſio. Several writers, particularly amongſt the ancients, have conceived that Chriſt was meant by this word. Mr. Locke's note upon it is as follows: *In the beginning*, vel *per principium*, i. e. by the Meſſiah, ſee Apoc. iii. 14. Col. i. 15, 16. John xiii. 1. 1 Cor. viii. 6. Epheſ. iii. 9. Heb. i. 2. The Chaldee paraphraſe, called Jeruſalem, tranſlates it in *Wiſdom*. Many Chriſtian writers apply this to Chriſt, the *wiſdom* of God, by whom he made the world, 1 Cor. i. 24. That God, by Chriſt, created the world, ſome of theſe texts which Mr. Locke quotes, unqueſtionably prove: the reſt, in my judgment, refer only to the humanity of Chriſt, the *firſt-born of every creature*; but none of them prove, or can prove, that ראשית *raſhith*, which ſignifies ſimply the *beginning*, is ever applied to our Redeemer: and therefore I conceive, that in this place it expreſſes the *beginning of time*. Ἐξ ἀρχῆς, *from the beginning*, is uſed in the ſame ſenſe by Heſiod, in his Theogony, ver. 45. And of this opinion are Bp. Patrick, Calmet, Le Clerc, and others.

'*God*] The word אלהים *Aleim*, or *Elohim*, which we render God, hath in our times been the ſubject of much diſpute. Some very ſtrenouſly aſſerting that it is not only a plural noun, implying a plurality of perſons in the divine nature; but alſo, that, being derived from a word ſignifying to *ſwear*, it expreſſes "the ſacred covenanters of the redemption mutually bound by a conditional oath, or execration, to the performance of their ſeveral parts in the œconomy of grace." Opinions, which others have as ſtrenuouſly controverted, averring, that the word implies, not a plurality of perſons in the Godhead, much leſs three perſons bound by a conditional execration. It is not for me to decide in ſuch a controverſy: thoſe who are inclined to ſee the arguments on both ſides, will find them in the works of Mr. Hutchinſon and of his defenders, and in the Diſſertations of Dr. Sharp. I ſubjoin Mr. Locke's note. "*Elohim* ſignifies *almightier*,

almighties, or almighty powers. The word is of plural termination, but the Hebrew language often expreſſes the ſuperlative degree by a word of plural termination. It is owned that *Elohim* is of ſo general a ſignification, as to denote ſometimes the *prophets*, the *angels*, ſometimes the *magiſtracy*, ſometimes the *gods of the nations*. To infer more divine perſons from the word *Elohim*, ſays Calvin, is a ſtrained gloſs, which doth not prove the Trinity, but rather introduces Sabellianiſm. Joan. Druſius largely oppoſes the opinion, that *Elohim* is deſigned to intimate the Trinity of divine perſons. *Elohim* is of a ſingular ſignification: 1 Sam. xxviii. 13, 14. I ſaw *Elohim*. What form is HE of? *An old man* cometh up." Such is Mr. Locke's note; who to the paſſage from Samuel, might have added Pſalm xlv. 6, compared with Heb. i. 8, for a proof that *Elohim* is uſed in a *ſingular* ſignification, *Thy throne, oh Elohim, is for ever and ever*: words which St. Paul aſſures us are applied to the *Son*. *Unto the Son he ſaith, thy throne, oh God, is for ever and ever*. For my own part, I think myſelf bound to declare, that the doctrine of the Trinity, in my opinion, by no means wants the ſupport of the word *Elohim*: if it did, it would ſurely ſtand on a very weak and tottering foundation. We ſhould be careful what proofs we advance, and lay much ſtreſs upon in capital points of doctrine, ſince weak arguments always prejudice the cauſe they are brought to ſupport.'

Thus the Doctor embraces an opportunity, which he had an undoubted right to do, of declaring his orthodoxy in the point alluded to, though it happens that he ſeems, as to the immediate meaning of the word in queſtion, to agree with Mr. Locke. But he ſoon afterwards informs us that he is no Hutchinſonian; when having taken notice of Mr. Parkhurſt's Lexicon, he writes as follows: 'I ſhould be extremely happy to produce, more frequently, the authority of my learned friend, from his ingenious Lexicon; but truth is ſuperior even to friendſhip: and not being able, after the moſt impartial examination, to agree with him in ſentiment reſpecting the Hutchinſonian ſyſtem upon which his work is built, I can only recommend it as a performance of as great induſtry as ingenuity, and in which I am perſuaded the Author has delivered what are the the ſincere and genuine dictates of his honeſt mind.'

We were rather ſurprized to find, among the general reflections on the character of *Joſeph*, with which the book of Geneſis is concluded, after ſeveral ſenſible and proper remarks, an account of the reſemblance between *Joſeph* and *Jeſus Chriſt* drawn out into thirteen particulars: a ſerious mind may perhaps amuſe and improve itſelf by ſuch kind of imaginations, but after all they are fanciful, and as they are unwarranted, tend to lead perſons aſtray from the truth: ſuch compariſons do not agree

with the name of Mr. Locke and others who principally form this work, although the preſent inſtance appears to have the ſanction of the elegant and learned Mr. Rollin, who, in the third volume of his Belles Lettres, p. 125, as here quoted, thought fit to offer ſuch ſuppoſed ſimilitude to the world.

As Lord Clarendon's MSS. and Dr. Waterland's Bible, we are told, were not communicated till the greater part of the notes on Geneſis were printed off, their remarks on this book are given in an appendix, from whence we will here tranſcribe ſome of their obſervations.

'Chap. i. ver. 2. *Was without form and void.*] *Was waſte and wild.* Waterland.

'*Ver.* 6. *In the midſt of the waters.*] *Between the waters.* Waterland.

'*Ver.* 7. *And divided the waters, &c.*] Methinks the fancy of thoſe men, and particularly of Mr. Hobbes, who very impertinently endeavour to find out the place and ſituation of heaven and hell, and determine that both the one and the other are upon the ſame level with the earth, is contradicted by the very words and expreſſion of the creation in this place; for if God divided the waters that were above the firmament, from the waters which were under the firmament, and called the firmament heaven, and the waters above the firmament earth, being become dry land, it is not poſſible that the heaven and the earth can be upon that level. Lord Clarendon.

'*Ver.* 16. *To rule the night: he made the ſtars alſo.*] *To rule the night and the ſtars.* Waterland.

'*Ver.* 29, 30. *For meat.*] *For food.* Waterland.

'Chap. ii. *ver.* 2. *And on the ſeventh day God ended*] *And by the ſeventh day God had ended.* Waterland.

'*Ver.* 4. *Theſe are the generations.*] *This is the original.* Waterland.

'*Ver.* 8. *And the Lord God planted.*] *Now the Lord God had planted.* Waterland.

'*Ver.* 12. *There is bdellium.*] *There is pearl.* Boch. tom. i. p. 17. Waterland.

'*Ver.* 13. *Land of Ethiopia.*] *Land of Cuſh* (Arabia Deſerta.) Waterland.

'*Ver.* 14. *Goeth toward the eaſt of Aſſyria.*] *Goeth before Aſſyria.* Waterland.

'Chap. iii. *ver.* 6. *And when the woman ſaw.*] *And the woman ſaw.* Waterland.

'*She took of, &c.*] *And ſhe took of, &c.* I do not know but that we may ſafely believe, without troubling ourſelves with enquiring into the quality and qualification of the tempter, that the temptation proceeded from the pride and corruption of her own heart, and that therefore ſhe did eat, becauſe ſhe was expreſsly

preſsly forbid to eat; and that ſhe eaſily prevailed with her huſband (who could not have forgotten God's command) to comply with her importunity and humour; which many huſbands have done ſince, againſt the light of their own conſcience, and which makes up the full kind and meaſure of diſobedience, a formed, deliberated diſobedience, which made it juſt in God to puniſh with that ſeverity which he inflicted upon it, and which he would not have done, if they had had any excuſe for it. Lord Clarendon.

'Chap. xxvii. *ver.* 9. *Make them.*] *Make of them.* Waterland.

'*Ver.* 24. *And he ſaid.*] *But he ſaid.* Waterland.

'*Ver.* 39. *The fatneſs.*] *Of the fatneſs.* Waterland.

'*Ver.* 40. *And it ſhall come to paſs, when thou ſhalt have the dominion, that thou ſhalt.*] *But there ſhall be a time, when thou ſhalt have power and ſhalt.* Waterland.

'*Ver.* 41. *And Eſau hated Jacob, &c.*] What was the birth-right which Eſau ſold to Jacob, and what he got by it, hath been long a queſtion; or what prejudice Eſau received by being cozened of his bleſſing by his brother, which put him into ſo much choler, that he is reſolved to kill him, is not determined. That neither the one or the other gave the younger brother a precedence and title to the father's eſtate (which, poſſibly, Eſau apprehended it to be, when he deferred killing his brother till after his father's death, as then he ſhould know what his father had left him) appears by Iſaac's giving all he had to Eſau, and by Jacob's behaviour towards his elder brother: and God's bleſſings upon Eſau for the preſent, and for a long time after, were much more eminent and notorious than upon Jacob; for he made him a great Prince, and twelve Dukes and Princes ſprung from him, who contiued and flouriſhed in great royalty for many hundred years; ſo that it is very probable that Eſau himſelf did not know what he had loſt, nor Jacob what he had got by thoſe purchaſes. Nor doth it any where ſo clearly appear, as in the bleſſing that Jacob received from his father, when he ſent him to Padan-Aram, which was never known to Eſau; *God Almighty bleſs thee*, &c. *and give thee the bleſſing of Abraham, and to thee, and to thy ſeed with thee, that thou mayeſt inherit the land, wherein thou art a ſtranger, which God gave unto Abraham.* See chap. xxviii. 3, 4. So that the birth-right, and the firſt bleſſing ſeems to be nothing but this title to the land of Canaan, which came not into poſſeſſion till near five hundred years after Iſaac's death; which, it may be, if Eſau had known, would not much have troubled him, for who cares for a reverſion after five hundred years? Lord Clarendon.'

Is not this laſt reflection of his Lordſhip's ſomewhat in an infidel ſtrain? for if the loſs which Eſau ſuſtained was ſo very immaterial,

immaterial, why is it repreſented in the Scripture as greatly important? We may add here a note taken from the Univerſal Hiſtory, which is given in the Commentary upon this twenty-ſeventh chapter of Geneſis. "The writers of the Univerſal Hiſtory remark, that whoſoever narrowly obſerves Jacob's life, after he had obtained his father's bleſſing, will own, that it conſiſted in nothing leſs than wordly felicity, of which he enjoyed as little as any man whatever. Forced from his home into a far country, for fear of his brother; deceived and oppreſſed by his own uncle, and forced to fly from him after a ſervitude of twenty-one years; in imminent danger either of being purſued and brought back by Laban, or murdered by an enraged brother: theſe fears are no ſooner over, but the baſeneſs of his eldeſt ſon in defiling his couch; the treachery and cruelty of the two next to the Shechemites; and laſtly, the loſs of his beloved wife, and ſuppoſed untimely end of his ſon Joſeph; all theſe overwhelmed him with freſh ſucceſſions of grief; and, to complete all, his being forced by famine to deſcend into Egypt, and to die in a ſtrange land; theſe, and many more, are ſufficient proofs that his father's bleſſing was of a quite different nature, and conſiſted chiefly in theſe two particulars, *viz.* the poſſeſſion of the land of Canaan, in right of primogeniture, which his brother had ſold him, and which rather belonged to his poſterity than to himſelf; the other and more glorious one was, that of the Meſſiah's being born of his race, and not of that of Eſau. As to the ſtratagem by which this bleſſing was obtained, though it appears ſomewhat harſh and unjuſt at firſt ſight; yet if we conſider that theſe two brothers were deſigned by providence, as types, *viz.* Eſau of the Jews (who were afterwards to be rejected for preferring a carnal and imaginary kingdom and Meſſiah to a ſpiritual one, which is, in fact, preferring a meſs of pottage to the nobleſt birth-right) and Jacob of the Gentiles, who were to be admitted into that kingdom which the former had rejected; if we conſider further, that this alienation from one brother to another, had nothing to do with a future ſtate, but was confined wholly to the preſent; if we conſider theſe things, we ſhall not want the ſubtleties of the ſchools to juſtify an action which was determined and conducted by a divine hand, unleſs men will affirm, that God could not in juſtice make ſuch an alienation; an aſſertion ſo bold and abſurd, that we do not think any man of ſenſe and common modeſty would venture to maintain it, or would deſerve an anſwer, if he did."

In the expoſition of the twenty-ninth chapter of Exodus, we meet with ſome reflections of Lord Clarendon's on the conſecration of Aaron and his ſons to the prieſt's office;—'God, ſays he,—ſet aſide a choſen people, who and who alone might perform

perform the prieſt's office in his ſervice;—the next care which he took, after he had adorned the place of his worſhip with all poſſible luſtre and magnificence, was to provide ſuch ornaments and habits for the perſons who ſerved, as might make them remarkable above other men:—and God vouchſafed to be as particular and punctual in his directions for the matter and form of thoſe garments, as well for the ſons, the inferior prieſts, as for Aaron the high prieſt himſelf, as he had been for the *ark*, the *tabernacle*, and the *altar*. All which, methinks, ſhould be a ſufficient argument, at leaſt a ſufficient motive, that particular places ſhould be ſet aſide, and adorned too, for the public ſervice of God; and for the diſtinction between the perſons dedicated to his particular ſervice, and qualified for that purpoſe, and the very habits appropriated to them, and the general ranks and claſſes of other men who are not under the ſame obligations.'

Several other remarks of the ſame kind are added, and are very ſuitable to the pompous ſpirit which Lord Clarendon diſcovered; but ſurely to argue from the peculiar conſtitution of the Jewiſh worſhip as a directory under the Chriſtian diſpenſation, ſo greatly different, is unreaſonable and trifling! Poſitive orders were delivered to the people of Iſrael from the Supreme Legiſlator concerning theſe ſubjects; particular and valuable ends were to be anſwered by the appointments, which were therefore binding upon them, but have now loſt their force: the Chriſtian ſcheme exhibits no ſuch directions, though a regard to decency and propriety may dictate ſome plain obſervances as requiſite to order, and ſubſervient to the great purpoſes of public worſhip and true religion. Arguments of the kind here propoſed might be uſed to defend the ceremonies and fopperies of the church of Rome: and we apprehend that Lord Clarendon, Archbiſhop Laud, and ſome others of the ſame ſtamp at that time of day, might, by ſuch ſpecious but groundleſs reaſonings, ſupport themſelves in their opinions of *royal prerogative*, *arbitrary power*, the *Lord's anointed*, and the *ſacred hierarchy*: but it would have been very agreeable to Dr. Dodd's undertaking and character, when he choſe to publiſh reflections of this kind, to have guarded them by ſome conſiderations which might prevent their miſleading his reader, or inducing him to imagine ſome extraordinary and inherent ſanctity in veſtments, places, forms, or perſons, by which men have been often diverted from attending to that real virtue and goodneſs which only is of intrinſic worth, and by their tendency to advance which, alone it is, that the others can have any value.

'Pſalm cxxvii. *ver.* 2. *It is vain, &c.*] *It is vain for you, ye that riſe early, and late take reſt; that eat the bread of fatigue: it is thus he giveth ſleep to his beloved.* Mudge; who obſerves

that the words, *it is thus he giveth*, and *behold*, in the next verſe (as he ſuggeſts in the note on the title) evidently point to a particular perſon (and certain family) whom God had bleſſed, without which all endeavours are vain. Dr. Waterland renders the laſt clauſe, *ſince he giveth, to his beloved, ſleep.* Green ſupplies the paſſage, "*It is vain for you to riſe up, &c.*—unleſs the Lord bleſs your endeavours; *whereas he giveth to his beloved even while they ſleep.*" The plain meaning ſeems to be, that God affords or beſtows to his *beloved*, or to good men, reſt and comfort of life; and withal provides as much wealth for them and their families, and indeed much more than they can procure who inceſſantly haraſs, fatigue, and deny themſelves the enjoyments of all the worldly comforts, in order to enrich their poſterity.'

'Iſaiah, chap. xxi. *ver.* 11, 12. *The burden of Dumah*] *The ſentence upon Dumah.* Waterland. The neighbouring nations inſulting the people of God for the common calamities to which they were expoſed together with them, though they boaſted themſelves to be the elect and favourite people of the Lord; the prophet introduces the Idumeans in the time of a common calamity, enquiring of a Jewiſh prophet into the quality and duration of that calamity; not quite irreligiouſly, but doubtfully. The prophet, by whom is meant Iſaiah himſelf, informs them, that the calamity ſhould ſoon paſs from Judea, and that the *light of the morning* ſhould ariſe to the Jews, while the Idumeans ſhould be oppreſſed with a new and unexpected affliction; ſo that what ſhould be a time of *light* to the Jews, ſhould be to them a time of darkneſs. The prophet foreſeeing that they would ſcarcely believe his words, admoniſhes them that the matter is fixed, as they would find the more accurately they enquired into it. The ſcene of the prophecy muſt be fixed to the time of the Babyloniſh captivity. The prophecy, beſides the inſcription, contains two parts, the *firſt* reſpects the perſon of the prophet, *ver.* 11; the *ſecond*, the matter itſelf; namely, the enquiry of ſome perſon or perſons amongſt the Idumeans concerning the ſtate of their common calamity, and the anſwer of the prophet to their enquiry. *Out of Seir*, or Mount Seir, means Idumea. *What of the night?* means, What have you certain to tell us of the ſtate of the night? How far is it advanced? Do you obſerve nothing of the morning approaching, and about to drive away this troubleſome darkneſs of the night? i. e. What do you obſerve of our preſent diſtreſs and calamity? Is there any appearance of its departure, and of the approach of the morning of deliverance? The prophet anſwers enigmatically, *the morning cometh*, i. e. deliverance to the Jews; *and the night*, —to the Idumeans; "To them I will give light; you I will leave in darkneſs." So St. Jerome and the Chaldee paraphraſe.

Some

Some conceive that the laſt clauſe is an exhortation to the Idumeans to conſider their ways, to repent, and turn to God. The Chaldee paraphraſt has it, 'If you are to be converted, convert while you have it in your power.' Dr. Waterland, after Schultens, renders the 12th verſe, *The watchman ſaid, the morning is come, and now night, if ye will ſwell with rage, ſwell on; return, come.*

In the commentary on St. Matthew's goſpel, chap. iv. *ver.* 1. the following obſervation is made.—'It may be proper juſt to obſerve, that a late ingenious writer has endeavoured to ſhew that this very remarkable tranſaction (the temptation of Chriſt) was not real, but viſionary; grounding his arguments upon the many difficulties which occur to our underſtandings in the literal account of it. I conceive that by the ſame arguments it would be eaſy to prove almoſt any part of the ſacred ſtory to be viſionary. There is no intimation of any thing of this ſort in the ſacred hiſtorians; the detail of facts is plain and in their uſual manner: it is poſitively ſaid, that *Jeſus was led up*, that he *faſted*, that he *hungered*, &c. &c. Nor does there appear any thing in the letter whereupon to ground the idea, that what is here related was not real. That the whole event was moſt wonderful and extraordinary we readily allow; and may as readily allow, that from the very ſhort narration we have of it, it is not poſſible for us to enter completely into the whole meaning and purport of it. But this ſhould be no objection againſt our receiving and acknowledging the truth of the fact; which the more miraculous it is, the more it requires the ſubmiſſion of our faith, and the humble adoration of our minds. See Farmer's Enquiry into the Temptations of Chriſt.' More is added on this ſubject under *ver.* 8, but we muſt not give a further account of it.

'Chap. xiii. *ver.* 58. *And he did not many mighty works there, becauſe of their unbelief.*] We are not to underſtand theſe words as if the power of Chriſt was here diſarmed; but only that they brought but *few ſick people* to him for a cure, Mark vi. 5. He did not judge it convenient to obtrude his miracles upon them, and ſo could not honourably and properly perform them. On the ſame principle it is that *faith*, in ſome caſes, though not in all, is made the condition of receiving a cure. Compare ch. ix. 29. Mark ix. 23. and Acts xiv. 9. Chriſt ſaw proper to make it ſo here, as he well might, conſidering what the Nazerenes muſt undoubtedly have heard of him from other places, and what they had themſelves confeſſed but juſt before, of *mighty works* being wrought by his hands; which ſhews indeed that their unbelief did not ſo much conſiſt in a doubt of his miraculous power, as of his divine miſſion, which, to an unprejudiced perſon's mind, that power ſo abundantly proved.

In

In this view, therefore, it is hard to ſay how he could with honour have laviſhed away his favours on ſo unworthy a people. Dr. Clarke explains this, He could not do any mighty works there conſiſtently with his rule and method of acting, vol. ix. ſerm. iii. We find that this note (excepting the little addition of Clarke's) is literally tranſcribed from Doddridge on Mark vi. 6, who is indeed referred to, together with Olearius.

'1 Peter, chap. iii. *ver.* 19. *By which alſo he went, &c.*] *By which ſpirit alſo he, going, preached unto the ſpirits in priſon.* That is, our Lord, *by the ſpirit*, inſpired Noah, and thereby conſtituted him a preacher of righteouſneſs unto thoſe who were diſobedient in that age. See Gen. vi. 3, &c. The inſpiration of the prophets ſeems every where to be aſcribed to the *Holy Spirit of God*, which is the principal reaſon for our underſtanding τῷ πνευματι, the *Spirit*, in that ſenſe, ver. 18. That our Lord imparted the *Spirit* unto the Old Teſtament prophets, ſee ch. i. 11, and as he had *glory with the Father before the world was*; as by him *God made the world*, and ſeems to have governed his church and people in the early ages; he might have power to impart the Spirit unto Noah and other prophets, before his coming in the fleſh. The word *going* may be either looked upon as redundant—as that and other like words are in the Scriptures and other Authors;—or as God is repreſented as doing what he did by his Spirit in the prophets (Neh. ix. 30. Iſai. xlviii. 16. Zech. vii. 12.) ſo our Lord is repreſented as *coming* (or *going*) and doing what others did, in his name, and by that *Spirit* which they had received from him. And in like manner he may here again be repreſented as *going*, and preaching to that wicked generation which periſhed in the flood; becauſe he gave the *Spirit* to Noah, and thereby inſpired him to preach to them. He *preached* by that *Preacher of Righteouſneſs*, in whom was his *Spirit*, which *then ſtrove with man*. Compare 2 Pet. ii. 5, with Gen. vi. 3. Benſon. For the full explication of this paſſage, ſee the remarks at the end.'

The moſt learned and celebrated Writers on the New Teſtament, as well as the Old, are in one way or another preſſed into this Author's ſervice, and that frequently when their names are not noticed. Doddridge is very conſpicuous, among others, as in the notes, ſo eſpecially in the practical reflections. How far it is quite fair and honourable to make ſo very free with the works of others, particularly of more modern Writers, and that too ſometimes in ſuch a manner that the obſervations may be regarded as the Compiler's own, we will leave others to determine. Beſide this, we apprehend it not improbable, though we have not been able for ourſelves exactly to examine, that amidſt ſuch a variety of Authors, and of different ſentiments, it may be found that there are ſome inconſiſtencies, when

when ſome parts of the collection are carefully compared with others. Theſe are objections from which Dr. Dodd will vindicate his work as well as he can: we muſt, nevertheleſs, obſerve, that the compilation appears, to us, to be ſuch as may prove very acceptable and ſerviceable to thoſe who are deſirous of being well acquainted with the Scriptures.

ART. II. *The Age of Louis XV. being the Sequel of the Age of Louis XIV.* Tranſlated from the French of M. de Voltaire. 2 Vols. 12mo. 6s. ſewed. Kearſley. 1770.

A Lively and rapid narrative, which holds out facts to our obſervation, but leaves us to reflect upon them, a number of anecdotes, which are curious from the circumſtances of the perſons to which they relate, and the recentneſs of the occurrences and tranſactions recorded, render the preſent performance extremely intereſting and agreeable.

It commences with a delineation of the ſtate of Europe on the death of Louis XIV. From this period, the views and negociations of its ſeveral powers underwent a total change. The regency of the Duke of Orleans, and the ſyſtem of the famous Law, employ next the attention of our Author. The latter, which was ſo fatal to France, he has explained at conſiderable length. Law, from a Scotchman, was converted into a Frenchman by naturalization; from a Proteſtant into a Catholic; from a mere adventurer into a lord, poſſeſſed of a noble fortune; and from a banker into a miniſter of ſtate. The parliament of Paris, which ventured to oppoſe his projects, was baniſhed to Pontoiſe; and, what is ſingular, he himſelf, the ſame year, loaded with public execration, was obliged to fly from the country he meant to enrich, and had nearly ruined.

The adminiſtrations of the Cardinals Dubois and Fleury are well illuſtrated by our Hiſtorian; and, of the abdication of Victor Amadeus, he has ſpoken in the following terms:

'Savoy exhibited at this time a remarkable example to the world, and an intereſting leſſon to ſovereigns. The King of Sardinia, Duke of Savoy, Victor Amadeus, ſometimes the ally and at others the enemy of France and of Auſtria; he whom uncertainty had impoſed on the world as a politician, tired of buſineſs and of himſelf, in the year 1730, at the age of ſixty-four, capriciouſly abdicated his crown, though the firſt of his family who had worn it; of which abdication he as capriciouſly repented a year afterwards. The ſociety of a miſtreſs, now become his wife, devotion, and idleneſs, could not ſatisfy a mind that had been for fifty years paſt engaged in the affairs of Europe. He diſplayed fully the weakneſs of human nature, and how difficult it is to gratify the heart either with or without the throne.

'No leſs than four ſovereigns have in this age abdicated their thrones: Chriſtina, Caſimir, Philip V. and Victor Amadeus. Philip V. reſumed the government againſt his inclination. Caſimir never thought of it. Chriſtina was inclined to it for ſome time, on account of ſome affront ſhe had ſuffered at Rome. Amadeus alone took a reſolution to remount, by force, that throne which his diſquiet had occaſioned him to quit. The conſequence of this reſolution and attempt is well known. His ſon Charles-Emanuel would have acquired a glory far above that of kings, in reſtoring to his father the crown he received at his hands, on his ſimple demand, if the circumſtances of the times had permitted; but it was ſaid that an ambitious miſtreſs only was deſirous of reigning; ſo that to prevent the fatal conſequences, the whole council were compelled to cauſe the very man to be arreſted who had been their ſovereign. He died ſoon after in priſon. It is falſe that the court of France would have ſent twenty thouſand men, to protect the father againſt the ſon, as was reported in the memoirs of thoſe times. Neither the abdication of this King, his attempts to regain the ſceptre, his impriſonment, nor his death, cauſed the leaſt emotion in the neighbouring nations. It was a terrible event, attended with no conſequences. A general peace prevailed even from Ruſſia to Spain, when the death of Auguſtus II. King of Poland, Elector of Saxony, replunged Europe in thoſe diſſentions and misfortunes from which it is ſeldom exempted.'

Of all the great events, which are related in this work, it is ſomewhat remarkable that the Author has conſidered as the moſt ſingular the enterprizes, the ſucceſſes, and the misfortunes of Prince Charles-Edward in England. He has, accordingly, treated of them in a minute detail; and concerning this part of his ſubject he poſſeſſed, perhaps, the leaſt authentic information.

But our ingenious Hiſtorian has not entirely confined his attention to the political concerns of Europe. He has treated of the progreſs of the human mind during the period of which he writes; and an extract from what he has ſaid on this head may be acceptable to our Readers, as it will afford them a proper ſpecimen of this moſt intereſting, tho' ſmall, part of his work.

'A whole order, ſays he, aboliſhed by the ſecular power, the diſcipline of others reformed by this power, the diviſions alſo between the magiſtracy and the epiſcopal authority, plainly diſcover how much prejudices are diſſipated, how far the knowledge of government is extended, and to what degree our underſtandings are enlightened. The ſeeds of this knowledge were ſown in the laſt century; in the preſent they are every where ſprung up, even in the remoteſt provinces, with that true eloquence which was ſcarce known but at Paris, but which

which has ſuddenly flouriſhed in many country towns; witneſs the diſcourſes * that have been delivered both from the bar, and the aſſembly chambers of ſome parliaments; diſcourſes which are the maſter-pieces of ſentiment and expreſſion, at leaſt in many reſpects. Since the times of the Dagueſeaus, the only models were in the capital, and very rare. A ſuperior reaſon has extended itſelf in our days, from the foot of the Pyrenean hills to the north of France. Philoſophy, by rendering the mind more juſt, and baniſhing the abſurdities of far-fetched conceits, has made more than one province the competitors of the capital.

'In general, the bar has beſt underſtood that univerſal juriſprudence, drawn from nature, which raiſes itſelf above all the laws of convention, or of ſimple authority: laws, often dictated by caprice, or through the force of money; dangerous reſources rather than uſeful laws, which are continually jarring, and rather forming a chaos than parts of a legiſlation.

'The academies have been extremely ſerviceable, by accuſtoming young gentlemen to reading; and exciting, by premiums, their genius by emulation.

'Pure natural philoſophy has illuſtrated the neceſſary arts; and theſe arts have already begun to heal the wounds of the ſtate, cauſed by two fatal wars. Stuffs are manufactured in a cheaper manner, by the ingenuity of one of the moſt celebrated mechanics †. Another academician, ſtill more uſeful ‡ by the objects that he has embraced, has brought agriculture to a much greater perfection; and a diſcerning miniſter has at laſt permitted the exportation of corn; a neceſſary commerce forbid too long a time, and which ought to be limited as well as encouraged.

'Another academician ‖ has ſhewn the moſt advantageous means of furniſhing the inhabitants of Paris with water, which hitherto had failed them; a project which can only be rejected either through poverty, negligence, or avarice.

'A phyſician has at laſt found out the ſecret **, ſo long time ſought for, of making ſea-water potable. He need do no more than to render his experiment ſo eaſy, that it may at all times be profited by without too much expence.

'If any invention can ſupply the want of knowledge of the longitude, which is refuſed us, it is that of the moſt ingenious watchmaker of France §, who diſputes this invention with

* See the diſcourſes of M. de Montclar, La Chalotais, de Caſtillon, de Servant, and others.

† Mr. Vaucanſon. ‡ Mr. Duhamel. ‖ Mr. Deparcieux. ** Mr. Poiſſonier. § Mr. le Roi.

England. But we muſt wait till time puts her ſeal to all theſe diſcoveries: there is not an invention but has its utility and inconveniencies; a diſcovery which can be diſputed, or an opinion which may be conteſted, as thoſe great monuments of the fine arts in poetry, eloquence, muſic, architecture, ſculpture, and painting, which at once engaged the approbation of the whole world, and injured that poſterity by an éclat which nothing can obſcure.

'We have already ſpoken of the celebrated repoſitory of human knowledge, which has appeared under the title of *Dictionaire Encyclopédique*. It is an everlaſting honour to the nation that the officers, both of ſea and land, ancient magiſtrates, phyſicians well ſkilled in nature, the truly learned although nominal Doctors, men of letters, whoſe taſte has refined their knowledge, geometricians, and phyſicians, have all contributed to this work, as uſeful as it is difficult, without any view of intereſt, without even ſeeking after fame, ſince many of the Authors keep their names a ſecret: in ſhort, without communicating their intelligences together, and conſequently exempt from the ſpirit of party.

'But what is yet more honourable for the country is, that in this immenſe collection its beauties triumph over its imperfections, which has not before happened. The perſecutions that it has undergone are not altogether ſo honourable for France: the ſame unfortunate ſpirit of forms, mixed with pride, envy, and ignorance, which occaſioned the ſuppreſſion of the art of printing in the time of Louis XI. public ſpectacles in the reign of Henry IV. the beginnings of ſound philoſophy under Louis XIII. and even emetics and inoculation: this ſame ſpirit, I ſay, an enemy to all inſtruction, and to every thing that can advance our knowledge, gave almoſt mortal ſtrokes to this memorable undertaking: it has even been the means of rendering it not ſo good as it ſhould have been, in putting on thoſe ſhackles with which reaſon muſt never be confined, becauſe temerity, and not diſcreet boldneſs, ſhould be reproved, without which the human underſtanding can never make any progreſs. It is certain that the knowledge of nature, and the diſbelief of the ancient fables honoured with the name of hiſtory; ſound metaphyſics, freed from the impertinences of the ſchools, are the produce of this age, and human reaſon is greatly improved.'

We ſhall conclude this article with remarking, that the publication before us is not equal to M. Voltaire's Age of Louis XIV. to which it is given as the ſequel.

ART. III.

ART. III. *The Hiſtory of the Reign of George the Third, King of Great Britain, &c. to the Concluſion of the Seſſion of Parliament ending in May* 1770. *To which is prefixed, a Review of the late War.* 8vo. 6s. bound. Evans.

TO record the tranſactions of our own times, is a taſk of all others the moſt difficult. The Hiſtorian, in this caſe, hurried away by his paſſions, or miſled by an information which he fancies to be juſt, frequently retails fiction for truth, and becomes the panegyriſt of a faction. The monuments on which he builds his narration are the productions of writers, who have no other view but to defend, or condemn, the meaſures of adminiſtration, or of the people. It is only, perhaps, after ſome ages have rolled away, and after party prejudices are loſt, that the events of the preſent reign will be recorded with fidelity and exactneſs; and that hiſtory, while it ſhall beſtow its approbation on thoſe worthy patriots and ſtateſmen who have acted from public and conſtitutional views, ſhall cenſure, with candour and impartiality, thoſe corrupt miniſters who have proceeded only on venal and arbitrary principles.

The Author of this work ſeems to have been ſenſible of the force of ſuch general remarks as theſe. He pretends only to the merit of having collected all the different arguments and reaſonings which have been uſed for and againſt adminiſtration, and of having preſented them under one view to his reader. We muſt do him the juſtice, however, to obſerve, that he has frequently accompanied theſe arguments and reaſonings with remarks which are extremely acute and ingenious. He appears to be intimately acquainted with what the Authors of antiquity have written concerning liberty and government; and perhaps he has, on ſeveral occaſions, employed their ſentiments to enrich his volume. We ſhould imagine, at the ſame time, that he may have imbibed from them too large a proportion of that love of equality and independence, which, though of the greateſt advantage in a pure republic, is not altogether ſo ſuitable to the genius and ſpirit of a limited monarchy. But however much we may be diſpoſed to differ from our Author in ſome particulars, our candour leads us to acknowledge, that he has every where expreſſed himſelf with ſtrength and perſpicuity, and that his eloquence has given charms to topics which are naturally harſh and unpleaſant. His review of the late war diſcovers a capacity for hiſtorical narration; and the work itſelf deſerves to be read with attention, both on account of the importance of its ſubject, and of the ability with which it is written.

After having ſtated the terms of the laſt treaty of peace which was concluded with France, our Hiſtorian ſets himſelf to exa-

mine into the merits of it; and this examination we ſhall place before our Readers, as a ſpecimen from which they may form for themſelves a judgment of his political principles, and of his capacity:

'That we may be able to eſtimate properly the merits of this treaty, it muſt be remembered that there are four things which determine whether a peace be good or bad. Theſe are the alliances which it procures, the indemnification which it makes, the permanence which it promiſes, and the neceſſity which forces its acceptance.

'The firſt head needs little diſcuſſion. The peace brought us no new ally; but it deprived us of the only one that we could boaſt; and then we ſtood friendleſs in Europe. Such was the ſyſtem of politics embraced by theſe miniſters! Our anceſtors grew great by another.

'In the ſecond ingredient of a good peace this treaty is no leſs defective: it affords no compenſation. All our acquiſitions hardly produce a revenue ſufficient to defray the expence of their eſtabliſhments, much leſs any aid towards the reduction of our debts. A good miniſtry, inſtead of reſtoring Goree, would have for this purpoſe inſiſted on the renewal of the aſſiento or contract for ſupplying the Spaniſh Weſt Indies with Negroes. We had as much right to demand it as at the treaty of Utrecht, and we had incomparably more in our hands for its purchaſe. What floods of treaſure would have poured in upon the kingdom from this ſource! Proper management would have directed its courſe into a public channel, and repleniſhed an exhauſted exchequer. Such a capital ſtroke in politics would have been of infinitely more ſervice than all the tricks of finance, and the boaſted ſchemes of œconomy, by which ſome narrow-minded ſtateſmen would bring a few pepper-corns into the treaſury. But the peace-makers, not ſatisfied with neglecting this eſſential point, retained neither Martinico nor Guadaloupe, which would have greatly increaſed our duties, our trade, and navigation. Thro' the want of ſugar land the Engliſh are greatly inferior to the French in this lucrative branch of commerce: they are not only beat out of foreign markets, but ſuffer all the inconveniences of a monopoly at home. The retention of either iſland would have removed theſe diſadvantages, and withal enſured us a certain, ſpeedy, and conſiderable ſupply. And, what is not to be forgot, our acquiſitions upon this plan would be double their intrinſic value, as France muſt loſe whatever we gained: whereas in North America the encreaſe of our trade cannot diminiſh that of the enemy. Indeed, the ceſſion of theſe territories will not only hurt us by the loſs of the direct trade to themſelves, but by the loſs of that trade, which, were they in our hands, we muſt neceſſarily carry on with Africa

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for ſlaves, and with our American colonies for proviſions and other neceſſaries. All theſe advantages will now center with our rivals. We muſt not liſten to thoſe viſionary ſtateſmen, who would perſuade us that America is abundantly able to ſupply all the deficiencies of our trade in other parts of the world. If the variety of its climates, and the encreaſe of people ſhould ever put it in its power to furniſh us with every Weſt Indian commodity, and to purchaſe all our manufactures, that æra is too diſtant to anſwer our preſent neceſſities. But who does not ſee that long before that period America will, like all the powerful colonies that ever exiſted, ſhake off its dependence, and make us regret that we totally exterminated the French, and rendered our protection no longer neceſſary? Extenſive territories and numerous ſubjects are undoubtedly deſirable objects to a nation that would be great and powerful. But let them be ſubject; let them be, like the Weſt India iſlands, incapable of ſubſiſting without the aſſiſtance of the mother country.

'The determination of the ſecond point neceſſarily determines the third. For how can a peace, that reſtores the moſt valuable poſſeſſions, and conſequently the ſtrength of a rival, be permanent? The Newfoundland fiſhery is yielded in a much more extenſive and unlimited manner than it was granted by Pitt. As if our miniſters were reſolved to leave room for chicanery and contention, the French are allowed to fiſh within three leagues of the coaſt in the gulph and river of St. Laurence. What armaments, what expence, what vigilance, can ſecure the obſervation of this article? It muſt be as fertile a ſource of quarrels and complaints as the fiſhery itſelf will be an excellent nurſery of young ſeamen to man, in due time, their Weſt India fleets, or to render their navy formidable. It is idle to pretend that the good faith of France is guarantied by our poſſeſſion of the continent, becauſe it furniſhes theſe iſlands with proviſions. The events of the laſt war prove the reverſe. Martinico made as ſtout a reſiſtance as if the French had been ſtill maſters of Canada: it was ſupplied with proviſions from other quarters. The defenceleſs and naked condition of our logwood cutters muſt be equally productive of war; for it is not words, but the power of repelling force by force that can prevent hoſtilities. The King of Spain pledges his royal word that the logwood cutters ſhall not be moleſted. Did ever negociators accept of ſuch a ridiculous ſecurity! Pitt inſiſted on the acknowledgment of our right to this branch of commerce, and declared that, before he would relax on this or any other article, he would ſee the Tower of London taken ſword in hand. But he, alas! no longer directed our councils; alſo the family compact, the moſt odious and formidable conſpiracy

that ever was formed againſt the liberties of Europe, would never have been paſſed over in ſilence. We had materials in our hands to break the whole fabric in pieces, and to deſtroy for ever a combination, which is particularly deſigned againſt this kingdom. Inſtead of firmly preſſing this point, our miniſters recognized the compact in all its parts: for our plenipotentiary, with the knowledge of his principals at home, treated with thoſe who managed the intereſt of the two crowns as if they had been one; the Spaniſh miniſter receiving his inſtructions, not from Madrid but from Verſailles, which ſaw the whole Spaniſh monarchy melted down into its cabinet. In order to conſolidate and ſtrengthen the friendſhip which exiſted between the two courts they allowed them, contrary to the treaty of Utrecht, to make exchanges in the Weſt Indies. After duly conſidering all theſe circumſtances, what reaſon have we to think that the peace will be laſting?

'But perhaps we were under a neceſſity of concluding a peace? Perhaps all our reſources were exhauſted, while thoſe of France were ſtill freſh? Such was the language of the peace-makers; but with what juſtice let the ſtate of our trade, ſhipping, manufactures, and revenue, declare. It appears from the cuſtomhouſe books that our foreign trade, the cauſe and meaſure of our domeſtic trade, was encreaſed more than one-fifth above what it had ever been in any former period. The Britiſh ſhipping had likewiſe encreaſed: it amounted to ninety thouſand tons more than in the beſt year of the peace, and ſixty thouſand tons of foreign ſhipping were added. The whole annual balance of our commerce with foreigners, and with our colonies, exceeded four millions ſterling. How then could our manufactures have decayed, except trade can be carried on without commodities and manufactures? The fact is, that they had not decayed, but flouriſhed beyond their uſual extent, as may be proved from the entries in various parts of the kingdom. Could then our manufacturers emigrate, and deſert to foreign countries? That is impoſſible, for manufactures require hands. Indeed, why ſhould they emigrate? To be better paid, fed, or cloathed? It will be difficult to find a country where they can enjoy theſe bleſſings in ſo large a proportion as in England. But perhaps they deſerted us in order to live cheaper? That may poſſibly be granted, when it is ſhown that by living cheaper any more is meant than that the ſame quantity of labour will procure more of the neceſſaries and conveniences of life in one country than in another, and that any country is ſuperior to England in that reſpect. It will be difficult to perſuade our common people that they have worſe houſes, worſe fires, worſe cloaths, worſe proviſions than a *French* manufacturer. Why then ſhould they emigrate? The truth

truth is, that none had emigrated but ſuch as had been decoyed by high premiums, and the proſpect of becoming, from journeymen, the heads of large and flouriſhing manufactories; a thing which will happen to every country famous for excellent workmen. As our manufacturers had not deſerted, ſo neither had our revenues from conſumption decreaſed. The two daring taxes laid ſucceſſively on malt and beer, objects which before had been immenſely loaded, did not impair the conſumption: on the contrary, it grew under them. How then can it be pretended that we were in want of men to carry on the war? An increaſe of revenue and trade is a proof of an increaſe of people. The difficulty and expence of recruiting our armies aroſe more from the additional hands then employed in our encreaſed trade than from depopulation. But perhaps France was in a more flouriſhing condition? Perhaps her ſuperior riches and credit rendered peace neceſſary? Nothing can be more groundleſs. Her trade was almoſt annihilated. She had hardly any ſhips at ſea but privateers. Her manufactures muſt therefore have decayed, her people decreaſed, and her revenue dwindled away. As a proof, ſhe had turned bankrupt. Still however ſhe borrowed; but ſhe borrowed at exorbitant intereſt. Her credit, though low, was not entirely annihilated. The intereſt of her debt, great part of which was unfunded, amounted to ſeven millions ſterling. Her ſtocks ſold for little more than half their original value, and her ſupplies were greatly inferior to the demands of government. Her people were reduced to the utmoſt diſtreſs and deſpair by the number and weight of their taxes. Nothing can exceed the moving complaints of their parliaments on this ſubject: they ſhew that had it pleaſed our miniſters, we might have forced them to accept any terms of peace. Spain, their laſt hope, was now incapable of repleniſhing her own coffers, much leſs of repairing their exhauſted finances. Her communication with South America, the ſource of her wealth, was cut off: great part of that wealth was ſeized, and the road was open and eaſy for the ſeizure of the remainder. Having failed in her firſt attempt upon Portugal, when ſurprized naked and unprepared, ſhe had little proſpect of ſucceſs againſt that kingdom, now that it ſtood collected in itſelf, revived by reſtored diſcipline and ſucceſsful reſiſtance.

'What then could induce our miniſters to conclude ſuch an inadequate, unſecure, and inglorious peace, when all our enemies lay proſtrate at our feet? What but humanity, which would not allow them to ruin thoſe enemies who had never ſpared us? Inſtead of taking advantage of the conqueſt of the Havannah, which the French and Spaniſh ambaſſadors thought deciſive of their fate: inſtead of humbling the houſe of Bourbon for ever, and

giving it the finiſhing blow, they allowed it to riſe once more, that we might once more have the glory of ſpilling oceans of human blood, and conquering it, if we can. What a Chriſtian diſpoſition! What heroic courage! They nurſed in their boſom vipers whoſe ſtings will be mortal to Britain.'

The ſame good ſenſe and ſpirit which appear in this extract are to be found, in general, in the performance before us; and we cannot cloſe this article without remarking, that it is perhaps, on the whole, the moſt valuable of thoſe political compoſitions which have lately been offered to the public.

ART. IV. *Sermons on ſeveral Subjects.* By Thomas Secker, LL. D. late Lord Archbiſhop of Canterbury. 8vo. 4 Vols. 1 l. bound. Rivington, &c.

HAVING, in two former articles, [ſee Rev. June and July] taken a pretty large view of Dr. Secker's life and character, we now proceed to his ſermons, according to our promiſe. And here we ſhall not long detain our readers, as few of them can be ſuppoſed to be unacquainted with his Grace's manner of preaching, and as we have had occaſion, more than once, to give our ſentiments concerning it.

Thoſe who read ſermons merely from a principle of curioſity, who are fond of having ſome faſhionable controverſy diſcuſſed, ſome difficult paſſage of ſcripture explained and illuſtrated, ſome favourite ſpeculation enlarged on, or plauſible hypotheſis propoſed; thoſe who take pleaſure in ſuch diſcourſes only as contain lively and pathetic addreſſes to the heart and affections, in elegant and ſprightly compoſitions, which abound with ſtriking ſentiments and beautiful imagery; ſuch readers will find little in theſe ſermons to ſuit their taſte. But thoſe who are rather deſirous of reforming their conduct and amending their hearts, than of gratifying their imagination; thoſe who are better pleaſed with *uſeful* than with *entertaining* diſcourſes; who prefer ſolid inſtruction to ſuperficial amuſement; in a word, all who ſincerely wiſh to know and practiſe their duty in the various circumſtances and ſituations of life, will find their account in a frequent and attentive peruſal of the ſermons now before us. Moſt of them are, indeed, very uſeful and judicious diſcourſes, containing many excellent obſervations on human life, and the manners and principles of the age we live in. The preacher always expreſſes himſelf with plainneſs and perſpicuity; often with great force, ſometimes with elegance; and there are ſeveral paſſages in his ſermons, which clearly ſhew the truth of an obſervation made in the *review of his life and character*, viz. that he might eaſily have acquired the reputation of a fine writer, had he not ſacrificed it to the much nobler ambition of being an uſeful one.

The

The diſcourſes are chiefly practical; the ſubjects are well choſen, and they are treated in ſuch a manner as ſhews the Author to have been a perſon of juſt diſcernment, ſound judgment, and good learning.——The following ſpecimen taken from the ſermon on 1 THESS. v. 21, 22.——*prove all things: hold faſt*, &c. cannot be diſagreeable to any of our Readers who are of a ſerious turn, and may ſerve to convey ſome idea of the ſtyle and manner of this eminent preacher, to ſuch, if any ſuch there be, as are unacquainted with it.

'Some prejudices, either right or wrong, will take hold of us very ſoon. And therefore it is fit, that, as far as we can, we ſhould examine the foundation of our early opinions; but with equity, with candour, not with a reſolution beforehand to find fault: for as they are never the truer for our being educated in them, they are never the falſer either. But indeed the education of many hath placed them ſo very little in the way, either of receiving prejudices, or hearing arguments in favour of religion; that they have need to begin with throwing off prejudices to its diſadvantage; and ſhould ſuſpect that much more may be ſaid for it, than the little, which hath come to their knowledge. It is probable, that they might have ſome impreſſions of piety, ſuch as they were, made upon them by the ſuperintendants of their childhood; and it is poſſible, that ſomething may have been added ſince to theſe impreſſions, by their attendance, if haply they have been ſuffered to attend on public inſtruction. But as ſoon as they begin to ſee a little more of the world, and obſerve what paſſes around them, what a number of things will they meet with, likely to give them a much ſtronger bias towards infidelity, than the forms of a common education have given them towards faith! they will find but too many declared unbelievers, and even teachers of unbelief: very many, who, if they do not expreſsly deny Chriſtianity, ſpeak and act as if they deſpiſed it; and few, in compariſon, that vouchſafe it a ſerious and uniform regard. The abuſes of religion they will hear moſt invidiouſly magnified; the benefits of it moſt artfully and maliciouſly depreciated; the public worſhip of God condemned, as idle formality; the private, as enthuſiaſtic folly; the miniſters of his word repreſented as objects only of contempt or abhorrence: and the conſequence hath been, that, by thinking of us in a manner, which, with all our faults, God forbid we ſhould deſerve, multitudes are come to think of the goſpel, that we preach, in a manner, which they certainly ought not, did we deſerve ever ſo ill. When prejudices from without, like theſe, are added to the vehement ones within, which vanity forms againſt every thing that would humble it, and paſſions and appetites againſt every thing that would reſtrain them; it is eaſy to perceive, where the danger of partiality lies; and what pre-

poſſeſſions

poſſeſſions the company they have kept, the books they have read, the lives they have led, make neceſſary to be baniſhed by too many, if they would become fair enquirers.

'Let it therefore be examined, on what foundation the notions, that we have learned, of religion and virtue ſtand. But let it be examined alſo, on what foundation the prevailing notions, which contradict religion and virtue ſtand. For to lay it down as a maxim, that theſe are well grounded, and diſcard the former merely on that preſumption, is monſtrouſly unreaſonable. We own it to be highly proper, that men ſhould aſk themſelves, why they believe: but it is equally proper for them to aſk, why they diſbelieve. Undoubtedly they ſhould not be bigots and zealots: but then they ſhould not be ſo againſt religion, any more than for it. Implicit faith is wrong: but implicit infidelity is yet more ſo. And whatever fault may be found with the truſt, which it is ſaid the godly repoſe in their ſpiritual guides; it is full as poſſible, and perhaps in proportion full as frequent, for the ungodly to follow one another on to their lives end, with their eyes cloſe ſhut, each in the moſt ſervile reliance on what his leader tells him; only with the ridiculous addition of admiring moſt immoderately, all the way, their own wonderful freedom of thought.

'By ſuch conſiderations as theſe, men ſhould prepare their minds for beginning to inquire. And when they do begin, it is an important rule, not to be too haſty in drawing concluſions, eſpecially bold ones. Viewing things on every ſide, obſerving how far conſequences reach, and proceeding to collect and hear evidence, till reaſon ſaith there needs no more, is grievous labour to indolence and impatience, and by no means anſwers the ends of conceit and affectation. A ſhorter way therefore is commonly taken. Some objection of minute philoſophy ſtrikes their thoughts unexpectedly, or comes recommended to them as highly faſhionable: and whether a ſolid anſwer can be given to it, they never aſk. Some argument, urged in favour of religion, proves or ſeems to be a weak one: and, without more ado, they infer, that the reſt are no ſtronger. Some things, which have been generally received, they find or apprehend are falſe or doubtful; and therefore nothing, they imagine, is certain. Some text of ſcripture, poſſibly tranſcribed or tranſlated amiſs, is hard to defend, or to reconcile with ſome other; and therefore they ſlight the whole. Some doctrine, which revelation is ſaid to teach, appears hard to underſtand or admit, or is capable of a ludicrous turn: and therefore immediately they reject, not only that, but others not in the leaſt connected with it; throw aſide at once the intire ſyſtem; and, it may be, plunge headlong into vice. Yet, all the while, revelation perhaps doth not teach this doctrine, and they are offended ſolely at a phantom

a phantom of their own dreſſing up; or perhaps teaches it with great reaſon, for any thing which they can ever prove to the contrary. For in a nature ſo unſearchable as that of God, and a ſcheme ſo vaſt as that of his univerſal government, there muſt be many things, which creatures of our limited faculties cannot approach towards comprehending; and, merely for want of comprehending, may fancy to be full of incredibilities, which, could we but know more, or would we but remember that we know ſo little, would inſtantly vaniſh. In matters therefore, which we underſtand ſo very imperfectly, to ſet up human imagination againſt divine authority; to rely on crude notions, that things are impoſſible, which proper teſtimony ſhews to be true in fact; or that God cannot be, or do, what, by his own declarations, he is, and hath done, betrays a diſpoſition widely diſtant from the modeſty which becomes us.

'Beſides, were the difficulties which attend the ſyſtem of religion, more conſiderable than they are; yet we ſhould take notice, that difficulties attend the contrary ſyſtem alſo; and conſider, ſince one muſt be true, which is moſt likely to be ſo. If there be objections againſt a Creation and a Providence; are there not greater againſt ſuppoſing, that the world could have exiſted without being created, or continue all this time without a Providence? If there be ſomewhat ſcarce conceivable in the doctrine of a future life and judgment: yet upon the whole, which of the two is moſt probable, that a wiſe and good God will finally recompenſe men according to their works, or that he will not? If there be things in the goſpel-revelation, for which it is hard to account, is it ſo hard to account for any thing upon earth, as how it ſhould come to have ſuch aſtoniſhing proofs, internal and external, of being true, if it be really falſe? They who think the creed of a Chriſtian ſo ſtrange and myſterious, let them think a while, what the creed of an Infidel muſt be, if he would only lay aſide his general pretences of impoſture and enthuſiaſm and credulity and bigotry, which thrown out at random will diſcredit all evidence of hiſtory alike; and anſwer in particular, how, on his own hypotheſis, he accounts for all the ſeveral notorious facts, on which our religion is built. I am perſuaded, there hath never appeared yet amongſt men ſo incomprehenſible a collection of tenets, as this would produce. Men may indeed be too eaſy of belief: but it is juſt as great a weakneſs to be too full of ſuſpicion. Reverence for antiquity may impoſe upon us: but fondneſs for novelty may do the ſame thing. Undoubtedly we ſhould be on the watch againſt pious frauds: but againſt impious ones too. For whatever diſhoneſty the advocates of religion have been either juſtly or unjuſtly charged with, the oppoſers of it have given full proof, at leaſt of their inclination not to come ſhort of them. Whoever therefore

therefore would proceed in the right path, muſt be attentive to the dangers on each ſide.

'Perhaps this may ſeem to require more pains than moſt perſons are capable of. But of an upright diſpoſition every one is capable: and with this, common abilities and leiſure will ſuffice to judge concerning the neceſſary points of faith and practice. Few indeed, or none, can judge of any thing without relying in ſome meaſure on the knowledge and veracity of others. And what muſt we think of human nature, or what will become of human ſociety, if we can take nothing on each other's word? We ſhould hearken to no one indeed, who aſſerts plain abſurdities. And we ſhould always judge for ourſelves as far as we can. But we ſhould not affect to do it farther. Where we viſibly want, either parts or learning or time for it, as we frequently do in worldly affairs of great moment, no leſs than in religion, we are both allowed and obliged to depend on others. Only we muſt obſerve theſe two directions: that we firſt pay a due reſpect to that legal authority, under which Providence hath placed us; and then chuſe, according to the beſt of our underſtandings, the worthieſt and wiſeſt and moſt conſiderate perſons to be our conductors.'

There are many paſſages in theſe diſcourſes which it would give us pleaſure to inſert; many pertinent obſervations, expreſſed with perſpicuity, ſtrength and conciſeneſs, which, we are confident, would be agreeable to almoſt every claſs of readers; but we muſt here conclude with obſerving that, whatever objections may be made to his Grace's manner of preaching, it has many peculiar advantages to recommend it, and is admirably calculated to awaken and keep up attention: and to make deep and durable impreſſions upon every ſerious and conſiderate mind. Religious inſtruction, he ſays with great truth, does not in the leaſt attain its proper end, unleſs it influences men to forget the preacher, and think of themſelves: unleſs it raiſes in them, not a ſuperficial complacency, or an idle admiration; but an awful ſolicitude about their eternal welfare, and that a *durable* one.

ART. V. *The Farmer's Guide in hiring and ſtocking Farms. Containing an Examination of many Subjects of great Importance both to the common Huſbandman, in hiring a Farm; and to a Gentleman on taking the Whole or Part of his Eſtate into his own Hands. Particularly, the Signs whereby to judge of Land; the Points to be attended to in hiring a Farm; the Quantity of Land of every Sort proportioned to a given Sum of Money; the moſt advantageous Method of diſpoſing of any Sum from 50 l. to 20,000 l. in Huſbandry on cultivated or uncultivated Soils; the Means of rendering Agriculture as profitable to Gentlemen as to common Farmers,*

mers, and as beneficial a Profeſſion as any other; Hints to thoſe Gentlemen who farm for Pleaſure alone. Alſo, Plans of Farm-yards, and Sections of the neceſſary Buildings. By the Author of the Farmer's Letters. 8vo. 2 Vols. 10 s. 6 d. Boards. Nicoll, &c. 1770.

THIS is a very important ſubject, and demands the ſerious attention of every perſon who riſks his property, and beſtows his time and labour, in the cultivation of a farm.

Pliny, the naturaliſt, is very particular in his cautions, and quotes the ſage advice given by Cato, on this head.—In the purchaſe of land (and it is much the ſame thing in reſpect to the renting of a farm) the wary old Roman warns the adventurer in ſuch undertakings, againſt being too raſh and eager; and counſels him to look well around him, to ſee in what manner the premiſes are ſituated, how they are watered, what ways and avenues are about the eſtate, what heart the land is in, what kind of culture hath been beſtowed upon it by the former occupier, what grounds are contiguous, what ſort of neighbours it hath, &c. &c.

Now, although it can hardly be ſuppoſed that any perſon who is about to purchaſe or rent a farm can be unacquainted with at leaſt the general out-line of practical huſbandry, yet, as Mr. Young, the indefatigable Author of this work, remarks, inſtructions founded on experience, will not be given in vain, if they only ſerve to '*remind* them of points of importance in perhaps the moſt critical moments of their lives.'

With regard to gentlemen, he ſtrongly aſſerts that ſome work of this kind is abſolutely neceſſary for their uſe, when they either take a part of their eſtates into their own hands, or hire farms of others. 'Not having, ſays he, ſo cloſe and immediate a ſpur as direct neceſſity to make them cautious and penetrating, they are more apt than the common farmer to overlook the want of ſome points of conſequence, and to be too much ſtruck with the appearance of others. Add to this, that many gentlemen who make farming a buſineſs or a pleaſure are at firſt *totally* ignorant of moſt things concerning it: hence the neceſſity of being guided by their ſervants; a ſituation which *may* prove beneficial; but which I would adviſe none to truſt to: Can it be doubted that a work of this ſort will to them prove a better guide than a fooliſh, prejudiced, or perhaps knaviſh aſſiſtant?'

The Author aſſures his Readers that he does not preſume to inſtruct them on points in which he himſelf is devoid of experience. 'I now live, ſays he, in the third farm that I have hired; the three almoſt as different from each other as poſſible, and ſituated in different counties: in ſearching for the two laſt

I viewed and treated for, near I believe an hundred.—Thus I may in ſome meaſure aſſert theſe ſheets to be the tranſcript of experience.'

Certainly there is no part of an huſbandman's life of ſuch critical importance to himſelf as the time of his hiring his farm. Courage, ſays Mr. Young, and caution, are then as neceſſary to him as to a general at the head of an army. 'If the firſt predominates, he is in danger of ſeeing imaginary advantages which do not exiſt in reality; and of overlooking a thouſand ſmall objections, ſeparately of trivial conſequence, but united, of material importance. If he is extremely cautious, he will aſſuredly view and reject many farms before he fixes himſelf, and in all probability ſome among them that are advantageous, and perhaps more ſo than that which he at laſt hires; not becauſe he approves it, but for want of time to examine more.'

'Farms, our Author obſerves, are ſometimes to be had at a ſhort warning, when a man is allowed only the time ſufficient to view it, with others perhaps at his elbow ready to bid if he rejects; ſcarce any conſideration allowed: ſuch farms are frequently the moſt beneficial of all, as they muſt be let by a certain day, and conſequently the hirer, if he has quickneſs as well as prudence, may have advantages unknown in other caſes.

'But in ſuch a ſituation how much is requiſite to make a good judgment ſpeedily! Common farmers almoſt always fail in ſuch critical moments. Their caution loſes them many an excellent bargain.'

In ſuch a caſe as this Mr. Young's book may be of conſiderable uſe, as he aſſures us that he 'has had an eye particularly to the farmer's want of time to conſider; and has thrown out many cautions and hints for their uſe, at periods too ſhort for their own ideas to come fully into play.'

'To take one walk over a farm, which conſequently can be only at one ſeaſon—to diſcover at once the nature of the ſoil—to ſee into its evils, as well as advantages, by ſigns peculiar to every ſeaſon—to guard againſt the deceit occaſioned by ſeaſons favourable to particular ſoils—to compare the covenants expected in the leaſe, with the nature of the land—to obſerve the ſtate of the fences, borders, bogs, barren ſpots, &c. &c. that an eſtimate may at once be made of *extraordinary* labour—to minute the fields which muſt be particularly favoured to ameliorate them after an exhauſting tenant—to remark the ſtate of the roads—to gain information of tythe, taxes, poor, and a multiplicity of other circumſtances, which may be aſked as a man walks over the fields, and minuted in his pocket-book as *he goes*—to calculate the repairs (if he is to do them) of the

buildings,

buildings, and to remark all the works the landlord muſt finiſh previous to ſigning the leaſe—Laſtly, to calculate whether the ſum of money he is poſſeſſed of is ſufficient for the buſineſs.—Theſe and a vaſt number of other points come at once upon him, to be canvaſſed by a judgment cool but clear and ſpirited.

'A gentleman farmer has all theſe points, and many more to conſider. He ſhould at once be able to reduce to calculation the difference between himſelf and a common farmer in the ſum to be appropriated to ſtock a given number of acres—He ſhould, if abſolutely profit is his view, conſider on what ſoils he had better apply his money—to thoſe already improved or ſuch as yet remain uncultivated; in caſe he determines upon the latter, the whole range of buſineſs ought at once to be preſent with him; that he may proportion the land to his money.—In a word, he will, in any ſituation, require an uncommon attention either in himſelf or aſſiſtant.

'The point of all others, both with the gentleman and common farmer, which I hold to be the moſt important, is the properly proportioning the farm to the ſum of money to be expended.

'I have calculated a great number of eſtimates to ſhew the moſt beneficial manner of diſpoſing any ſum from 50 l. to 20,000 l. in agriculture; and this with a view for gentlemen to diſcover that farming may be made as profitable a buſineſs for the employing *large* ſums of money, as *manufactures* or *trade*.

'The very ingenious Mr. Wallace here furniſhes me with an idea, which has great merit. "It would be, ſays he, of great advantage that rich men, inſtead of breeding all their children to ſome of the liberal profeſſions, or to the army, or merchandice, or ſome of the more genteel mechanic employments, would educate ſome of them for agriculture. Many things recommend ſuch a plan; could young gentlemen once be brought to a juſt taſte of life, and to reliſh ſo uſeful an employment *."

'This excellent conduct never being practiſed, I attribute to the unſucceſsfulneſs of ſo many (in requeſt of profit) gentlemen farmers: parents are fearful that their children's fortunes ſhould be quickly ſquandered upon a buſineſs in which the methodical forms, ſo highly advantageous to trade, ſuch as a regular apprenticeſhip, and accounts, are totally overlooked. The few that have applied to agriculture for profit, having been quite devoid of all previous knowledge, have moſtly failed:—Had they *ſo* applied to law, phyſic, or trade, would it not have been the ſame?—Why is more to be expected of agricul-

* Diſſertation on the Numbers of Mankind, p. 152.

ture

ture than of any other buſineſs in the known world? *viz.* That its profeſſors are inſtantaneouſly and by intuition to acquire a complete knowledge of it. Hence it is that no ridicule (and very juſtly) is more frequent in the country, than that upon unſucceſsful gentlemen farmers.

'It was the hope of preventing ſuch ill ſucceſs in future, that partly animated me to the following undertaking; in which I flatter myſelf that I have proved huſbandry to be a moſt profitable employment, and for conſiderable ſums of money, when executed with knowledge, ſpirit, and prudence:—but I know not of any buſineſs wherein theſe are not requiſite.'

Having premiſed the foregoing circumſtances, the Author expreſſes his hope that thoſe who read his book will not too haſtily condemn thoſe principles which may at firſt appear contradictory to ſome eſtabliſhed notions, but which, on a little examination, may be found neither inconſiſtent with themſelves, nor incompatible with even common management.

'If, ſays he, I have proved the points which in my ſubject are of conſequence to be clearly known, I flatter myſelf I have employed my time ſomewhat to the benefit of the community. One thing I muſt be allowed to add, which is—that I write merely from my own ideas:—not one book ever yet publiſhed has furniſhed me with a ſingle page.'

With reſpect to the general ſubjects and principal points diſcuſſed in theſe volumes, they are briefly enumerated in the foregoing copy of the ample title-page.

ART. VI. *A Treatiſe on Mineral Waters.* By Donald Monro, M. D. Phyſician to his Majeſty's Army, F. R. S. &c. 8vo. 2 Vols. 10s. 6d. Boards. Wilſon, &c. 1770.

THIS work ſhould rather have been called a *Compilation* than a *Treatiſe*, as it is collected from what the Engliſh, French, German, and Italian Authors have written on the ſubject of Mineral Waters.

Dr. Monro has undergone the labour of peruſing a great variety of Authors, and has methodically reduced, within a moderate compaſs, what is diffuſed through a great number of volumes.

We ſhall give our Readers the account of the waters at

SPAW.

'Spaw is ſituated in the biſhoprick of Liege, ſeven leagues ſouth eaſt from the town of Liege.

'There are in and near to this place ſeveral ſprings which afford fine briſk chalybeate waters, which we ſhall conſider the more particularly, as they are the beſt known and the moſt drank in Great Britain of any of the foreign mineral waters.

'Dr. Lucas has given us the moſt particular, and ſeemingly the beſt analyſis of theſe waters, and therefore we ſhall here give an abſtract from

from his eſſay; and, at the ſame time, take notice in what he differs from other authors who have wrote on the ſame ſubject.

'The moſt remarkable waters at Spaw are,

1. The *Pohoun*, ſituated in the middle of the village.
2. *Sauveniere*, a mile and a half eaſt from it.
3. *Groiſbeck*, near to the Sauveniere.
4. *Tonnelet*, ſituated a little to the left of the road to the Sauveniere.
5. *Wartrou*, near to the Tonnelet.
6. *Geronſtarre*, two miles ſouth of Spaw.
7. *Sarts* or *Niveſet*, in the diſtrict of Sarts.
8. *Chouron* or *Bru*, in the principality of Stavelot.
9. 10. *Cauve* and *Beverſe*. } All near Malmedy.
11. *Sige*.
12. *Geremont*.

From theſe we ſhall ſelect the

POHOUN.

'The Pohoun being a ſlow deep ſpring, its water is apt to ſhew itſelf differently; but it may be looked upon to be in its moſt perfect and natural ſtate in cold dry weather, when it appears colourleſs, pellucid, and inodorous; and imprints a ſub-acid chalybeate taſte with an agreeable ſmartneſs on the mouth. At ſuch times when lifted out of the well, it does not appear to ſparkle, but covers the glaſs on the inſide with ſmall air bubbles, after ſtanding ſome little time; however, if it be agitated, or poured out of one glaſs into another, it then ſparkles.

'In wet, or moiſt, and warm weather, the water of this ſpring becomes wheyiſh and turbid, and ſhews fewer air bubbles; and ſometimes a kind of murmuring noiſe is heard in the well.

'It is, as we have already obſerved, in its greateſt perfection when taken up in cold dry weather; and though charged with mineral particles, is near as light as diſtilled water: for Dr. Lucas ſays, that a veſſel which weighed ſix ounces, two drachms and forty-five grains, when filled with diſtilled water, only weighed one grain more when filled with Pohoun water; but by ſtanding till its volatile mineral ſpirit evaporated, it increaſed two grains in its ſpecific gravity.

'The heat of the water was to that of the atmoſphere, when examined by Prin's double tubed pocket thermometer, conſtructed on Fahrenheit's ſcale, as 52 or 53 to 67, and variations to 84.

'This water, when expoſed to a very gentle heat, ſeems to boil and throw up a quantity of air bubbles, as it does when put under the exhauſted receiver of an air pump. If theſe bubbles be viewed in the ſun-beams, a little miſt will be ſeen for ſome ſeconds over the ſurface of the water, whence a cold air will be perceived to iſſue, though the water be growing warm.

'Theſe waters, as well as moſt others of the chalybeate claſs, have been called by the name of Acidulæ, but Dr. Hoffman thinks, that they ſhould rather have been called Alkalicæ, becauſe they ferment, or cauſe an ebullition with acids, and turn ſyrup of violets green; however, Dr. Lucas has proved (if his experiments are faithfully related) that they juſtly deſerve the name of *Acidulæ*.

'He put a tea-ſpoonful of ſyrup of violets to two ounces of the Pohoun water, juſt as it was taken up from the fountain, and immediately upon mixture it ſtruck a roſe purple, which inſtantly vaniſhing, left it of a pale blue; in a minute after it changed to a ſea green, firſt on the ſurface, and preſently all over: till in about fifteen minutes it appeared of a bright green, which gradually deepened to a graſs green; and appeared ſo at the end of eight hours, and then bore a ſky coloured changeable pellicle. Dr. Lucas ſays, that by this experiment, we learn that the water as drawn from the fountain is impregnated with a fine volatile acid, which ſoon flies off, and leaves the water in a neutral ſtate, impregnated with iron, and the foſſil alkali, when it immediately tinges the water of a green colour.

'Dr. Limbourg, who publiſhed an account of the Spaw waters in 1754, ſays (in p. 133. §. 135.) that the ſyrup of violets does not at firſt give any ſign of either acid or alkali, but that after ſome time the alkali being diſengaged from its acid, gives the ſyrup a green colour.

'Dr. Lucas dipped a piece of paper, dyed with the tournſol, into the water taken immediately up from the fountain; it changed it firſt to a crimſon, and then to a pale red colour, which is only to be done by acids.

'As a further proof of this predominant acid, he threw half an ounce of filings of iron into a quart of water, as it was taken from the fountain, and immediately an extraordinary inteſtine motion was produced; and the water after this tinged more readily, as well as more deeply with the infuſion of galls, than it did in its higheſt perfection at any time at the ſpring. Upon filtrating the water, and weighing the filings of iron, they were found to have loſt about ſix grains of their weight. By allowing another quart of water, with a like quantity of filings of iron in it, to remain in an open veſſel for eight days, it loſt its property of tinging with galls and its chalybeate taſte; he then filtrated off the water, and found that the filings of iron were mixed with a fine ruſt of iron, and had gained one grain in weight. The ruſt or ochre which was mixed with the filings, he ſays, was that part of the iron which had been diſſolved by the volatile acid joined to the natural iron of the water, both of which had precipitated when the volatile acid of the water had evaporated.

'Dr. Limbourg (ibid. page 89.) ſays, if a piece of iron be thrown into the Spaw water, that the acids of the water quit the original ferruginous particles that were diſſolved in it, and attack the new piece of iron that is put into it, and preſerves its quality of tinging with galls for ſeveral days, even though expoſed to the open air.

'All acids, both vegetable and mineral, raiſe an inteſtine motion with the Pohoun and other Spaw waters, and the ſtrong vitriolic acid cauſes a ſtrong fermentation, which has been brought as a proof of their being alkaline; but Dr. Lucas obſerves, that this fermentation is entirely occaſioned by the fixed acids diſlodging the volatile, with which the waters are impregnated; which, he ſays, is evidently proved by no ebullition following on the mixture of theſe acids,

acids, after the native volatile acid is evaporated, and the waters are more of an alkaline nature, than they were in their original ſtate.

'Upon mixing an alkaline ley with this water, no ſenſible ebullition was to be obſerved, but there followed a precipitation of two different ſorts of matter, the one a white earth, the other an opaque ochre; and when the water which remained was evaporated, Dr. Lucas obtained a particular priſmatic chryſtallized ſalt, which had a bitter nitrous taſte and appearance; it hardly ſtood the humidity of the air, and parted with a ſubtile volatile fluid, both by the affuſion of the ſtrong vitriolic acid, and by the force of fire, which, the Doctor ſays, ſhews the temporary union of a moſt volatile acid fluid with a fixed alkali *.

'The recent Pohoun water, as well as all the other Spaw waters, curdles with ſoap, but mixes ſmoothly with milk, whether it be cold, or of a boiling heat: and they kill fiſhes put into them, in leſs than two minutes.

'Ten pints of this water filled a large cucurbit, till within eight or ten inches of the top, which was put on a furnace, and a receiver being fitted to it, and properly luted, a fire was applied gradually. The water ſparkled and bubbled with a crackling noiſe, and had all the appearance of boiling, long before the glaſs was ſenſibly warmed; the bubbles roſe three or four inches above the ſurface of the water, and as the air and mineral ſpirit eſcaped, the watery particles fell back again into the general maſs. This ſparkling, and bubbling, continued till the water came near to a boiling heat, but after this they ſenſibly decreaſed. By this time the water was in ſome meaſure decompoſed; it grew firſt milky, and by degrees more and more turbid till it became quite muddy, and of a brown colour; but before it came to this, a variegated pellicle aroſe and covered the whole ſurface of the water, and at the ſides it coated the glaſs with ochre.

'In the diſtillation it exhibited nothing different from common water; the firſt ounce that came over ſhewed ſigns of being impregnated with a volatile acid, by ſtriking a roſe purple with ſyrup of violets and blue paper, which ſoon vaniſhed; by curdling ſomewhat a ſolution of ſoap; by cauſing a ſlight ebullition with a ſolution of the volatile alkali; and by turning milky with the ſolutions of ſilver and of lead. After two or three ounces had come over, it ſeemed to differ little from ſimple water, producing no perceptible effects.

'The remaining liquor filtrated, ſtruck a blue, and then a green with the ſyrup of violets.

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* This ſalt obtained by the mixture of a fixed alkali with the Pohoun water, ſeems to be different from any got by a mixture of alkalies with any of the fixed acids: and if the experiment is fairly related, it ſhews that there is a greater difference between the fixed vitriolic acid, and what is ſaid to be a volatile vitriolic acid that exiſts in mineral waters, than is generally imagined. The ſame alkaline ſalt mixed with ſpirit of vitriol would have produced a tartarus vitriolatus.

'Dr. Limbourg, in his Treatiſe on the Spaw Waters, tells us, that Mr. Chrouet, having diſtilled theſe waters in a tin veſſel, found a ſweet and white ſaccharum ſaturni in the capital, from the volatile acid having eroded the tin, or rather the lead which was mixed with it. And that Mr. De Preſſeaux obtained a liquor which gave a purple colour to ſyrup of violets: but he adds, that he himſelf having repeatedly diſtilled this water (ſee p. 87.) never could obtain any ſuch liquor which gave proofs of an acid; but on the contrary, that the water which came over was limpid, inſipid, and diſagreeable, and changed the colour of the ſyrup of violets ſlowly to a green: he ſays, perhaps his having made too haſty a fire may have been the occaſion of his want of ſucceſs in ſearching for an acid.

'Ten pints of the water put over the fire in a large open veſſel, and let ſtand till they came to a boiling heat, loſt their property of tinging with galls, and dropped all their iron in form of an ochreous earth; they were then paſſed through a filtre, and the ochre being ſeparated, was found to weigh about ten grains.

'Upon evaporating this water, which had been deprived of its volatile and chalybeate principles, it at firſt appeared to be full of minute flakes, like flowers of benzoin, and then threw up a pellicle, which broke and ſunk to the bottom; this pellicle was ſucceeded by another, and that by a third, &c. till the whole was reduced to dryneſs. The liquor, as it was reduced to about an eighth or tenth part, appeared of a pale white wine colour. The reſiduum, when dried, weighed twenty grains, which, when examined, was found to be compoſed of an alkaline ſalt, and earth partly calcareous, partly ſelenitical; and the whole coloured with an oily matter, common to all waters.

'From the whole, we ſee that this water is highly impregnated with a mineral ſpirit and air; and that twenty pints contain ſuch a quantity of a fine acid, as is ſufficient not only to keep ſuſpended the principles with which it is impregnated, but likewiſe further to diſſolve ſixty grains of the filings of iron, beſides what of the ſubtile acid may have evaporated, during the time of the operation.

'The ſolid contents, which, Dr. Lucas ſays, amount to about ſixty grains in the twenty pints, are compoſed of twenty grains of a martial earth; twenty-two grains of other earths, of which thirteen grains are calcareous, nine grains ſelenite; and eighteen of a foſſil alkaline ſalt, which are mixed with a ſmall portion of an oily matter.

'Dr. Limbourg, beſides the principles here mentioned, ſuſpects a mixture of ſea ſalt, and of a ſmall portion of a Glauber ſalt; for he ſays, the ſalt of this water thrown into ſpirit of nitre, forms an aqua regia, and the taſte of the ſalt, and form of its chryſtals give a ſuſpicion of its containing a portion of a Glauber ſalt. Moſt authors have alledged, that all the Spaw waters contain likewiſe a ſulphureous principle from their ſmell; but this is certainly no more than what is common almoſt to all chalybeate waters, and ariſes from a mixture of that ſubtile vapour, which always accompanies the ſolution of iron by the vitriolic acid, and not from a mixture of a true and ſubſtantial ſulphur.

'Dr.

'Dr. Rutty (vid. p. 323.) obſerves, that the quantity of ſolid contents, obtained by evaporation from the Pohoun water, varies very conſiderably at different times: he ſays, that a gallon yielded at one trial thirty-two grains, in a ſecond thirty-ſeven, in a third forty-eight, and in a fourth eighty.'

We ſhall add, what is collected concerning the medical virtues

Of Spaw Waters in general.

'From what has been ſaid of theſe celebrated waters of Spaw, it is evident, that they are all compounded of the ſame principles, and of the ſame materials, though in different proportions, and that all of them abound with a fine mineral ſpirit and elaſtic air; and contain more or leſs iron, a calcareous and ſelenitical earth, a foſſil alkaline, and perhaps ſome portion of a marine ſalt, and an oily matter common to all waters; which are all kept ſuſpended, diſſolved, and in a neutral ſtate, by means of a fine volatile vitriolic acid.

'From a review of their contents, we cannot imagine that their virtues principally depend on the ſmall quantity of ſolid matters they contain, but muſt believe that theſe depend moſtly on their ſubtile mineral ſpirit and volatile vitriolic acid, diffuſed through ſuch a quantity of pure element, which is rendered more active and penetrating, both in the ſtomach and bowels, and when taken up into circulation and carried through the minuteſt veſſels and glands of the body, by means of that ſmall portion of iron, earth, ſalt, and oily matter with which they are impregnated.

'A courſe of theſe waters has been found uſeful in caſes of an univerſal languor and weakneſs, which proceed from too great a relaxation of the ſtomach, and of the fibres in general, and where the conſtitution has been weakened by diſeaſes, or by too ſedentary a way of life; in weak relaxed groſs habits; in the end of the gout and rheumatiſm, where the conſtitution needs to be repaired; in ſuch aſthmatic diſorders and chronic coughs as proceed from too great relaxation of the pulmonary veſſels; in caſes where the blood is too thin and putreſcent, occaſioned by irregularities, or by ſcorbutic or other putrid diſorders; in hyſterical and hypocondriacal complaints, where the fibres are too irritable and relaxed, and where the habit in general needs to be reſtored; in paralytic diſorders; in gleets; in the fluor albus, and in other inordinate diſcharges, which proceed from weakneſs, or too great a relaxation of any particular part; in female obſtructions, and in moſt other caſes where a ſtrengthening and briſk ſtimulating reſolving chalybeate remedy is wanted, and where there are no confirmed obſtructions, or ſo much heat and fever as to contra-indicate their uſe.

'But however uſeful they may be in ſuch caſes, yet they are not ſo in all; for they commonly diſagree, and often do hurt where there is much heat and fever; in hectic fevers, in ulcerations of the lungs, and of other internal parts, particularly where there is no free outlet to the matter, and in moſt confirmed obſtructions attended with fever.

'And they often do hurt in hot, bilious, and plethoric conſtitutions, when uſed before the body is cooled by proper evacuations.

'As the Spaw waters are impregnated with different proportions of the ſame materials, they may be choſen differently according to the intentions we have in view. The *Pohoun* is the moſt charged with the iron, and at the ſame time contains an alkaline ſalt and ſuperabundant acid, and abounds with a fine mineral ſpirit. The *Tonnelet* and *Geronſterre* are weaker chalybeates, but are briſker and rather more ſpiritous. The *Groeſbeck*, *Sauveniere*, and *Wartrez*, are ſtill weaker chalybeates. The *Sige* is an extremely weak chalybeate, but highly impregnated with a calcareous and ſelenitical earth, and contains a greater proportion of a mineral alkaline ſalt. And the *Geromont* is likewiſe a weak chalybeate, and contains a great deal of calcareous and ſelenitical earth, and above three times as much alkaline ſalt as any of the others.

'The ſeaſon for drinking the Spaw waters is in July and Auguſt.

'The emptying the firſt paſſages is a neceſſary preparation to their uſe, as is bleeding in plethoric habits, and where there is much heat.

'And in many diſorders, Dr. Lucas ſays, warm bathing is amongſt the beſt preparatives, eſpecially with people of a rigid fibre; for it ſoftens and relaxes the fibres, and removes obſtructions from the glandular and cutaneous veſſels; and hence a courſe of bathing at Aix la Chapelle, or at Chaude Fontaine, is often premiſed to a courſe of the Spaw waters, and in ſome caſes of obſtinate obſtructions, warm bathing is interpoſed at proper intervals during the courſe; however, the conſtitution of the patient and the nature of the diſorder can only determine when this is proper. In other caſes where the fibres are too lax, the cold bath may be uſed to aſſiſt the operation of the waters, and to forward the cure.

'The quantity to be drunk muſt be different according to the age, the conſtitution, and the other circumſtances of the patient. They are taken from a gill to three or four pints in the day, at repeated draughts; and they are commonly continued from three or four weeks to ſix or eight, or even to two or three months or more.

'When they lye cold on the ſtomach, a few carvy ſeeds, or cardamoms, or other aromatic may be taken with them. And in ſome particular caſes, a little warm water may be mixed juſt before drinking.

'When a patient is coſtive, a little Rochelle or other ſalts, or ſome grains of rhubarb may be mixed occaſionally with the firſt glaſſes of the water in the morning.

'Where there is too much heat, the ſaline draughts, ſal polychreſt, nitre, or vegetable acids may be given, and a cool regimen purſued while the patient drinks the waters. I have known ten, fifteen, twenty, or thirty drops of elixir of vitriol, taken two or three times a day in a glaſs of Spaw waters, remove remitting and intermitting feverish complaints, which had reſiſted the force of other remedies. And Dr. Lucas ſays, that ſometimes in ulcers of the kidneys, and of the other internal organs, when there has been a free outlet to the matter, that a courſe of theſe waters has been found extremely uſeful in ſtrengthening and healing the ulcerated parts.'

ART. VII.

ART. VII. *A Botanical Dictionary; or Elements of Syſtematic and Philoſophical Botany. Containing Deſcriptions of the Parts of Plants; an Explanation of the ſcientific Terms uſed by Mariſon, Ray, Tournefort, Linnæus, and other eminent Botaniſts; a brief Analyſis of the principal Syſtems in Botany; a critical Enquiry into the Merits and Defects of the Linnæan Method of Arrangement and Diſtribution of the Genera; Deſcriptions of the various Tribes, or natural Families of Plants, their Habit and Structure, Virtues, ſenſible Qualities, and œconomical Uſes; an impartial Examination of the Doctrine of the Sex of Plants; with a Diſcuſſion of ſeveral curious Queſtions in the vegetable Oeconomy, connected with Gardening. The Whole forming a complete Syſtem of Botaniceal Knowledge, calculated for the Uſe of Students in that Science.* By Colin Milne, Reader on Botany and Natural Hiſtory in London. 12mo. 5 s. Boards. Griffin. 1770.

THIS work is dedicated to the Duke of Northumberland. The Author had been appointed to aſſiſt Lord Algernoon Percy in his ſtudies, and, during that time, applied himſelf diligently to the ſcience of plants. The Dictionary he here offers to the world appears to be compoſed with great attention and care; it contains a variety of valuable and entertaining explications and obſervations on this curious branch of knowledge, and is likely to be very beneficial to thoſe who chuſe to employ themſelves in theſe innocent and pleaſing enquiries.

Mr. Milne takes notice of, and explains, many particulars relative to various plans that have been adopted in this part of ſcience; but while he prefers ſome to others, he is not ſo rigidly attached to any as not, when there is occaſion, to object to ſome parts, or differ from the moſt conſiderable names, if it is to be done with juſtice and reaſon. The forming a proper method for the due arrangement of plants and vegetables, ſo very neceſſary for making advances in this ſtudy, has been a matter of prodigious difficulty. Our countryman Ray propoſed a method extremely elaborate, which, ſays this Writer, 'collects more natural claſſes than any artificial ſyſtem I am acquainted with;' it is however, he adds, 'extremely difficult in practice, and therefore ſtudied more for curioſity than uſe. It would have ſucceeded better, ſays Mr. Adanſon, if Ray had been as great a botaniſt, as he was a learned writer and judicious compiler.'

The ſcheme afterwards publiſhed by Pitton de Tournefort, receives great and juſt applauſe from our Author; though he does not ſpeak of it as equal to that of Linnæus.

'That Linnæus's method, he obſerves, at firſt gained but little approbation was certainly owing to the great reputation which Tournefort's had obtained, and which nothing but the

higheſt ſenſe of ſuperior ingenuity, merit, and induſtry, could poſſibly diminiſh. Without entering at preſent into the detail of the reſpective merits of theſe two illuſtrious botaniſts, let us endeavour to derive inſtruction from the diverſity of their principles and methods. The order of nature is alone without imperfection: but that order we have not yet been able to detect. Every artificial method has neceſſarily defects, voids, and obſcure points. But two methods, ſuch as thoſe of Tournefort and Linnæus, ſo well conceived, ſo judiciouſly executed, and founded upon obſervation, muſt enlighten each other mutually. They cannot err on the ſame ſubject; if the one wanders but for a moment, the other immediately ſets him in the right path. A multiplicity of methods and obſervations compared together, leads us to diſtinguiſh plants under a great number of relations, and conſequently conducts us with greater eaſe to their knowledge.'

Mr. Milne entirely agrees with Linnæus as to the doctrine of the ſexes of plants, which he thinks is ſupported by inconteſtable arguments, and wants only the confirmation of farther experiments to gain univerſal belief. A brief hiſtory is given of this doctrine, which, in ſome degree, is to be traced to the time of Theophraſtus; and alſo an agreeable view of the arguments againſt or in its favour, which will both inſtruct and entertain thoſe who wiſh for ſome acquaintance with theſe ſubjects. Under the term *caprificatio* (from *caprieus*, a wild fig) he relates the very ſingular manner in which fecundation is, in this inſtance, effected. In fig trees, we are told, there is no communication between the male and female flowers, they are incloſed within the fruit: but it is ſaid, 'a very ſmall kind of gnat, of a black colour, no where to be ſeen but about theſe trees (he ſpeaks of thoſe growing in the iſlands of the Archipelago, &c.) makes a puncture into the figs, at the time of their flowering, and there depoſits, along with its eggs, the duſt or fecundating vapour of the ſtamina of the male or wild fig, in which it had been formerly incloſed.' He adds an account of the advantage which the inhabitants of the Archipelago make of this obſervation; and proceeds to anſwer this queſtion, "How happens it that the fruit of our fig-trees ripen if the flowers are of one ſex only, and have no aſſiſtance from the male; for it is not pretended that there are any male fig-trees in this country?"—To this he replies, that fruit not thus impregnated often drops off before it ripens, but though it may nevertheleſs ſwell and come to an appearance of perfection, as it certainly does, yet the ſeed of this fruit will not vegetate when ſown, and therefore fig-trees in this country can only be propagated by layers, ſuckers, or cuttings.

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This *caprification*, as it is termed, he conſiders as a ſtrong argument in ſupport of the doctrine of Linnæus. But though he aſſents to his doctrine, and ſpeaks highly of his ſexual ſyſtem as refined and ingenious, and eſtabliſhed by indefatigable labour, he alſo ſays, when he gives an analyſis of this ſyſtem, that 'its principal merit is in its uniformity.—Its facility, which has been ſo highly extolled by ſome, exiſts only in theory; for in practice it is found to be of all others the moſt difficult and intricate. None of the claſſes are compleatly natural, though ſome might have been rendered ſuch without any material violence to the principles of the method.'

We ſhall finiſh this article with an extract from what is ſaid concerning the ſenſitive plant, which falls here under the term *lomentaceæ* (from *lomentum*, a colour uſed by painters) which name is allotted becauſe many of the genera in this order furniſh beautiful tinctures that are much uſed in dying: the particular genus of the order, to which the acacia, &c. with the ſenſitive plant are aſſigned, is called *mimoſa*. After ſeveral obſervations upon it, drawn from experiments which the Author himſelf or others have made, we have the following account: 'Different from all the kinds of ſenſitive plants hitherto known is the *dionæa muſcipula*, or *Venus's mouſetrap*; a plant which has juſt been diſcovered in the ſwamps of North America, and is now in the poſſeſſion of that very eminent botaniſt Mr. James Gordon, nurſeryman at Mile-End. The plant is of very low growth, and riſes with a naked ſtalk: it is garniſhed at the bottom with eight or nine ſimple leaves with winged foot-ſtalks, which proceed immediately from the root. In the figure and ſenſibility of theſe leaves conſiſts the oddity of the plant. Each leaf is almoſt round, but furniſhed at its margin with a ſet of long teeth, or feelers, not unlike the *antennæ* or horns of many inſects. This leaf, as I ſaid, runs out into a foot ſtalk, which is not of equal breadth throughout, but enlarges towards the top. Upon touching the leaves in cold weather no ſenſible contraction enſues; in warm weather, and particularly at noon, it is very ſtrong. But what is moſt remarkable of this plant is, its rare way of deſtroying flies and other inſects which approach it. A fly no ſooner touches the upper ſurface of the leaf than the two lobes approach and cruſh the inſect to death; the teeth or feelers at the margin no doubt contributing to haſten that event. I have myſelf, frequently, with wonder, ſeen this experiment ſucceed. No accurate trials have yet been made with reſpect to the intenſity of the contraction at different times, and the difference of aptitude or diſpoſition in the plant to recover its former direction. To conclude, the cauſe of this and the other motions of plants is merely external. The motions themſelves, therefore, are not

ſpontaneous,

ſpontaneous, as in perfect animals, which have that cauſe dependant on their choice and will.

'The negroes in Senegal call a large ſpecies of ſenſitive plant, which grows in that country, *guerackiao*; that is, good-morrow; becauſe, ſay they, when you touch it, or draw near to ſpeak to it, the plant immediately inclines its leaves to wiſh you, as it were, a good morrow, and to ſhew that it is ſenſible of the politeneſs done to it. In the ſame country is produced a ſmall ſenſitive plant, that is rampant, not ſpinous, and which Mr. Adanſon affirms to be infinitely more delicate and ſenſible than all the other ſpecies.'

*** Of the *Hiſtoire Natural de Senegal, par M. Adanſon*, our Readers have had two accounts; firſt as a foreign article, Rev. vol. xviii. p. 473; afterwards we gave a farther view of this curious work from the Engliſh tranſlation of it, Rev. vol. xx. p. 364.

ART. VIII. *The Conſtruction of Timber from its early Growth; explained by the Microſcope, and proved from Experiments in a great Variety of Kinds: In five Books. On the Parts of Trees; their Veſſels; and their Encreaſe by Growth; and on the different Diſpoſition of thoſe Parts in various Kinds; and the Particularities in their Veſſels. With Figures of their various Appearances; of the Inſtrument for cutting them; and of the Microſcope through which they were viewed.* By John Hill, M. D. Member of the Imperial Academy. Folio. Royal Paper, 1 l. 5 s. in Sheets. Printed for the Author, and ſold by R. Baldwin, Becket, &c. 1770.

THIS diligent enquirer into the *arcana* of Nature, here offers to the public the reſult of ſeveral curious reſearches and experiments which he had privately made, and which alſo he has exhibited before ſeveral ſpectators. What is propoſed in this work is, to ſhew the conſtruction of timber, the number, nature, and offices of its ſeveral parts, and their various arrangements and proportions in the different kinds: and theſe diſquiſitions are made, not merely as a matter of amuſement, but with the view of pointing out a way of judging, from the ſtructure of trees, the uſes they will beſt ſerve in the affairs of life; and of adding ſomething to their ſtrength.

In proſecuting theſe enquiries with tolerable exactneſs, it was neceſſary to have ſeveral pieces of different kinds of wood of an *extreme thinneſs*; alſo magnifying powers, very great and very clear: the Author has therefore thought it vain to lead men into an attempt of following his experiments, without firſt acquainting them with the machine by which the pieces were cut, and the microſcope through which they have been viewed. The cutting engine is, we are told, an invention of the ingenious

nious Mr. Cummings. The two or three firſt were perfected under his own hand, and they are now made for general uſe by Mr. Ramſden. The microſcope was made, it is ſaid, by direction of the noble perſon who is pleaſed to be the patron of this work, and its Author *, by Mr. Adams in Fleet-ſtreet. Each of theſe inſtruments, with the method of uſing them, is particularly deſcribed, and plates of them are annexed for the farther information of the inquiſitive Reader.

The compoſition of wood, the Doctor tells us, is beſt ſeen in a ſhoot of two years and a half growth, and the moſt diſtinct and pleaſing view of the ſeveral parts, as they lie together, is to be obtained by placing a very thin ſlice, cut tranſverſely from ſuch a ſhoot, before the fifth glaſs of the reflecting microſcope. The whole ſlice conſiſts of ſeveral concentric circles, of different ſubſtance, with veſſels alſo of different kinds, interſperſed among them. The parts are theſe: 1. the rind; 2. the bark; 3. the blea; 4. the wood; 5. the corona, or circle of propagation; 6. the pith. Theſe lie immediately within, or under one another; and in, among, or between theſe are diſpoſed the veſſels which feed the whole, and ſome of which contain the juices that give the tree its peculiar qualities and virtues.—The tree, it is added, in which theſe ſeveral circles lie in the happieſt way for obſervation, is the ſcarlet oak of America. If a ſlice be cut from a two years and a half ſhoot of this tree, in May, the parts and veſſels enumerated,—will be ſeen with great diſtinctneſs and preciſion. Where this tree is not at hand, ſuch a ſlice of the common Engliſh oak will very well ſupply its place, the parts lying very nearly in the ſame manner.

The firſt book minutely conſiders theſe conſtituent parts of timber as mentioned above, and is concluded with the following words: 'Thus ends the examination of the ſeveral conſtituent parts of timber. Theſe are all: they are eſſential; for they are found in all kinds; and they are here repreſented as they have appeared, in repeated obſervations, to the Author, to his noble patron, and to many aſſemblies of philoſophic friends. Nothing is enlarged, nothing altered from what the ſight received in theſe ſeveral views: if in any part that has been yet deceived †, let it not be imputed to purpoſed miſrepreſentation. Nothing is feigned; if in any thing he has erred, Reader! thou art a man, and pardon human frailty.'

* We ſuppoſe the Earl of Bute is the perſon here meant; but there is no dedication, nor inſcription of the work, printed with it: at leaſt, there is none in the copy now before us.

† This part of the paragraph ſeems to be ſomewhat obſcurely expreſſed; but the words are the Author's.

The

The ſecond book examines the veſſels of trees, the third their encreaſe by growth, the fourth conſiders the different diſpoſition of the parts in various trees, and the fifth and laſt, the particularities obſervable in the veſſels of trees. All theſe ſubjects are accompanied by a number of copper-plates, which ſeem to be very carefully executed, to explain and illuſtrate them.

The enquiry and the obſervations reſulting from it, are, no doubt, highly curious and entertaining, and may poſſibly be applied to public utility in the affairs of life; but we could have wiſhed to have ſeen this point more particularly conſidered and evinced; which, perhaps, this aſſiduous naturaliſt may do, in the courſe of his farther publications.

ART. IX. *Experiments on the Cauſe of Heat in living Animals, and Velocity of the nervous Fluid.* By John Caverhill, M. D. M. R. C. P. F. R. S. 8vo. 1s. 6d. Scott, Noteman, &c. 1770.

WHEN a man of ingenuity ſtrikes out a new phyſiological theory on any particular ſubject, he ſeldom remains long contented with confining his new principles to the ſole purpoſe for which he found it convenient to aſſume them. In the Author's Treatiſe on the Gout, publiſhed laſt year, he propoſed a ſingular ſyſtem to account for the production of that diſtemper. It is one part of his hypotheſis that the arthritic chalk ſtones are compoſed of earth, ſecreted in the brain for the ſupport of the ſolids, which 'deſcends through the nerves in a highly diluted ſtate, and paſſes through the muſcles to the bones, where it naturally is depoſited,' and conſtitutes the oſſifick matter; and that the ſwelling by which a gouty paroxyſm is generally terminated, is partly produced by the extravaſation of this ſuppoſed earthy ſubſtance, iſſuing out from the extremities of the ruptured nerves.

This *nervous earth* the Author has pitched upon as the immediate cauſe producing animal heat, by its mechanical attrition or friction againſt the ſides of the nervous tubes through which it paſſes. Deſirous of finding ſome method of verifying this ſtrange ſuppoſition, it occurred to him that if animal heat was produced in this manner, an animal deprived of the influence of a certain number of nerves, muſt of conſequence be deprived of the ſhare of heat produced by them. He accordingly fell to work upon this idea, and, in a long courſe of experiments on living animals, deſtroyed a conſiderable number of nerves in each, or otherwiſe cut off their communication with the brain; and, by means of the thermometer, diſcovered that

that the animals became colder after the operation, which likewiſe ſooner or later brought on the death of the ſubject.

Without miſ-ſpending our own or our Reader's time with a long or formal refutation of the Author's inconſequential deductions from his experiments, we ſhall obſerve that if the Doctor, inſtead of deſtroying part of the nerves of all theſe animals, had at once mercifully cut off the head of any one of the miſerable victims to this hypotheſis, or had taken out its brains, the cold which would very ſoon have followed either of theſe operations, would have furniſhed nearly as ſtrong a proof of the truth of this ſyſtem, as that which was the conſequence of a partial deſtruction of the nerves in his numerous experiments. By means of the nervous influence, ſenſation, muſcular motion, in ſhort, all the animal functions and their effects, and conſequently heat among the reſt, are either immediately produced, or are nearly or remotely affected: but ſurely it does not neceſſarily follow, becauſe an animal becomes colder after the deſtruction of a conſiderable part of its nerves, that therefore animal heat is *immediately* produced by them, much leſs that it is generated by chalk, or any other earth or ſubſtance, rubbing againſt the ſides of theſe canals.

Were we, for argument's ſake—though we are almoſt aſhamed to beſtow an argument upon the ſubject—to grant that the Author's ſuppoſed nervous earth were as hard as flint, and the nervous canals as rigid as ſteel, ſome ſmart percuſſion, or conſiderable velocity, would be requiſite to produce heat, from their mutual attrition: but the Author, who does not in other reſpects ſeem deficient in ingenuity, has nevertheleſs moſt unaccountably put it out of his power to avail himſelf of theſe very liberal conceſſions of ours: for in the laſt chapter, in which he treats of the velocity of the nervous *fluid* (as he ſometimes inconſiſtently terms it) he infers from the experiments there related, that it moves only at the rate of about *one inch in twenty-four hours*;—ſo that in a man of the middle ſize, for inſtance, this ſluggiſh, *frigid* matter muſt take more than two months in creeping from his brain to his great toe!—A ſnail would make the complete tour of the globe, and (to borrow a part of the Author's theory for a moment) would ſet it on fire as he went along, before this nervous matter had crawled over the tenth part of a degree.

We claim no ſmall degree of merit with our Readers in having, for their information, read the numerous and cruel experiments related in this pamphlet throughout; the peruſal of which was attended with a continual ſhudder at the repeated recital of ſuch a number of inſtances of the moſt deliberate and unrelenting cruelty, exerciſed on ſeveral ſcores of rabbits, in order to aſcertain the truth of this ſtrange and extravagant hy-

potheſis.

potheſis. At every page we read of awls ſtuck between the *vertebræ*, and into the ſpinal marrow of living rabbits, who exhibit, at the time, every ſymptom of exquiſite pain, and live 10, 12, and even 19 days afterwards: their bladders ſometimes burſting, in conſequence of their loſing the power of expelling the urine accumulated in them, unleſs when the unfeeling operator, not out of tenderneſs, but to protract the miſerable life of the ſuffering animal as long as poſſible, in order to render the experiment more complete, thought proper to preſs it out, from time to time, with his hands.—But we ſpare the ſenſibility of our Readers, which muſt be already hurt by this brief relation of theſe *immoral* experiments, as we think we may juſtly term them: for ſurely there are *moral* relations ſubſiſting between man and his fellow-creatures of the brute creation; and though drovers and draymen do not attend to or reſpect them, it becomes not philoſophers, much leſs phyſicians, thus flagrantly to violate them.

ART. X. *Additions to the Hiſtory and preſent State of Electricity, with original Experiments.* By Joſeph Prieſtley, LL. D. F. R. S. 4to. 2 s. 6 d. Dodſley, &c.

THE Additions which the very ingenious Author of the Hiſtory of Electricity has made to that work, and inſerted into their proper places in the ſecond edition of it, publiſhed ſome time ago, he has here printed ſeparately for the benefit of thoſe who are poſſeſſed of the firſt edition. Each of theſe additional articles is accordingly marked with the number of the page to which it ſtands related in that work. The firſt part of theſe additions contains the ſubſtance of various electrical obſervations and experiments, principally extracted from foreign books which are very little known in England, and which have been communicated to the Author in conſequence of the requeſt which he made for that purpoſe at the end of his Hiſtory. The majority of theſe articles are taken from works written in the German tongue, with which few of the *literati* in this country are acquainted. To acquire a knowledge of their contents, the Author moſt courageouſly, and very meritoriouſly, undertook the taſk of learning that crabbed language. The new materials with which he was hereby ſupplied, he obſerves, though not of the firſt importance, are, many of them, very curious, and have amply repaid him for his trouble in learning it. We may venture, on the behalf of the numerous cultivators of this branch of ſcience in this country, to return thanks to the ſpirited and indefatigable Author for ſo ſtriking a proof of his zeal, and of his attention to the propagation or diffuſion of it.

Theſe

Theſe miſcellaneous additions are followed by three ſections of original experiments made by himſelf. In the firſt are related thoſe in which all the priſmatic colours were produced on the ſurfaces of metals, by ſtrong electrical exploſions, and of which we have already given a ſhort account in our laſt volume [June, page 420.] extracted from the 58th volume of the Philoſophical Tranſactions, where they were firſt publiſhed. The next ſection contains a conciſe relation of certain appearances, which, though perfectly analogous to ſome of the known effects of lightning, ſeem hitherto to have eſcaped the notice of electricians, and which are produced by what the Author terms the *lateral force* of an electrical exploſion, on bodies placed in the neighbourhood of its path. In the laſt is given an account of ſeveral curious experiments, made with a view of determining the direction, force, and other affections of the electrie matter, in its courſe through, or over the ſurfaces of, bodies. The Reader, in particular, will here meet with one very ſingular experiment (which furniſhes an exception to, or at leaſt a modification of, an univerſally received electrical axiom) in which the electric exploſion forces a paſſage even through air, at the ſame time that a perfect and continued metallic circuit of no great length is open to it.

ART. XI. *An Introduction to Electricity, &c. Illuſtrated with Copper-plates.* By James Ferguſon, F. R. S. 8vo. 4s. Cadell. 1770.

THIS little treatiſe, as the Author modeſtly and very properly obſerves, 'is written chiefly for thoſe who ſcarce know how to make the common electrical experiments, or—how to keep a machine in good order for that purpoſe.' It is divided into ſix ſections; in the firſt of which he gives a very ſhort account of electricity in general. The ſecond and third contain a deſcription of the electrical machine, in which the globe is put in motion by wheel work, and of the apparatus belonging to it. Under this laſt head the Author deſcribes and delineates three ſmall models of machines which he has executed; the firſt repreſents a clock, which ſhews the apparent diurnal motion of the ſun and moon, and the moon's age and phaſes; the ſecond is a kind of orrery, ſhewing the earth's diurnal motion, the moon's age, &c. and the third is a model of a common mill for grinding corn. Theſe little machines, however, have no other relation to electricity than as they are put in motion by the blaſt proceeding from the point of an electrified body. A few directions are given in the fourth ſection with regard to keeping an electrical machine in order. In the fifth he deſcribes ſeveral of the common experiments, and cloſes the work with a ſhort account of medical electricity.

One

One member of the electrical apparatus deſcribed in this book is new to us, and merits a ſhort deſcription. It is the invention of the ingenious Dr. Lind, and is called the *Thunder-houſe*. The intention of it is to illuſtrate the manner by which buildings receive damage from lightning, and to evince the utility of metallic conductors in preſerving them from it. In a flat board of wood, half an inch thick, ſhaped ſo as to repreſent the gable-end of a houſe, a ſquare hole a quarter of an inch deep, and three quarters wide, is cut, which receives a ſquare piece of wood of the ſame thickneſs with the depth of the hole, and of ſuch a ſize as to go eaſily into it. A wire, with a knob at the upper end, extends from the top of the gable-board to one of the upper corners of the hole; while another wire is extended from the oppoſite corner to the bottom of the board. Another piece of wire is likewiſe laid in to the little ſquare piece of wood in a diagonal direction. If the latter be placed within the hole in ſuch a manner, as that the three wires form a continued metallic communication from the top to the bottom of the board, the charge of a jar paſſes harmleſly from one extremity of it to the other, without diſcompoſing the apparatus in the leaſt: but if the ſquare piece be turned one quarter round, ſo that there be a diſcontinuity of the wire; on the exploſion of the jar it is driven with violence out of the hole, to a notable diſtance from the gable-board.

This experiment, we ſhall obſerve, exhibits a very exact repreſentation in miniature of one of the appearances noticed by Mr. Wilſon, in his account of the effects of the lightning on St. Bride's church *; where one ſtone, in particular, of 70 pounds weight, was, by the electrical exploſion, driven out from the ſteeple, and projected 150 feet from thence, ſo as to fall through the roof of a houſe at that diſtance from it.—— We would adviſe the gentlemen of that pariſh to make a party to Mr. Ferguſon's (who gives lectures on electricity and other branches of experimental philoſophy) to view Dr. Lind's *thunder-houſe* ſtruck by artificial lightning, firſt in a conducting, and then in a non-conducting ſtate, and to mark the different appearances. This experiment ſpeaks to the eyes as well as to the underſtanding; and we therefore recommend it to their inſpection.—And ſhould either of the worſhipful wardens, or any of the gentlemen of the veſtry, live within 150 or 200 feet, horizontal diſtance, from the ſpire of St. Bride's, we own that, till ſomething is done in this buſineſs, and this great and unprovided THUNDER-HOUSE is put into a conducting ſtate, we ſhall, for more reaſons than one, be under much concern for their heads.

* Philoſophical Tranſactions, vol. liv. page 232.

ART. XII. *Directions for bringing over Seeds and Plants from the Eaſt Indies, and other diſtant Countries, in a State of Vegetation, &c. To which are added, the Figure and Botanical Deſcription of a new Senſitive Plant, &c.* By John Ellis, F. R. S. 4to. 2s. Coloured 3 s. Davis. 1770.

IN this uſeful and well intended publication, the ingenious Author gives inſtructions to captains of ſhips, ſea-ſurgeons, or other curious perſons, with regard to the beſt means of collecting ſeeds and plants in diſtant countries, and of preſerving them during the voyage hither, or to our American colonies, in a vegetating ſtate. He takes notice of the diſappointments with which many of the attempts of this kind have been attended, inveſtigates their probable cauſes, and points out the propereſt methods of ſucceeding. We have already mentioned the Author's ſucceſs in preſerving the acorn in a ſtate fit for vegetation, throughout the ſeaſon, by coating it with wax *. The great variety of foreign vegetable productions, uſeful in medicine, diet, or the arts, require, as may naturally be ſuppoſed, different kinds of management and precautions in their collection and preſervation, adapted to their reſpective qualities. As we cannot but conclude that thoſe who may be in a capacity of ſeconding the Author's views, will not fail to conſult the pamphlet itſelf, we ſhall not particularize any of theſe directions,—which are terminated by a catalogue of about fourſcore plants, accompanied with ſhort but uſeful obſervations denoting their place of growth, method of culture, uſe, &c. Theſe articles may be conſidered as ſo many botanical *deſiderata*, many of which the readers of this publication may, by the inſtructions here given, be enabled to ſupply.

As a matter of general curioſity, we cannot paſs over the deſcription of a newly diſcovered *ſenſitive plant*, contained in a letter from the Author to Linnæus, at the end of this work. The plant is a native of the ſwamps in North Carolina, and has lately been introduced alive, in conſiderable quantities, into this country, where it is likely to become a ſettled inhabitant of our gardens. It is here termed *Dionæa Muſcipula*, or *Venus's fly-trap*, and appears, from the Author's account of it, to be the moſt *animated* of all the *ſenſitive* tribe of vegetables. Its ſenſibility, or perhaps irritability rather, exiſts in its leaves; each of which exhibits, in miniature, the figure of a rat-trap with teeth, cloſing on every fly or other unfortunate inſect, who is tempted to taſte the ſweet liquor, which is ſuppoſed to be ſecreted in certain minute red glands that cover its inner ſurface. But before it has had time to taſte it, the lobes of the

* Monthly Review, March 1770, p. 191.

leaves riſe up, and incloſe and graſp the invader; while all his efforts to diſengage himſelf are rendered fruitleſs, and he is ſoon deprived of his forfeited life by the action of three ſmall erect ſpines, fixed near the middle of each lobe, which effectually puts an end to all his ſtruggles. 'Nor do the leaves, we are told, ever open again while the dead animal continues there.' The plant, however, is not poſſeſſed of ſufficient intelligence to diſtinguiſh an animal from a vegetable or mineral ſubſtance; for it will incloſe and graſp a ſtraw or a pin as ſtrongly as an inſect.

The Author ſuppoſes that, in the conſtruction and motive powers of the leaves of this plant, nature may have had ſome view towards its nouriſhment, by forming the upper joint of each leaf like a machine to catch food, and by having laid a bait upon the middle of it to entice the unhappy inſect that becomes its prey. In ſhort, according to his idea, we may conſider the *Dionæa Muſcipula*, as a *carnivorous vegetable*.

There is undoubtedly great ſcope for conjecture in our enquiries into final cauſes, or in our endeavours to aſcertain the intentions of Nature in many of her operations. That which the Author ſuggeſts, may be the true one: while it may, perhaps, be equally probable that Nature has armed and animated this plant in this manner, merely for the preſervation of its blood and juices againſt the depredations of inſects; and we may accordingly conſider its motions as the exertions of a kind of *vegetable inſtinct*, if we may be allowed the expreſſion, and as the reſult of a principle of ſelf-preſervation, with which the ſubjects of the vegetable, as well as the animal, kingdom appear evidently to be endued.

ART. XIII. *A Journey from London to Genoa, through England, Portugal, Spain, and France.* By Joſeph Baretti, Secretary for Foreign Correſpondence to the Royal Academy of Painting, Sculpture, and Architecture. 8vo. 4 Vols. 16 s. ſewed *. Davies, &c. 1770.

'I HAVE not a better apology to offer, ſays this Author, in his preface, for my confidence in preſenting this enlightened nation with theſe volumes, than that the accounts of Spain hitherto publiſhed in the Engliſh language, are in general adjudged to be very imperfect.' He proceeds to ſay, 'that he has ſpared no pains to carry his reader along with him, to make him ſee what he ſaw, hear what he heard, feel what he felt, and even think and fancy whatever he thought and fancied himſelf.' In this he ſays, he has followed the inſtructions of his moſt revered friend Dr. Samuel Johnſon, who exhorted him to write daily, and with all poſſible minuteneſs: he ſays, he is

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* *There is* another edition in 4to. 2 l. 2 s. in boards.

conſcious

conſcious of having often paſſed from his ſubject to himſelf; but that he has, notwithſtanding, laboured pretty hard to give his reader a tolerably juſt idea of Spain, by exhibiting as well the face of the country, as the manners of its inhabitants.

Of the egotiſm in this book we ſhall ſay little, becauſe it would not be thought liberal to reproach a man with a fault which he has confeſſed, and for which, in ſome degree, he has apologized: but we cannot forbear to obſerve, that if thoſe parts of his work in which he has deviated from his ſubject to himſelf were taken away, a very ſmall proportion would remain.

The apology which he offers 'for preſenting this enlightened nation with theſe four volumes,' has relation to very little more than two of them. The whole firſt volume, the firſt ſixty pages of the ſecond, and the laſt 230 pages of the fourth, contain not a ſingle word about Spain; and if the beſt apology that he can make for his account of Spain, is the imperfection of other accounts, we think he would find it very difficult to make any apology at all for the narrative of his journey from London to Falmouth, or his voyage from Falmouth to Liſbon, which take up a very conſiderable part of one volume. By his account of Portugal, Genoa, and France, he has equally exacted a tax for his account of Spain, but it will be more willingly paid.

The form of this work is a ſeries of letters ſuppoſed to have been written by the Author to his brother in Italy; but he has not been careful to make them agree with the declaration in his preface. In his preface he ſays, that he wrote daily, and with minuteneſs, by the exhortation of Dr. Johnſon, who even pointed out the topics which would moſt intereſt or delight, *with a view to a publication.* In the letters he deplores his folly in going through Portugal, *merely to gratify an idle curioſity*, and pretends to write 'rather to divert the diſagreeable effect of a diſagreeable journey upon his ſpirits, than with a view to prove inſtructing or entertaining.' Inconſiſtencies of the ſame kind occur in other places. The language is uncommonly correct and pure, conſidering that the Author is an Italian, though it is probable that his brother does not underſtand a word of it. The manner however, in general, is by no means equal to that of his letters on Italy: in them it was natural, manly, and forcible; in theſe it is often affected, puerile, and feeble; almoſt every page abounds with the impertinences of a petty importance, and is rather the conceited prattle of a talkative coxcomb, than the plain narrative of a ſenſible traveller.

As ſoon as he landed at Liſbon he ſent to enquire after one Batiſte, a Frenchman, who had been his ſervant in London. This man had married a girl whom he had courted in England;

and the following is Baretti's account of his interview with his valet and his valet's wife:

'Liſbon, Aug. 31, 1760.

'To-day was Sunday: and how do you think I have ſpent the afternoon? I will tell you by and by. Let me firſt ſay ſomething of the morning.

'I got up about nine: and while I was buſying myſelf about ſome luſcious grapes, behold *Batiſte* alighting from a fine Spaniſh horſe, and a moment after *his wife* from a chaiſe drawn by two mules, and led by as fine a blackamoor as King Jarba in *Metaſtaſio*'s Dido. Ah! How do you do my little *Poll*y? And abruptly kiſſed her in the face of the ſun, perfectly forgetting that I was in Portugal, where women muſt not be kiſſed in the face of the ſun. But one is ſo glad to ſee old friends!'

What does the Reader think of the jocularity of Signor Baretti, who firſt invites his reader to hear how he ſpent his afternoon, and then tells him he ſhall hear ſomething elſe firſt? Or of his apoſtrophe to *my little Polly*, and his kiſſing her *in the face of the ſun?*

As a contraſt to this affected pertneſs we tranſcribe, with much greater pleaſure, the Author's farewell to this country, after having reſided in it ten years.

'My blood runs warmer and my heart beats quicker, when I think that after ſo long a ſeparation I am going to ſit down again to a domeſtic meal with one of my brothers fronting me, and one at each ſide of me!

'Now therefore, England, farewell! I quit thee with leſs regret, becauſe I am returning to my native country after a very long abſence, conſidering the ſhortneſs of life. Yet I cannot leave thee without tears. May heaven guard and proſper thee, thou illuſtrious mother of polite men and virtuous women! Thou great mart of literature! Thou nurſery of invincible ſoldiers, of bold navigators, and ingenious artiſts, farewell, farewell! I have now forgotten all the croſſes and anxieties I have undergone in thy regions for the ſpace of ten years: but never will I forget thoſe many amongſt thy ſons who have aſſiſted me in my wants, encouraged me in my difficulties, comforted me in my adverſities, and imparted to me the light of their knowledge in the dark and intricate mazes of life! Farewell, imperial England, farewell, farewell!'

This paſſage is maſculine, figurative, and pathetic, and proves that where the Author is diſguſting, his abilities are perverted by his taſte.

His work, however ſpun out with a lucrative view, contains many curious particulars, and many judicious obſervations.

At the houſe of Mr. O'Neal, a wine-merchant on the Tagus, he ſaw two Negroes ſwimming, and for a trifling gratuity made them ſing ſeveral ſongs in their *Moſambique* language, which he diſcovered to be in rhyme: upon this incident he makes the following pertinent remark:

'Several

'Several writers both of Italy and of England have affirmed, that rhyme is a monkiſh invention; but I think them widely miſtaken. It is not to be ſuppoſed that the Africans were taught rhyming by miſſionaries, who have other buſineſs when in thoſe regions than that of teaching rhyme or blank verſe to the natives. I heard once in *Venice* ſome Arabian ſongs which were in rhyme, and there is a French account of Arabia (wrote by a traveller whoſe name I cannot at preſent recollect) in which ſome poetry of that wandering nation is preſerved, all in rhyme. One *Gages* an Engliſhman (who ſuggeſted to *Cromwell* the ſcheme of taking *Jamaica* from the Spaniards) in a printed account of *America* has given us an old *Mexican* ſong (words and muſic) which is in rhyme, and compoſed long before *Columbus* was born. Theſe and a multitude of other ſuch reaſons have convinced me, that rhyme is no monkiſh invention, but one of the natural eſſentials of the poetry of all nations ancient as well as modern, Greek and Latin only excepted, whoſe verſes had feet inſtead of rhymes. It is therefore blank verſe that is to be conſidered as not natural to poetry, and to be deemed an invention, as it really was, and not a very ancient one.'

The inns in Portugal, which are called *Eſtallages* *, are the moſt wretched hovels that can be imagined: they ſwarm with rats, which ſally through the chinks of the floor and cieling, and with fleas and other vermin which cover a narrow mat, the only bed, which is ſpread upon the ground, and from which they make excurſions to other parts of the room.

Batiſte, knowing theſe particulars, provided his maſter with a large bag, which he was to convert into a bed by filling it with clean dry ſtraw, when clean dry ſtraw was to be had: and upon this, he ſays, he paſſed many a comfortable night.

We are ſorry to ſee that our Author has not loſt the ſpirit of ſlavery, which he brought from his native country, by living in England. When he was at *Aldeagallega*, about ten or twelve miles from Liſbon, on the other ſide of the Tagus, he walked out in the evening by moonſhine, and ſaw by the ſide of the river many a happy couple, ſome ſitting on the banks, ſome walking backward and forward, all whiſpering, all hugging, all enjoying each other in the cool of the evening. This ſight inſpired him with ſuch exalted ideas of the felicity of theſe poor people, who he ſuppoſes might go ſupperleſs to ſuch a bed as his ſtraw bag, that he cries out, 'Why do the Engliſh ſtun foreigners with their *Liberty!* Is it not Liberty to wander by the river-ſide at *Aldeagallega*, telling a gentle maid whatever comes uppermoſt, without a thought of *Miniſtry*, *Politics*, or *Faction?* Happy Aldeagallegans! Go on in this way for ever, and never think nor enquire how the *money of the nation is ſpent!*'

* It is with great reaſon, ſays the Author, that the Portugueſe call their inns *Eſtallages*; that is *Stables*;—'there is room enough in them for mules, aſſes, *and other* quadrupeds: but there is no room at all *for the reception of* ſuch bipeds as I am.'

If an ancient Roman could ſee the inhabitant of modern Italy thus inſinuating that all Liberty, for which it is worth while to contend, conſiſts in walking by pairs in the moonſhine, he would probably feel yet more indignation and contempt than we do. Thus, ſays Baretti, live the Portugueſe, without thinking much of to-morrow; that plaguy *To-morrow*, which, with *Liberty*, is always uppermoſt in the head of an *Engliſhman*. How much is every Engliſhman obliged to our Author for this generous attempt to cure him of his folly!

Having continued at Liſbon, or near it, from the 30th of Auguſt to the 17th of September, he ſet out for Madrid. He is guilty of a fault which ſcarce any traveller has eſcaped, and which ſome ſeem to have affected, of uſing foreign terms without explaining them. He ſays he agreed with the *Caleſſeiros* to carry him to Madrid in fifteen days, without telling us that they are drivers of a carriage, or telling us what ſort of carriage they drive. There are, he ſays, neither poſt-chaiſes nor ſtage-coaches between the capitals of Portugal and Spain; thoſe who do not go on mule-back, or on foot, muſt have ſuch a voiture as his, of which he ſays nothing more than that it is pretty well hung, and tolerably neat; whether it is cloſe or open, whether it has two wheels or four, and how many perſons it carries, he has left his reader to gueſs: probably it may reſemble our *Calaſh*, which is manifeſtly a corruption of the name of that carriage of which the drivers are called *Caleſſeiros*.

We ſhall not attend our Author in his journey from Portugal to Spain, in his account of which little is recorded, except that having called a beggar-wench impudent huſſey, two fellows accoſted him ſo roughly, that he thought proper to preſent a piſtol, and precipitately to make his eſcape during the conſternation which immediately followed: that 'his whole ſoul was abſorbed in delight' by the dancing of ſome ragged fellows at a fair: and that he fell deſperately in love with one of the wenches, who, after dancing with them, went to ſleep upon the ground in a gallery. In the account of this love affair, as well as in other places, he has manifeſtly imitated the manner of Sterne, as he has that of Johnſon in his former performance; but though as an imitator of Johnſon he is reſpectable, he is diſguſting and ridiculous as an imitator of Sterne. He puts us in mind of the fable of the aſs, who endeavoured to pleaſe by playing the ſame tricks as the lap-dog.

The Author entered Spain by croſſing a torrent called *Caya*; and after travelling about a league he entered Badajoz, anciently *Pax Auguſta*, by a ſtone bridge over the river *Guadiana*, which he ſays, if it was a little wider, would do honour to the Thames itſelf.

In Spain the inns are called *Poſadas*; the Author did not find *them much better* than the *Eſtalleges* of Portugal; but of that

where

where he put up, called the *Santa Lucia*, he ſays the walls were ſound, the roof not cracked, and the floor not paved with pebbles like a ſtreet; the windows however had only wooden ſhutters, which made it impoſſible to exclude the rain, the wind, or the cold, without excluding the light; there was no cheſt of drawers or looking-glaſs; the chairs tottered, and the tables were greaſy; but inſtead of a dirty mat on the floor, he found a bed ſtuffed with wool.

From Badajoz the Author proceeded to *Talaverola*, and from *Talaverola* to *Merida*. He ſays that *Merida* was once the metropolis of *Luſitania*, and called *Auguſta Emerita*; that it was in ancient times a flouriſhing colony of the Romans, and that many antiquities are to be ſeen there: none of theſe antiquities however did he ſee, and though his hoſt told him the bridge was Roman, he had not *time* to verify his aſſertion. When a man travels profeſſedly to ſee, and relate what he ſees, it is ſtrange to hear him ſay that he went through places where remarkable things were to be ſeen, without ſeeing them *for want of time*.

At Meaxáras, his next ſtage, he ſaw the ruins of a Mooriſh caſtle, and received the hiſtory of it from a prieſt, not one word of which however he has told his reader; but inſtead of it has inſerted a tireſome account of his diſtributing farthings, which he called for 'with a moſt imperious voice,' among a company of ragged children, and of his partiality to the girls, eſpecially to one who was a nameſake of the wench that had captivated him at the fair.

He proceeded through bad roads, ſtopping at wretched inns, where nothing could be procured but lodging and light, carrying with him a ſkin bag, called a *Borracho*, which held about five gallons of wine, and which he frequently cooled in a ſtream as he went along; but he deſcribes nothing. The Moors, he ſays uſed to build on the tops of the mountains, where much is to be ſeen, but he ſaw nothing. He ſays that an attentive and curious traveller might ſtill glean about this country ſufficient materials for an intereſting account of that people, by deſcribing with exactneſs thoſe ruins of their former habitations which ſtill exiſt, by ſearching for traditions in the old ſongs, both Spaniſh and Arabic, that have ſtill a run among the people, or lie concealed in their libraries, and forming deductions of what was once, from what is ſtill left. Something of this kind we hoped would have been done in this work, and are very ſorry for our total diſappointment.

The whole province of Eſtremadura is, he ſays, extremely fertile, but very thinly inhabited, and conſequently in an uncultivated ſtate. The people eat little, are covered with rags, and lodge meanly; yet they are happy, ſatisfied with the preſent,

ſent, and careleſs of the future. The mountains of this province contain marble, but not a ſingle edifice has been raiſed ſince the Moors were driven out of the country. After a very tireſome account of an embargo being laid on his chaiſe, in conſequence of one of the drivers having ſtabbed a man in a quarrel, and of a dialogue between him and the Corregidor, when he applied to have it taken off, he informs us that he arrived at Toledo.

In his way to this place he ſet out on foot before his carriage was ready, and took a lad with him for a guide: the lad, according to the cuſtom of the country, took his guittar with him, and played as they went on. Our Traveller, having liſtened ſome time to his muſic, aſked him if he could ſing, and he replied by a long ſtring of ſtanzas of four lines, called *Seguedillas*, which were ſoon diſcovered to be made extempore, though with ſuch readineſs, that the mind ſeemed to have been oppreſſed by keeping them in. A converſation immediately commenced, in which it appeared that this ruſtic bard could not read, and that he knew none of the poetical compoſitions, called by the Spaniards *Romances*, which are to be found in books. Our Traveller immediately recollected other ſongs that he had heard, which muſt have been alſo extempore, though he did not dare to indulge the ſuſpicion at that time, for fear of appearing ridiculous in his own eyes. Thus, ſays he, I diſcovered that Spain ſwarms with extempore ſingers or poets, though of the many who have given us accounts of Spain, none ever dropped the leaſt hint about it, nor has any Spaniſh writer let foreigners into this extraordinary characteriſtic of his nation. I always thought, ſays Baretti, that the faculty of ſinging extempore belonged excluſively to the Italians, or to ſpeak more correctly, to the Tuſcans, but now I am ſure of the contrary.

The extempore ſtanzas of this Spaniſh minſtrel were ſometimes happy and elegant, though in general the thoughts were ſimple, and the words uncouth; but the ſecond and fourth lines however always rhymed, and ſometimes with great exactneſs, though not the firſt and third. We have tranſcribed the two firſt ſtanzas, for the entertainment of ſuch of our Readers as underſtand Spaniſh, and for ſuch Readers only our Author ſeems often to have written:

La Luna ſta dorada,
Y las eſtrellas
Hazienlonos favores,
Alumbran bellas.

Un rato de paſſeo
Bien de mañana
Si la gente no miente
Es coſa ſana.

Of theſe ſtanzas, which allude to the moon that was then ſhining very bright, the Author has given us no verſion.

His

His inn at Toledo was called *La Sangre de Chriſto*; upon which he remarks, that the Spaniards apply religious expreſſions in a very ſhocking manner. An inn, which in any town of England would ſcarcely be thought a fit habitation for the loweſt of mankind, is here called the *Blood of Chriſt*.

Our Author, beſides that he is perpetually uſing terms which he does not explain, has thought fit to illuſtrate what he ſaw in Spain, by references to what is to be ſeen in Milan. The cathedral at Toledo, he ſays, is a Gothic edifice almoſt as big as that of *Milan*; and certain *prefatios* of the maſs reſemble thoſe that are practiſed in the *Milaneſe church*. This may be very ſatisfactory perhaps to his brothers, but to the Engliſh Reader it is *vox et preterea nihil*.

The mere enumeration of the riches of this cathedral, he ſays, would require a large volume. It contains ſeveral grand monuments, and a vaſt number of pictures, one of which is of St. Chriſtopher, ſo large, that the toe is as big as a man's body. He was told that the library contains an immenſe treaſure of literature, but he could *not ſtay* to ſee it.

The ſecond grand edifice in Toledo is the archiepiſcopal palace; but this our Traveller did not go to ſee. He ſaw however the remains of a royal palace called the *Alcázar*, which is built on the edge of an almoſt perpendicular hill, about five hundred feet higher than the Tagus, which runs beneath it. It was ruined in the ſucceſſion war, and in half a century more the very remains of it will, probably, be ſwept away.

Our Author diſmiſſes Toledo by ſaying that there are, probably, many things in it very well worth ſome account, which he did not ſee. Such articles of intelligence certainly render a book of Travels very entertaining and inſtructive.

The palace and gardens of Aranjuéz he did ſee, and of theſe he gives a very pleaſing account. 'A poet, ſays he, would ſay that Venus and Love conſulted here with Catullus and Petrarch about building a rural manſion for Pſyche, Leſbia, Laura, or ſome Spaniſh Infanta.'

His particular deſcription juſtifies this general account; but we ſhall not make our extract here, becauſe the deſcription of a palace and gardens has no retroſpect to the hiſtory of a country, does not exhibit the general face of it, nor delineate the manners of the inhabitants, which are the three great objects of a traveller. The gardener, however, among other buſts, ſhewed one which he ſaid repreſented a *Roman Emperor*, called *Hannibal the Carthaginian*; and there is a gardener of our own country who always ſhews a ſtatue, which he ſays repreſents another *Roman Emperor*, called the *Marquis of Aurelius*.

The village of Aranjuéz is no leſs pleaſing than the palace, garden, and park; every houſe is new and white, with windows

that

that have green ſhutters placed without, and the ſtreets are all ſtrait. The King gives ground to any body that will build, provided they will conform to the plan, which requires great uniformity. It has now about two thouſand inhabitants, and is ſtill encreaſing. The King and Court paſs here the months of May and June; but in very hot weather the air is ſaid to produce agues. Mr. Clarke* ſays no more of this terreſtrial paradiſe than that the palace is *a tolerable edifice*, and the garden *a dead flat*.

Going out of Aranjuéz the Traveller paſſes a very remarkable bridge: it conſiſts of five boats ſo contrived and painted, as, without a very narrow inſpection, to be taken for a ſtone bridge of four arches. Theſe boats are, upon particular occaſions, removed higher up the river, and placed in ſuch a manner as to repreſent a quadrangular fortification, which, for the diverſion of the Court, is ſometimes illuminated, and makes a fine ſhew.

When our Traveller entered Madrid, he was ſtruck, he ſays, with the moſt horrible ſtench he had ever ſmelt, ariſing from numberleſs heaps of ordure lying all about, and ſcarely leaving way for the foot paſſenger: he therefore determined to go little out, and leave the place ſoon. It is pity his journey had not been deferred a year or two; for Madrid is now, and has been five years, one of the cleaneſt towns in Europe.

The following inſtructions to a traveller are not only of very great uſe, but give the Reader as good an idea of Spain and Spaniards in general, as any thing that our Author has recorded. Before you ſet out from Liſbon obtain a paſſport from the Secretary of State, for want of which you will certainly be ſent back, if not clapped up in priſon. Shew the paſſport to the cuſtomhouſe officers, and ſlip a ſilver coin into the hand of one of them, and they will probably not open your trunks: take care, however, to have nothing that pays cuſtom, no new ſhirts, new handkerchiefs, new ſtockings, new ſhoes, nor new any thing, though apparently for your own uſe. You muſt be particularly careful to take no book.

Hire the *Calleſſeires* who live at Aldeagallega, and not at Liſbon: they are beſt acquainted with the Madrid road.

Your bargain with theſe fellows muſt be in writing. The hire of a chaiſe, with two mules, from Aldeagallega to Madrid is ten pounds ſixteen ſhillings in ſummer, and in winter twelve guineas. If you wiſh to go through Toledo and Aranjuéz, make it a condition; and if the drivers pretend that they ſhall, in any part of the journey, want the aſſiſtance of oxen, do not give them money on that account, but ſtay till you

* Author of Letters concerning Spain: ſee Rev. vol. xxviii. p. 287.

come

come to the place, and pay thoſe of whom the oxen are hired.

'I always found it, ſays our Author, a very great inconvenience to carry many conveniencies on a long journey. Inſtead therefore of providing myſelf with a bed and ſeveral pieces of kitchen-furniture, as ſome people had adviſed me, I choſe to take my chance as to eating, and would have nothing extraordinary but a ſtraw bag and ſheets. Should you be more delicate you may have a knife, ſpoon, and fork, a drinking glaſs, ſome towels, a pot to boil meat, and a hand candleſtic with ſome wax tapers.

'If you have a ſervant who can play the cook, ſo much the better; if not, you muſt ſhift as well as you can. At the eſtallages and poſadas you will find in general no other victuals, but a meſs of *garavanzos* and *judias (dry chick peaſe* and *French beans)* boiled in oil and water, with a ſtrong doſe of pepper, and a diſh of *bacallao* and *ſardinas (ſtockfiſh* and *pilchards)* ſeaſoned likewiſe with pepper and oil. Not an ounce of butter will you find during the whole journey except at Aranjuez. This at leaſt was my caſe. If you have no mind to put up with ſuch dainties, be careful whenever you come to a town or village to buy meat, fowls, and game. Game eſpecially I found in abundance wherever I ſtopped, and excellent partridges above all. New-laid eggs you will often find likewiſe. If you have no ſervant, there is always ſome woman who will dreſs you any thing for a ſmall reward: in a bungling manner, 'tis true; but what ſignifies that? Their way of roaſting is, to truſs the meat or bird on the point of a ſhort hand-ſpit, and turn it round and round over a flame made of roſemary or thyme, which abound every where in Allentejo and Eſtremadura.'——

'If you travel in a proper ſeaſon, as was my caſe, provide yourſelf with a baſket. You meet then with grapes, figs, melons, and other fruit in the neighbourhood of almoſt every habitation. Fill your baſket with them, and they will be of uſe againſt the heat, which often proves troubleſome. The peaſants, both in Portugal and Spain, I have found very kind. They would fill my baſket with with the beſt fruit they had as I went by their vineyards, and be thankful for a real; nay, ſome were ſo generous as to refuſe money, though they had given me what would have ſold for guineas in England. It is one of the bleſſings of unfrequented regions, that the peaſants are hoſpitable: but where every trifle may be turned into money, money will be expected for every trifle.

'Whether you have a bed, or only a ſtraw bag, take care to have the room well ſwept where you are to lie, and have your couch placed at a diſtance from the walls; or you will have your ſleep interrupted by various kinds of inſects, which propagate wonderfully in ſo warm and poor a country.

'Some people are apt to figure dangers in diſtant regions, fancy robbers ſwarming on every road, and cut-throats at every inn. For my part I never met with any in my various rambles through ſeveral regions of Europe. However, it will be prudent to carry piſtols, and ſo place them in the chaiſe, that they may eaſily be ſeen. Have them in your hands as you alight, that people may take notice how well you are prepared againſt any attack.'

Above

Above all do not forget a good *Borracho*: good wine is to be found at almoſt every place in Portugal and Spain; fill it with the beſt, and in warm weather plunge it into ſome brook or river: the running waters from Aldeagallega to Madrid are very cold, and will refreſh the wine in a few minutes. Take care, however, that the drivers do not drink as often as they chuſe; if they do they will become impertinent, and probably ſleep on their mules, to the danger of your neck.

The beggars in Eſtremadura, beſides aſking charity, offer greaſy crucifixes and Madonas to kiſs. To theſe beggars give nothing, except you reſolve alſo to kiſs their images. If you give them good words, inſtead of money, they will eaſily be repreſſed; but if you give any thing, and refuſe to kiſs, you will have a great deal of foul language, be your alms ever ſo liberal.

At Madrid our Author had two friends, Don Felix d' Abreu, who was ſeveral years Envoy Extraordinary from Spain to England, and the Britiſh Conſul General. Don Felix took him to ſome of his relations, and with our Author's account of his reception by them, and the entertainment to which he was introduced, we ſhall diſmiſs him for the preſent month.

'They all received me in ſuch a manner, as to make me give up at once my old notion, that the Spaniards were a grave, over-civil, and reſerved people. As ſoon as the firſt compliments were over, both men and ladies talked round with much volubility and ſprightlineſs, and ſeemed to conſider me at once as an old acquaintance. Another of my notions was, that the Spaniards are jealous; but about thirty ladies whom I ſaw to-night at a *Tertulia*, behaved with ſuch alertneſs, ſpoke and were ſpoken to with ſuch an unconcernedneſs by every man there, that I cannot foſter any longer that notion neither. That there are Spaniards ſubject to the paſſion of jealouſy, is probable; but that it is one of their characteriſtics to be ſubject to it, I have ſeen already enough of them to contradict it. I am confident that you will be of my mind on reading the following account of the *Tertulia* at which I have aſſiſted to-night.

'It is a cuſtom amongſt the Spaniſh ladies to have their friends at their houſes ſeveral times every month, ſome oftener, and ſome ſeldomer.

'When a lady intends this, ſhe ſends notice to her female acquaintance, that on ſuch a night ſhe ſhall have a *Tertulia*. The notice implies an invitation. She that receives ſuch a meſſage, fails not to tell her male-acquaintance, that on ſuch a night ſhe ſhall be at ſuch a Tertulia, and this likewiſe implies an invitation. A couſin of Don Felix had the goodneſs to explain to me this piece of Spaniſh manners, as we both attended her at a Tertulia.

On our alighting out of her coach I could not help obſerving, that the gate of the lady's houſe where ſhe carried us, was wide open, and no porter or any body there to guard it, as is uſual in England at every door you intend to enter. Two ſervants who rode behind

ehind her coach with flambeaux, lighted us up a large ſtair-caſe. The maſter of the houſe received us at the door of his firſt apartment, anded our lady to the room where his wife was with thoſe of her female acquaintance that had got thither before us; and having ſeen er in, came back to us to pay me ſuch civilities as are generally ſed to ſtrangers.

'The room where Don Felix and I were introduced, was full of gentlemen almoſt all in laced coats. Some ſtood, ſome ſat, ſome talked, and ſome gazed, as it happens in large companies. Half an hour after, ſeveral ſervants who had waited on the ladies in the miſtreſs's chamber with rinfreſco's, brought ſome to us. The ceremony of ſerving them was this. A footman firſt put a ſilver-plate into the hands of each man preſent; then another preſented ſilver cup-boards loaded with biſcuits made of ſugar, after a manner I never ſaw elſewhere. They are full of hollows like a ſponge, and extremely light. Each of us took one along with a glaſs of lemonade, and brought it to our plate: then dipping it into the lemonade, in which it inſtantly diſſolved, drank the lemonade out. Chocolate then was diſtributed round, which being drank, the ſervants came for the empty diſhes and the ſilver-plates.

'We then continued in converſation for another half hour; when, behold! the lady of the houſe comes out of her room followed by all the ladies ſhe had with her. We formed ourſelves in two rows one on each ſide of them. As the lady went by me her huſband preſented me to her as a ſtranger, which procured me a cheerful ſmile and ſome very pretty words.

'None of the ladies went by but had ſomething reſpectful or affectionate ſaid to her by ſome man or other, and their anſwers ran the ſame ſtrain. At the end of the room in which we were, there s another, where the ladies entered pell-mell, without making leaſt ceremony at the door, but the neareſt getting in directly, ether young or old, married or unmarried.

As ſoon as they were in, we followed, and found them all ſitting the *Eſtrado*, which is a continued ſeat that runs round the room- e to the wall.

In a corner of that room there was a large table covered with any diſhes as it could hold, filled with various eatables. A large ord-paſty in the middle, a couple of roaſted turkeys on the ſides e paſty, with ham, fowls, game, ſauſages, ſallads, *caparrones* nd of capers as big as filberts) *zebrero* (a kind of cheeſe from ingdom of Galicia) &c. &c. In ſhort, this was a cold collation s plentiful than elegant.

he maſter, with the help of ſome of the company, all ſtanding, y fell a carving, while the remainder of us ſnatched napkins a heap of them that was on another table, ran to ſpread them ladies knees; then went back for plates, knives, and forks; them on their napkins; then went to get ſuch victuals as us to get; then ſtooping or kneeling by them while they ing, amuſed them as well as we could, ſaying what came t, with ſuch hilarity and pleaſantneſs, that I never was t any ſcene more delightful.

'Amongſt

'Amongſt ſo many ladies you may eaſily imagine that ſome there were, who had neither youth nor beauty. Yet none had reaſon to lament the abſence of either, as they were all ſerved without the leaſt apparent predilection, which I thought a very remarkable piece of Spaniſh politeneſs. No ſervant meddled with them during that kind of ſupper. They all ate heartily, and the greateſt part drank water.

'The merry meal being ended (and a merry one it was) they all got up, and ſtill following the lady of the houſe, went out of that room into a much larger, leaving us all behind. They were no ſooner gone, than we fell on the remnants with a cheerfulneſs no where to be met with but in this country. The moſt jolly ſet of Venetians would have appeared grave in compariſon of my Spaniards at the Tertulia.

'The rule is to have a concert after ſupper, partly compoſed of hired muſicians, and partly of the gentlemen who can blow or finger any inſtrument. Some of the ladies would alſo have ſung, and a ball would have followed, as the conſtituent parts of a *Tertulia* are the ſupper, the concert, and the ball. But as the Queen is juſt dead, muſic and dancing were forborn, and recourſe had to cards to conſume the evening. Several card-tables were placed in the room, and we played at *Manillia*, a faſhionable game here, not unlike *Quadrille*. The lady of the houſe did me the honour, as a ſtranger, to chuſe me for her partner, and laughed prettily off a few blunders I committed as a novice at that game. But, as far as I could ſee, neither ladies nor gentlemen minded much their cards, the Spaniards delighting much more in talking than in playing. No card-money was put under the candleſtic, as there is no ſuch cuſtom in this town.

'About eleven the company began to ſteal away *alla Spagnuola*, as we ſay in Italy; that is, without giving the leaſt warning of their going either to the maſter or miſtreſs of the houſe.'

[*To be concluded in our next.*]

ART. XIV. *Warton's Theocritus*, &c. concluded. See Reviews for July and Auguſt.

THOUGH the Scholia on Theocritus are not ſo numerous as thoſe on ſome other Greek Authors, they are not leſs valuable. They boaſt ſome of the moſt diſtinguiſhed names among the ſchool critics and reſtorers. The principal obſervations of theſe Mr. Warton has with great labour collected and digeſted, and has, at the ſame time, enriched the common treaſury with contributions of his own. The only part that remains for us to take in the cauſe, is to offer ſuch obſervations as may occur to us in the peruſal of the notes, and to record them for the learned Editor's future uſe or rejection, without much ſolicitude either for their honour or diſgrace.

The note on that paſſage in the firſt Idyllium, where the Goatherd refuſes to ſing through fear of diſturbing the reſt of his god Pan at noon-day, is curious:

'*Meridiè*

* *Meridiei* QUIETEM *veteres attribuere ſolebant, quippe qui ſomnum tunc temporis capere deos arbitrabantur. Hinc paſtor noſter negat ſibi licere fiſtula canere, quia jam meridies eſſet, et Pan, paſtorale numen dormiret. Hinc apud Callimachum, lavantibus Palladi et Chariclonî nymphæ, quandò* "μεσαμβρινα δ' ειχ' ὁρος ασυχιᾱ" montem, *ſcilicet, meridiana quies occuparet, occurrens Tireſias, ob tale facinus, oculis capiebatur. Hymn. in Lavacr. Pallad. v.* 71. *ſeq. Ea de cauſa meridie templum aliquod intrare nefas credebant, ne ſomnum deorum turbarent. Propterea Pythagorici et Sapientes apud Egyptos, ne quis templorum portam præteriens vocem ederet, vetabant. Tum enim ſilentio colendum eſſe deum. Hinc et intelligendus Elias, Reg.* iii. 18. *cum eſſet jam meridies, illudebat illis Elias, dicens, clamate voce majore: Deus enim eſt, et forſitan loquitur, aut in diverſorio eſt, aut in itinere, aut certè dormit ut excitetur. Reſpicitur hæc Ethnicorum ſuperſtitio, Pſ.* xci. 6. *Ubi dicitur homo pius, et cujus eſt in deo fiducia, ſibi non metuere a δαιμονιε μεσημβρινε, quemadmodum Septuaginta verterunt interpretes. Ita quoque Lucanus, de Luco Maſſilienſi, Pharſal. lib.* iii. 423.

Non illum cultu populi propiore frequentant,
Sed ceſſere deis, medio cum Phœbus in axe eſt,
Aut cœlum nox atra tenet; pavet ipſe ſacerdos
Acceſſum, dominumque timet deprendere luci.

That the ancient Heathens aſcribed ſleep to their gods is well known, and that they ſuppoſed them to be aſleep at mid-day in particular, this paſſage in Theocritus is a clear proof; but we cannot agree with Mr. Warton that this was the reaſon why Pythagoras enjoined ſilence in the worſhip of the gods, for we do not find that this injunction was limited to any particular hour of worſhip. That profound Philoſopher had probably a moral reaſon for it. He knew that the ſolemnity of ſilence would add to the influence of religion: and it is not unlikely that the ſect of Diſſenters, whom we call Quakers, have ſome reaſons of the ſame kind for the taciturnity of their meetings. Be that as it may, the ſuperſtition here alluded to ſeems to have prevailed as well in the northern as in the eaſtern theology, and to have entered into the Celtic and Druidical worſhip. *Non ſub hora meridiei druidarum luces impune intrares.* There was ſtill ſomething ſacred in the hour of mid-day; and that ſomething is ſtill felt. The low ranks of people obſerve it even now with ſilence and ſolemnity. The woodman ſuſpends his hatchet, and the threſher his flail.

In the following paſſage,

—— πῳ παιδιον ἡ πριν ἀυησειν
Φατι πριν ἡ ἀκρατισεν ἐπι ξηροισι καθ. ξη.

Mr.

Mr. Warton propoſes to read the laſt line thus:

Φαῖ πριν ἢ ναριζον ετι ξηροντε καθιξη.

The fox would not quit the boy till he had left him nothing either to eat or to drink. In our opinion this alteration is not only unneceſſary, but weakens the idea of the original. If we admit that the word ακρατιζος ſignifies one who drinks unmixt wine, it is certainly very properly and ſtrongly contraſted by ξηροισι. Καθιζειν ακρατιζον επι ζηροισι may well enough be rendered, "to place a drunkard among empty pots." There is apparently ſomething of a proverbial turn in the expreſſion, but it is plainly no more than this, that "he will leave the young wine-bibber a dry jug." Ακρατιζος, therefore, we would by all means leave ſtanding.

In the paſtoral elegy on the death of Daphnis, introduced in the firſt Idyllium, Mr. Warton has juſtly obſerved an inſtance wherein Theocritus has ſhewn himſelf greatly ſuperior to Virgil. It is in the ſenſibility expreſſed by the cattle belonging to the reſpective ſwains on the diſtreſs of their maſters. Virgil ſays ſimply, "*ſtant et oves circum*;" his ſheep ſtand around him. Theocritus repreſents the whole herd of Daphnis as aſſembled, and mourning at his feet: "πολλοι δι παρ ποσσι βοες," &c. A little after this we meet with a humorous anecdote, which, however, we muſt give as we find it in the Latin.

'*Audivi ex docto quodam amico, qui per Siciliam inſulam iter faciens, ibidem cum vetera monumenta, tum populi mores accuratius inveſtigaverat, inter confeſſionis articulos, a ſiculis caprariis apud montes vitam ſolitariam degentibus, etiamnum per ſacerdotes proprio rite ſolere exigi, an rem cum hircis ſuis habuerint.*'

With regard to the long note, and the ſuppoſed diſcoveries made by Heinſius on that paſſage in the firſt Idyllium,

—— α δι τε κωρα
Πασαν ανα χραναν, &c. Ver. 82, 83, 84.

it ſtands with us for nothing; as, contrary to the idea of all the critics, we are of opinion that the α κωρα means κατ' εξοχην, the goddeſs Diana. It is certain that the ſpeech ſhe makes is perfectly in character, and ſhe is properly enough preceded by Mercury, and followed by Venus. From what miſerable perplexities, and wild conjectures, might the commentators and interpreters have ſaved themſelves, had this occurred to them!

V. 102 and 103, of the firſt Idyllium, from a ſtate of nonſenſe, are extremely well reſtored,

Ηδη γαρ Φραζδει παυλ'αλιον αμμι δεδυκειν.
Δαφνις κειν', &c.

O Venus

O Venus odiosa, &c. nunc dicis omnem solem, sc. omnes spes, mihi intercidisse.

The third verse of the second Idyllium is not less happily altered.

Ως τον εμον Σραδυνοντα φιλον καταθωσομαι Ανδρα.

Σραδυνοντα for Σχαρυν ευντα, is one of those emendations that carry internal proofs of their authenticity. Simætha says, she will call home, by the power of her incantations, her *dilatory* husband.

Much critical debate has been occasioned by the following passage:

—— Τυ δ' Αρτεμι και τον εν αἰδᾳ
Κινησεις Ραδαμανθα.—Id. ii. v. 33.

Some MSS. have ῥαδαμαντα, and to this reading, though contrary to the sentiments of our ingenious Editor, with the learned Casaubon, we would give the preference. We see not the propriety of Hecate's being called upon to move Rhadamanthus, one of the infernal judges, any more than Minos or Æacus. Besides, it was a received dogma in the Heathen theology, that those judges were inflexible even to the Fates. Neither do we know by what authority Heinsius calls Rhadamanthus the Stygian Jupiter, in his interpretation of this passage. The sequel of the verse, moreover, sufficiently confirms the reading of adamant,

—— Τυ δ' αρτεμι και τον εν αἰδι
Κινησεις ῥαδαμαντα, και ειτε περ ασφαλες αλλο.

O Diana, who, in the infernal regions, canst move even adamant, or whatever else is most firm and solid, &c.

At that fine scene where the silence of Nature is represented, during the process of the enchantress,

Ηνιδε, σιγᾳ μεν ποντος, &c.—Id. ii. v. 38.

Mr. Warton introduces the following beautiful night-piece from Apollonius Rhodius, which, as it is not very generally known, we shall give translated to our Readers:

Νυξ μεν επειτ' επι γαιαν αγεν νεφας· οιδ' ενι ποντῳ
Ναυται εις Ἑλικην τε και ἀστερας Ωριωνος
Εδρακον εκ νηων· ὑπνοιο δε και τις οδιτης
Ηδη και πυλαωρος εελδετο, και τινα παιδων
Μητερα τεθνεοτων αδινον περ' κωμ' εκαλυπτεν.
Ουδε κυνων ὑλακη ἐ' ανα πτολιν, ἁ θρος ηεν
Ηχηεις· σιγη δε μελαινομενην εχεν ορφνην.
Αλλα μαλ' ἁ μηδειαν——

Night on the earth pour'd darkness; on the sea
The wakesome sailor to Orion's star
And Helice turn'd heedful. Sunk to rest,

The traveller forgot his toil; his charge,
The centinel; her death-devoted babe
The mother's painleſs breaſt. The village dog
Had ceas'd his troublous bay: each buſy tumult
Was huſh'd at this dead hour; and darkneſs ſlept,
Lock'd in the arms of ſilence. She alone,
Medea, ſlept not ———

We are ſurpriſed that Mr. Warton ſhould quote and paſs without cenſure that egregious blunder of Reiſke, when he interprets the word μηλ', or μᾶλ', in the third Idyl. v. 41. by *ewes*, as a more paſtoral idea, when the ſtory of Hippomenes and his apples is known even to thoſe who know nothing beſide.

Idyll. v. l. 17, ſeems to be rightly reſtored. It has hitherto been read,

Ου μαν, αϑ' αὖλας τας λιμναδας, ω 'γαϑε νυμφας.

It now ſtands,

Ου μαν, ϗ ταυλιας, &c.

Hoc in loco pro ἀϑ' αυτας, poſui ϗ ταυτας, ne litera quidam mutata; et hoc in carmine multa, quamvis in tertio plura, pendent ab actione. Comatam, dum dicebat—ϗ ταυτας τας λιμναδας—Digito monſtraſſe ſuſpicor proximam nympharum domum, ſive jacellum; aut certe Νυμφεων ποιμνικα ξοανα—*Quæ Leonidas memorat Tarentinus in epigrammate. Sed Sacellum, ne me conjectorem putes vanum, Virgilius reſpexit, dum tractabat hunc locum.*

Novimus et qui te——
Et quo (ſed faciles nymphæ riſere) Sacello.
Virg. Ec. iii. 9.

We cannot paſs over the following note:

Id. v. ver. 51. Ὕπνω μαλακωτερα—] *Hinc* Virg. Ec. vii. 45.

——— *Somno mollior herba.*

Sic etiam habemus Tapetes ſomno molliores. Idyll. xvi. 125. *Similiter, ſumma quidem ſuavitate, Antipater, in Anthologia Planudea.* L. i. c. xxix. 1.

Ἡ ταχειρὰις λευσσουσα κοραις μαλακωτερον ὕπνω.
Puella liqueſcentibus tuens oculis mollius ſomno.

Cui profecto mire reſpondet notiſſimus iſte Popii noſtratis verſiculus,

The ſleepy eye that told the melting ſoul.

Idyll. v. ver. 59. Σκαφιδας μελιτος.] *Antiphanes in Chryſide, apud Athenæum.* L. iv. p. 172.

—— Τεσσαρες δ' αυλητριδες
Ἔχουσι μισθον, και μαγειροι δωδεκα,
Και δημιεργοι μελιτος αἰτησαι σκαφας.

—— *Tibi-*

—— Tibicinæ quatuor
Conductæ ſunt, et equi duodecim *
Ac totidem dæmiurgi quæ ſibi mellis ſcaphas petunt.

Ubi ſcilicet, illæ mellis ſcaphæ nobis hodie non ita familiariter innotuerunt.

Now theſe *mellis ſcaphæ*, or *ſcaphides*, with which Mr Warton ſays we are unacquainted, we take to be nothing but ſtraw hives. It is remarkable that in the north of England any veſſel made in the ſame form, and of the ſame materials, is called a *ſkep*, apparently from the word *ſcapha*. The word βωτρησομες, in the ſixty-fourth verſe of the ſame Idyllium, ſeems to be the parent of another provincial word, viz. *bayſter*, which ſignifies to be clamorous.

The word μελιχραι, in the ninety-fifth verſe of the fifth Idyllium, we agree with Mr. Warton, refers to the taſte and not to the colour of the fruit; and that λεπρον, in the ſame verſe, is a better reading than λεπτον, as it fixes a diſagreeable idea on the ακυλοι, and of courſe gives the preference to the ορμαλιδες.

We cannot, however, content to the changing of καθελοῖς', ver. 134 of the ſame Idyllium, to καθελουτ', becauſe we do not ſee why the action ſhould *not* be referred to the girl. Why it ſhould be referred to her there is more than one reaſon. In the firſt place it is more agreeable to the phraſeology of the Greek; and in the next place the goatherd is repreſented in another action, preſenting her with a pigeon. "I do not love Alcippe, ſays he, becauſe when I gave her a pigeon ſhe did not take me by the ears and kiſs me." This is ſurely more natural than to ſay, "I do not love Alcippe, becauſe ſhe did not kiſs me when I took her by the ears and gave her a pigeon."

In the ſixth Idyllium the learned Editor has fallen into a capital miſtake; in conſequence of which the alteration he propoſes in the twelfth verſe of καχαζοισαν, for καχλαζοντα, would be an abſurdity. In conſequence of the ſame miſtake too he loſes ſight of a very great beauty in the paſtoral ſcene, which is that of the ſhepherd's dog barking at his own ſhadow in the ſea. He miſtakes the dog for the nymph. "The dog barks, ſays the ſhepherd, as he looks at the ſea, for the pure gently-heaving waves reflect his ſhadow as he runs along the ſhore. It is impoſſible that νιν φαινει θεσισαν επ αιγιαλοιο ſhould refer to Galatea, who, in the next verſe but one, is repreſented as not yet come out of the water. Such inadvertences, in ſo large a work, are excuſable; but it is ſomething ſtrange that ſo remarkable a circumſtance in the painting, as that of the dog barking at his own ſhadow, ſhould have eſcaped the very ingenious Editor.

* In the book, *decem*.

To the many reſtorations of the text which Mr. Warton has made, we ſhall beg leave to add one of our own, at leaſt to recommend it to his conſideration. In the ninth Idyllium, ver. 12, 13, ſtand thus in the common edition:

Τω δε Θερευς φρυγοντος εγω τοσσον μελεδαινω
Οσσον ερων τι πατρος μυθων και ματρος ακουειν.

On which, in the preſent edition, we have the following note:

V. 13. ερωντι.] *Stephanus* ερων τι. *Unde videtur elicuiſſe Reiſkius, quod legendumnullus dubitat,* ερων τυ. *ſc.* "*quantum Tu, amore captus, curas, &c.*" *Subaudito* μελεδαινεις. *Florentina legit* ερωντα. *Commode poſſis etiam reſcribere* ερων τε. *Senſu manifeſto. Scholiaſtæ certe præ oculis habebant hodiernam lectionem, qui v.* παιδες *ſubintelligi monent. Ita eſſet, quantum amant pueri, &c.*

To come at the right reading here it is not neceſſary to alter one letter. Only inſtead of ερων τε, read ερωντε, the dual participle, and the whole is perfectly clear, "I care no more for the heat of ſummer than two lovers care for the words of their parents."

Many other matters occur in the courſe of theſe learned notes which merit obſervation, but it is time for us to diſmiſs this article.

MONTHLY CATALOGUE,

For SEPTEMBER, 1770.

MISCELLANEOUS.

Art. 15. *A Defence of his Royal Highneſs the Duke of Cumberland.* By a Member of Parliament. 8vo. 1 s. Evans.

IN this performance the capacity and talents of the Duke of Cumberland are very highly extolled; and we find him ſeriouſly placed in the ſame rank with Cæſar, Ariſtides, Plato, and Socrates. The cenſure and reproach which have been ſo profuſely laviſhed on him are aſcribed to the envy of his ſuperior excellence. His defamers, it is ſuppoſed, ſtruck with their own inferiority, affect to deſpiſe a character to which they cannot aſpire. A paſſion for gallantry is here conſidered as inſeparable from the ſenſibility of a great mind; and the Author, in his ardour to apologize for the noble object of his admiration, becomes an advocate for the moſt licentious deſires. But, while he pleads in the defence of vice, he diſcovers neither wit nor ingenuity, and it is impoſſible to peruſe his work without the utmoſt indignation. The ſtyle and manner of the treatiſe before us ſufficiently point out the perſon to whom the public is indebted for it; and it is by no means ſurprizing, that the Author of ſome late groſs and indelicate novels, ſhould compoſe the eulogium of adultery and the Duke of Cumberland.

Art. 16. *Conſiderations on Impriſonment for Debt, fully proving that the confining of the Bodies of Debtors is contrary to Common Law, Magna Charta, Statute Law, Juſtice, Humanity, and Policy, &c.* By James Stephen. 8vo. 1 s. 6 d. Evans. 1770.

The unfortunate ſituation of the Author of this pamphlet has engaged him to enquire concerning the laws under which he ſuffers; and, tho' a deſire of perſonal freedom may have had a conſiderable influence in determining his concluſions, yet, it muſt be confeſſed, that there appears a great deal of truth and reaſon in many of the obſervations which he has made. But, while we willingly acknowledge that he is not defective in ability, we muſt condemn the indecency with which he has treated ſeveral reſpectable names. He ſhould not have wandered from his ſubject, to indulge himſelf in invective and abuſe.

Art 17. *A Voyage through Hell*, by the Invincible Man of War, Capt. Single-Eye, Commander. 8vo. 4 s. bound. Richardſon and Urquhart.

In this ridiculous production we perceive the workings of a diſtempered imagination. Religion ſeems to be the chief ſubject on which the Author intended to communicate his ſentiments; but the Reader who looks into his performance will be ſhocked with the blaſphemy and ſuperſtition which it will, by turns, preſent to him.

Art. 18. *Les Loiſirs du Chev. D'Eon en Angleterre, ſur divers Sujets importans, &c.* Vols. I. and II. 8vo. 12 s. London, Becket, &c. 1770.

The Chevalier D'Eon propoſes that his work ſhould extend to, at leaſt, twelve volumes; and in theſe he is to communicate his reflexions and ſentiments on the moſt important topics of juriſprudence, government, and hiſtory The two volumes, which he has now preſented to the public, contain a deſcription of Poland; and the reſearches which he has made concerning the kingdoms of Naples and Sicily; and, though the details he exhibits are not always inſtructive, yet it is impoſſible not to be pleaſed with the ſprightlineſs of his manner, and the graces of his ſtyle. Thoſe who read for amuſement will receive much pleaſure from his performance; but thoſe who would add to their ſtock of information and knowledge will, perhaps, have occaſion to regret that the facts and obſervations he places before them are ſo little intereſting from their conſequence, or their novelty.

Art. 19. *Inſtitutes of Moral Philoſophy. For the Uſe of Students in the College of Edinburgh.* By Adam Ferguſon, LL. D. 12mo. 3 s. bound. Edinburgh printed, and ſold by Wilſon in London.

Theſe Inſtitutes are divided into ſeven parts, beſide the introduction. The ſubject of the firſt part is the natural hiſtory of man; of the ſecond, the theory of mind; and of the third, the knowledge of God. In the fourth the Author treats of moral laws, and their moſt general applications; in the fifth, of juriſprudence; in the ſixth, of caſuiſtry; and in the ſeventh, of politics. Each of theſe parts is ſubdivided into chapters, and theſe again into ſections.—— The work, though intended for the uſe of ſtudents, may be read with great advantage by thoſe who have carefully ſtudied, and are well acquainted with morals, *as it* contains the moſt uſeful and important

tant thoughts on a great variety of very uſeful and important ſubjects.

Art. 20. *The Caſe of James Butler, Eſq; late an Officer in his Majeſty's Navy, reſpecting his Connections * with the Houſe of Ormond.* 8vo. 1 s. 6 d. Evans. 1770.

Relates, principally, to ſome law-proceedings now depending in the Court of Chancery in Ireland, in which the Author is intereſted in point of property.—It appears that ſome things had been thrown out by his opponents to the prejudice of Mr. B 's character, which determined him to publiſh this recital of his hard caſe, in order to vindicate his injured reputation.

Art. 21. *A Letter from a Gentleman at Conſtantinople to his Friend in London:* Containing a ſuccinct Account of the celebrated Prophecy of *Achmet Almagi*, which has thrown the Turks into ſo many Terrors, and been one chief Motive of the Ruſſians preſent Expedition.—Adorned with a Frontiſpiece, repreſenting the *Hieroglyphics.* 8vo. 6 d. Smith.

This Author muſt have thought very contemptibly of the public, —or he could never have imagined that ſo ſlimſy and bare-faced an impoſition, as this Letter, could poſſibly have gone down. It is really more abſurd than Canning, or the Cock-Lane Ghoſt.

RELIGIOUS *and* CONTROVERSIAL.

Art. 22. *Remarks on ſeveral late Publications relative to the Diſſenters. In a Letter to Dr. Prieſtley.* By a Diſſenter. 8vo. 1 s. Bladon. 1770.

Dr. Prieſtley ſhares the fate of moſt controverſial writers, that of being attacked by perſons of different principles or denominations, and ſometimes by thoſe of his own, we mean as a Proteſtant Diſſenter. It has been thought that the ſpirit and heat, particularly of religious controverſy, which in ſome caſes has been extended ſo far as to overthrow its own purpoſe, and to render perſons rather indifferent to than zealous about the truth, hath been of later years conſiderably checked and cooled, but it ſeems now to be upon the revival. It is, perhaps, however, extremely difficult, nearly impoſſible, to enter upon and continue long in it, without a degree of partial and reprovable zeal, or without uttering in haſte ſome expreſſions or ſentiments which may prejudice the Author and his cauſe. Even Dr. Prieſtley, a learned and able writer, has found himſelf obliged to make conceſſions; which conceſſions indeed have brought him great honour as to the candour and integrity of his heart; and have alſo ſhewn, that however ſuperior he has been to his antagonists, he has derived ſome advantage from them. His preſent opponent, after bearing teſtimony to his merit as a man, and as a writer, expreſſes his concern that 'ſeveral things in his late publications, ſeem to diſcover a degree of precipitation, inattention to real life, and vehe-

* Our Author is the ſon of Major William Butler, who was a natural ſon of James late Duke of Ormond, by, it is ſaid, *a lady of diſtinction*, whoſe name has been concealed, through a regard to decency. When Mr. James Butler was in the navy, he had the command of the Vulture ſloop of war.

mence

mence of temper, which he fears will be of little advantage to the cauſe the Doctor meant to ſerve.'

The pamphlets publiſhed under Dr. Prieſtley's name, and here examined, are, 'Remarks on ſome Paragraphs in Dr. Blackſtone's Commentaries, &c. relating to the Diſſenters.' 'Conſiderations on Church Authority, occaſioned by Dr. Balguy's Sermon on that Subject:' and 'A View of the Principles and Conduct of Proteſtant Diſſenters, with reſpect to the Civil and Eccleſiaſtical Conſtitution of England.' Beſide theſe there is one other which this Author takes into conſideration, entitled, 'A free Addreſs to Proteſtant Diſſenters, as ſuch *;' the ſtyle and manner of which, ſays he, bears a ſtriking reſemblance to thoſe of the publications juſt mentioned; and in which, as you have acknowledged †, your ſentiments concerning the teſt-act, and on moſt other ſubjects relating to the Diſſenters, are faithfully expreſſed.'

This anonymous Writer profeſſes himſelf the friend of religious liberty, and the right of private judgment, as the unalienable inheritance of every man: he declares himſelf on theſe principles a Diſſenter, and he glories in the name. But allowing the Diſſenting intereſt to be the cauſe of liberty, he ſees no particular propriety in reminding the world of it at this time: 'Did not, he tells us, the prevalence of good ſenſe and moderation, both in the ſuperior and the lower claſſes of mankind, ſecure us from all danger of perſecution, one might fear leſt ſuch ill-timed zeal ſhould rouſe the ſleeping lion, and put an end to the tranquillity which we at preſent enjoy, and which we cannot value at too high a rate.'

He accuſes the Doctor of partiality to the Diſſenters, and injuſtice to the eſtabliſhed Church; and he labours to prove this by a particular diſcuſſion of the compariſon drawn between the Church of England and the Diſſenters, and the cenſures caſt upon the former, in the pamphlets under conſideration: 'concerning which I muſt, ſays he, take the liberty to ſay, that I am fearful leſt they ſhould contribute ſomething towards promoting a ſpirit of cenſoriouſneſs, and reviving that alienation and diſaffection between the different ſects of Chriſtians, which, to the honour of the preſent age, ſeem to be gradually dying away.'

The charge of idolatry, which he thus defines, 'To pay to inferior and derived beings, knowing them to be ſuch, thoſe honours which are due to the Supreme Power;'—this heavy charge againſt the Church of England, he thinks, 'ſhould either have been totally ſuppreſſed, or ſhould have had ſome better ſupports than poſitive aſſertions and vehement cenſures.' Might his definition be admitted as juſt, it would, we ſuppoſe, remove the cenſure as to thoſe who do really embrace the Athanaſian ſcheme, and with regard to others who cannot conſent to this hypotheſis, he apprehends they may, in the time of worſhip, paſs over the offenſive paſſages without notice, or accommodate them to their own views of the ſubject. But our Author appears to have great eaſe and latitude as to particular ſentiments and modes of worſhip: when expreſſing his approbation of occaſional conformity, he thus proceeds; 'You will ſay perhaps

* Theſe have all been mentioned in our late Reviews.

† View, &c. page 32.

that upon the ſame principles a man might innocently join in public worſhip, with any ſect of Chriſtians, and even with Jews and Mahometans. And, ſuppoſing this conſequence be allowed, what is there in it ſo alarming and dreadful? Suppoſing a man is in a Popiſh or Mahometan country, where there is no other public worſhip than that of the Romiſh or Turkiſh church; if he thinks that he can find any thing good in the eſtabliſhed devotions, or reap any advantage from attending upon them, wherein conſiſts the mighty crime of occaſional conformity? And if occaſional conformity, in ſuch a ſituation, may be excuſed and even vindicated, I apprehend that, in the ſame circumſtances, conſtant conformity is likewiſe defenſible.' So extenſive is the freedom and charity of this Remarker.

The pamphlet is written, on the whole, in a lively and agreeable manner: there are poſſibly ſome things in it which Dr. Prieſtley and others, who are for altering long received opinions, and opinions by ſome conſidered as ſacred, may attend to with advantage; but the Writer has certainly entered the liſts with an antagoniſt who is too powerful for him. It is unneceſſary for us to add any thing farther upon the performance. The Doctor, with his uſual expedition, has ſent forth his *Reply*, of which we are to give ſome account in the next article.

Art. 23. *Letters to the Author of Remarks on ſeveral late Publications relative to the Diſſenters, &c.* By Joſeph Prieſtley, LL. D. F. R. S. 8vo. 1 s. Johnſon.

Dr. P. begins his defence with expreſſing his grief that he finds himſelf under a neceſſity of giving pain to a perſon of his opponent's taſte, and ſeemingly nice feelings, 'but it is now too late, ſays he, to give much attention to thoſe *polite accompliſhments*, which you ſo ſtrongly recommend. Inſtead of flattery, therefore, expect nothing but frankneſs and ſincerity.'

At the cloſe of Letter I. he ſays, 'There may be ſome who will think me too precipitate in this Anſwer to your Letter, and ſome may blame me for anſwering it at all; but I chuſe to do it, becauſe it will give me an opportunity of being a little more explicit on ſome of the ſubjects on which you have deſcanted. If I were to add another reaſon, it would be that I was willing to take the firſt opportunity of noticing *a new ſpecies of Diſſenters*, that I was ſenſible had been ſome time ſpringing up among us, conſiſting chiefly of young gentlemen and fine ladies, who have as little of the *ſpirit* as they have of the *external appearance* of the old Puritans; but whoſe principles were never exhibited to the public before. In your performance the world has the firſt opportunity of examining the depth of them, and I had an inclination to report to the public what that depth really is.' This is indeed ſarcaſtical and contemptuous; and the ſame ſpirit runs through the whole ſeries of Letters. It is true that the gentleman with whom he contends had afforded him too many opportunities for indulging this humour of writing; but as he has ſo evident a ſuperiority, it may be queſtioned whether he has not rather exceeded in the uſe of that advantage which had been afforded him. He inſiſts in oppoſition to one great principle on which the anonymous Letter is founded, and even from ſome conceſſions which appear in that Letter itſelf, that a vindication of the Diſſenters, and

of

cauſe of religious liberty, is at this time peculiarly ſeaſonable;
proceeds to conſider diſtinctly the different topics with which
mphlet preſents us; among others, the charge of idolatry raiſed
the eſtabliſhed Church is by no means neglected: this charge
h freedom and confidence renews, and endeavours to ſupport,
e has, with ſome deriſion, exploded the definition of idolatry,
we have mentioned in the foregoing article.

might give ſeveral extracts from theſe Letters, which we
not would be acceptable to our Readers; but the limits of
rk will not allow it. We ſhall preſent them with a ſhort view
at he ſays on occaſional conformity, becauſe it is a ſubject
conſtitutes a remarkable part of the Letter to which this
let is a reply.

o make myſelf, ſays he, more thoroughly acquainted with
rinciples of Diſſenting intereſt, I turn to what you ſay on the
of occaſional conformity, where I find you are of opinion,
man is not to conſider what Antichriſtian errors he may coun-
, in any place of worſhip, but where he has the cleareſt proſpect
ſonal improvement and pleaſure. In this maxim, Sir, I believe
ave the merit of being quite original; for I do not find that
at all known, either to any of the reformers from Popery, or
forefathers the old Puritans. If I be at all acquainted with
hiſtory, their *firſt* conſideration was that mode of worſhip
was moſt agreeable to the Scriptures and the will of God;
perſonal improvement was but a ſecondary conſideration with
and their *pleaſure* no conſideration at all. When their fa-
places of worſhip were ſhut up, they thought it their duty to
public worſhip in thoſe places which they moſt approved,
ed there was nothing *ſinful* in the ſervice; and upon this prin-
they frequented the eſtabliſhed churches. But though they
have gone as *ſpectators* of the method in which the worſhip
d is conducted by any of the human race, they did not think
ou, that *they might innocently join in public worſhip with any ſect*
iſtians, and much leſs with *Jews* or *Mahometans*. This would
ppeared to them, however it may appear to you, *exceedingly*
ng and dreadful. To communicate with the Church of Rome
have appeared to them an act of idolatry, and to frequent the
h Moſque, tho' there ſhould have been no Chriſtian Church in
untry, would have appeared to them a renouncing of Chriſ-
. They would as ſoon have changed the Lord's Supper for
ciſion. In thoſe circumſtances they would have thought it
duty to ſhew their abhorrence of the national worſhip, and
be ſingular in ſuch a cauſe, though at the riſque of every
that was dear to them, and of life itſelf. With reſpect to the
h of Rome, though you may call it a *Chriſtian Church*, the
eformers and Puritans would have applied to themſelves the
of that awful voice from heaven, in the book of Revelation,
4. *Come out of her my people, that ye be not partakers of her ſins,*
at ye receive not of her plagues.

to *the countenance that a man may give to Antichriſtian errors,*
example, in theſe caſes, you ſay, *that it is not to be conſi-*
becauſe it is very little influence that his example can have.

Now

Now this appears to me to be a very dangerous maxim. Every man has more or leſs influence, and it is of great importance that every man ſhould attend to it, and govern his conduct by it. Of the two, therefore, I would rather chuſe to give a man an idea of his importance, in this reſpect, being greater, rather than of its being leſs, than it really is; ſince a ſenſe of dignity and importance is a great incentive to worthy actions.'

Dr. Prieſtley cloſes his Letters with remarking the oddity of his ſituation in this conteſt: 'I cannot, ſays he, take my leave of you, without obſerving that there is ſomething ſingular in my fate as a Writer. I attack the prejudices of the Diſſenters, and behold a clergyman of the Church of England ſtands up in their defence; and when in defending the principles of the Diſſenters I unavoidably come too near the Church of England, a Diſſenter appears in their behalf. All this is the more ſingular, as it can hardly be ſuppoſed that there was any thing of this kind concerted between Mr. Venn and you, or that you meant to acknowledge any obligation to Mr. Venn for his defence of the Diſſenters. The more ſenſible Diſſenters, however, I underſtand, only think themſelves obliged to Mr. Venn for his good *intention*. I almoſt ſuſpect that the members of the Church of England will think their obligations to you to be of a ſimilar nature; and I begin to fear, leſt, (in order to complete the analogy of theſe remarkable facts) as a Diſſenter better ſkilled in the controverſy, has taken up the cauſe that Mr. Venn was unequal to, in defence of the Diſſenters; ſome member of the Church of England, thoroughly verſed in the merits of the argument, ſhould, in like manner, ſupplant you in behalf of the eſtabliſhment. I mean, however, to ſhake my hands of all controverſy as ſoon as I decently can; and I do not know whether I can hit upon a better expedient for this purpoſe than to pair my different antagoniſts one againſt another, and ſince it ſo happens that you are more oppoſite to one another, than any of you are to me, I may as well ſlip aſide and leave you engaged together. You, Sir, for inſtance, attack me on one ſide, and Mr. Venn and the London Miniſter on the other, and I think myſelf to be in a decent kind of middle way between you. Standing thus between two fires, there can be no cowardice in retreating; and then, if you be diſpoſed to continue the engagement, you cannot do better than combat one another.

'The difficulty will be which of theſe two champions to match you with. I ſuppoſe you would think yourſelf diſgraced by being *committed* with Mr. Venn; and, indeed, his manner is much too *ungentlemanly* for you. But I am afraid that you would be overmatched with the other. You would write with more elegance indeed, and turn out finer and better rounded periods; but then, Sir, he is far better ſkilled in *logic* and *metaphyſics*; and this weapon would be like a ſcythe among your flowers of oratory.

'I ſhall beg leave to conclude with your own words, p. 67. *After having peruſed the preceding remarks, you will not, I think, conſider them as wholly unneceſſary, or intirely diſapprove* of *their attempt to prevent the probable conſequences of your inadvertence.* I ſhall alſo eſteem myſelf *very happy*, p. 76, if theſe remarks may, in the leaſt degree, contribute

contribute to perſuade you, for the future, not to be governed altogether by that *underſtrapping virtue*, diſcretion.'

Dr. Prieſtley is, without doubt, a maſterly Writer, and has, particularly, diſcovered his acuteneſs and abilities in the preſent performance: two obſervations, however, we think may be made, viz. I. That while he is perſuaded of the rectitude of thoſe principles he has thought fit to embrace, he does not always make that full allowance to thoſe who, with equal diligence and learning, may be in different ſentiments, which might be expected from a profeſſed enquirer after truth, and an advocate for liberty. II. It may be remarked that our Author, in the courſe of his diſpute, has taken notice of the different malignity of immoral actions; and, among other things, he ſays, 'there are the vices of drunkenneſs and lewdneſs, the object of which is the gratification of the ſenſual appetites. Theſe vices are in themſelves very conſiſtent with the ſtricteſt regard to honeſty, veracity, and humanity; though if there ſhould be no other method of gratifying the ſenſes, but at the expence of honeſty or humanity, theſe *might* yield in the conteſt.'—It may here be aſked, is it honeſt or humane for a man to conſume in drunkenneſs that money which ought to be afforded to the aſſiſtance of his family or neareſt relatives? Or to idle away his time in any kinds of luxury and extravagance, by which means he may injure numbers with whom he is immediately connected, and become himſelf burthenſome to the community? Is it honeſt or humane to corrupt ſimplicity, to betray modeſt virtue, to blaſt a reputation, and bring ſorrow and diſtreſs upon a ſingle perſon, or a family, which can perhaps never be repaired? Such and other evils are the known conſequences which ſometimes flow from the vices mentioned, and this in ſome inſtances where perſons appear, in other reſpects, to have honeſty and generoſity. We are well perſuaded that Dr. Prieſtley entertains the ſame ſentiment, and leaves ſome room for it in what is ſaid here; but expreſſions of this kind ſhould not be delivered haſtily, or without a ſuitable guard: there are inſtances in which it may be worth while to attend to the *deſpiſed virtue*, diſcretion.

POETICAL.

Art. 24. *Falſehood in Faſhion; or, the Vizard Unmaſked: A Satire.* To which are added, the loyal Free-Maſon; an Ode: And the Choice of a Wife, in the Style of Lord C—rf—d. 8vo. 1 s. Bladon.

A ſatire on Wilkes and his partizans: the poetry neither excellent nor contemptible. The Free-Maſon's ode is ſomewhat prophane; and the verſes on the Choice of a Wife are *not* in the ſtyle of Lord Cheſterfield.

Art. 25. *The Art of dreſſing the Hair; a Poem: Humbly inſcribed to the Members of the T. N. Club.* By E. P. Philocoſm, and late Hair-dreſſer to the ſaid Society. 4to. 1 s. 6d. Carnan, &c.

Though the Author of this poem affects to appear under the character of a hair-dreſſer, it is evident that he is not unacquainted with the internal cultivation of the head; for his poem is more ſpirited, correct, and harmonious than moſt pamphlets of this kind that come under our review.

Art.

Art. 26. *Reflections on the Ruins of an ancient Cathedral.* To which is added, an Elegy on Winter. 4to. 1 s. Newbery.

The greateſt part of the deſcriptive verſifiers might ſave themſelves and us much unneceſſary trouble, would they lay it down as a rule that nothing in this kind of poetry will do where the Writer is not capable of placing his objects in an uncommon light. The only inſtance that the Author of theſe verſes has given us of his capacity in this reſpect, appears in the following hemiſtichs:

——— The *whiſtling* winds
Sing in the vaults ———

The winds whiſtling and ſinging at the ſame time is all that we find extraordinary in his poems.

Art. 27. *A Poem inſcribed to the Memory of the Rt. Hon. William Beckford, Eſq; late Lord Mayor of London. Dedicated to John Wilkes, Eſq;* 12mo. 6 d. Baldwin.

The ſubject is not rendered ridiculous in the hands of *this* * Writer; though we obſerve nothing in the poem worth extracting for the notice of our Readers. There is ſomething in the dedication about *hireling Reviewer*; the cauſe and meaning of which is beſt known to the Author.

DRAMATIC.

Art. 28. *The Noble Pedlar; a Burletta. As performed at Marybone Gardens.* Set to Muſic by Mr. Barthelemon. 4to. 1 s. Nicoll.

Our plan obliges us to inſert theſe *things*, and, what is worſe, with regard to our own eaſe and ſatisfaction, it obliges us to read them: Need we ſay more?

Art. 29. *Majeſty miſled; a Tragedy.* 8vo. 1 s. 6 d. Jordan.

This tragedy, which is dedicated to the Freeholders of Middleſex, owes its being to the preſent political contentions. Edward the Second, and his favourite Spencers, are the principal characters. The ſtyle is altogether new, and the courtlineſs of the addreſs is hardly imitable. Queen Iſabella, who is of the anti-miniſterial party, tells one of the Spencers, ſhe will make him as mad as a colt:

I'll probe thy ſoul, and, if thou haſt not loſt
The ſenſe of feeling, make thee wince and flounce.

Spencer, in return, bids her Majeſty go f**t.

Madam proceed, and give your paſſion vent.

Young Spencer, who pimps for the King, finds means to bring a beautiful lady to court, whoſe name is Emilia; and, on her firſt viſit, entertains her, and the ladies her attendants, in the following ſtyle: "Ladies, pray chuſe what pleaſes your palates; I am ſorry that his Majeſty's commands oblige me to leave ſuch good company —Fill the glaſſes: Ladies, good health to you, and particularly to to thoſe who want good huſbands." At length the lady in queſtion is introduced to the King. She kiſſes his hand: the King falls upon

* See the Elegiac Poem on the Death of Mr. Beckford, mentioned in our laſt Month's Catalogue.

her

her lips: ſhe cries, "What means your Majeſty?" He proceeds as faſt as poſſible to raviſh her—ſhe ſcreams—the Queen comes in, and ſcolds like a baſket woman—And ſo,

For us, and for our tragedy, &c.

POLITICAL.

Art. 30. *An impartial Addreſs upon the Public Conduct of Mr. Alderman Wilkes, ſince his Enlargement from the King's Bench Priſon, April* 18, 1770. By T. Underwood, late of St. Peter's College, Cambridge, Author of the *Impartialiſt*, *Liberty*, *A Word to the Wiſe*, &c. 8vo. 1 s. Roſon.

We are not ſorry to ſee that Mr. Underwood has, at length, reſolved to give us his *impartial* ſentiments in plain proſe: and we have the ſatisfaction to aſſure the public, that what he has here offered to their conſideration is by no means ſo unimportant as thoſe who are only acquainted with his poetical talents may be apt to imagine. His preſent deſign is to take a review of Mr. Wilkes's public behaviour ſince his enlargement from the King's Bench priſon; and that behaviour he concludes to have been groſsly factious, and highly inflammatory. In ſhort, our honeſt Impartialiſt is a zealous opponent of the Wilkes's men and Middleſex Freeholders; yet, we dare be ſworn for him, he is no miniſterial *hireling*.

Art. 31. *A Dialogue between a Country Farmer and a Juryman, on the Subject of Libels.* 8vo. 6 d. Flexney.

Contains ſome pertinent remarks on the cuſtomary modes of proſecutions for *Libels*, and on the *Liberty of the Preſs*: the whole tending to prove *that Liberty*, and the *Rights of Juries*, to be 'the bulwark of the Engliſh conſtitution.' This is a matter of the higheſt conſequence to the political welfare of this country; and, therefore, we earneſtly exhort every Briton, who is liable to ſerve upon juries, to make himſelf maſter of the ſubject, as far as his ability and opportunities will allow.

Art. 32. *The Debates and Proceedings of the Britiſh Houſe of Commons, from* 1746, *to the Death of his late Majeſty, George II. in* 1760. In 3 Vols. By the Editors of the former Collections of Parliamentary Debates. 8vo. 15 s. Boards. Almon. 1770.

Theſe volumes are the 3d, 4th, and 5th, of Almon's collection: the firſt and ſecond were announced to the public in the 35th vol. of our Review, p. 74. There is no occaſion to add any thing to what was there ſaid of this compilement.

BOTANY.

Art. 33. *Herbarium Britannicum. Exhibens Plantas Britanniæ indigenas, ſecundum Methodum floralem novem digeſtas. Cum Hiſtoria, Deſcriptione, Charakteribus Specificis, Locis, et Uſu. Tabulis æneis illuſtratum.* Auctore Johanne Hill, Medicinæ Doctore, Academiæ Imperialis Naturæ Curioſorum Diſſertide, quarto, &c. Two Vols. 8vo. 18 s. Becket, &c.

Beſide the great work, which Dr. Hill is publiſhing periodically, the *ſixteenth* volume of which we announced to the world in our laſt Review, he has found time for ſeveral other occaſional performances in the ſame way. Of the two volumes here offered, the firſt made its appearance in the laſt year; the ſecond was publiſhed about two months ago.

ago. They give an account of the native plants of Britain, digeſted according to a new method; containing a deſcription of theſe plants, their ſpecific characters, their virtues and uſes, illuſtrated with many copper-plates. No perſon, we ſuppoſe, is better qualified for a work of this nature than our ingenious and laborious Author; and many who have a taſte for ſuch ſtudies, or are neceſſarily obliged to attend to them, may no doubt be pleaſed with this collection, but ſeveral will be cut off from receiving any advantage by it, on account of the language in which it is written; there being nothing more in Engliſh, than juſt the names of the plants: the particular deſcription of them, the places in which it may be expected they will be found, their qualities and uſe, muſt lie all concealed from him who is unacquainted with the Latin tongue, though the herbs and flowers delineated are the growth of his own country.

Art. 34. *Virtues of Britiſh Herbs.* With the Hiſtory, Deſcription, and Figures, of the ſeveral Kinds; an Account of the Diſeaſes they will cure; the Method of giving them; and Management of the Patient in each Diſeaſe: Containing the Cures of Conſumptions by Coltsfoot Tea, Hectic Fevers by the Daiſy, Colics by Leaves of Chamomile, and Agues by its Flowers. A Recommendation of the Bidens Cernua, to ſupply the Place of the Ceylon Acmella, ſo celebrated in the Gravel; but not to be had with us. And a Caſe, with all its Circumſtances and Symptoms, of the Hooping Cough, cured by a Tea of the freſh Root of Elecampane. The whole illuſtrating that important Truth, that the Plants of our own Country will cure all its Diſeaſes. To which are added Cautions againſt the Two Othonnas, deſtructive of Sheep. A Work intended to be uſeful to the Sick, and to their Friends; to Private Families; and to the Charitable who would help their Neighbours. N°. 1.— To be continued occaſionally, as new Virtues are diſcovered in Plants; or neglected or doubtful ones aſcertained by Experience. By John Hill, M. D. 8vo. 1s. 6d. Baldwin, &c. 1770.

Botany becomes a truly uſeful and valuable ſcience, when it is purſued not merely as an amuſement, but applied to the purpoſes of life and health. It appears a rational and probable ſuppoſition that the native plants of particular countries contain virtues ſuited to the diſeaſes of thoſe countries, though at the ſame time foreign aſſiſtance is very deſirable and ſometimes neceſſary, if it can be obtained. Phyſic has been too much involved in myſtery and art, and endeavours ſeem to have been uſed to draw off our attention from the proviſion which nature has made, and to explode the notions which had been conceived of the benefit and efficacy of certain plants; ſo that very few perſons in common life have ſkill or reſolution to apply them to thoſe uſes for which it is moſt likely we have been furniſhed with them. Dr. Hill, whatever cenſures may have been, with ſome juſtice, thrown upon him, is undoubtedly well qualified to aſſiſt his countrymen in this beneficial part of knowledge. The Hiſtory of Britiſh Plants, in the two volumes mentioned in the foregoing article, is confined to the ſervice of a few, by the language in which it is exhibited: that work, we are now told, was written in Latin, becauſe it was principally intended for the uſe of phyſicians. In the preſent undertaking

undertaking he propoſes to deliver an account of the virtues of our native plants, with rules for adminiſtering them; fitted for general ſervice, and in our own tongue; and to lay down the whole more at large than was needful for thoſe who are already acquainted with the practice of phyſic. The long verboſe title, which the Writer has prefixed to this pamphlet, may have rather an air of quackery and puffing; but this performance is to be regarded as a ſpecimen of, and introduction to, a larger work of the ſame nature, which ſhould it be continued, with the requiſite attention, promiſes we think to be of general utility. It is very deſirable that it ſhould be ſuccinct, plain, and full, and at the ſame time ſo contrived in regard to expence, as may accommodate the greater number of purchaſers. The Author profeſſes his ſenſe of favours received from the public, and his hope that *for once*, the motive to the employment he now undertakes will not be miſtaken, 'for, ſays he, thoſe who ſee the nature and price of the preſent publication, will not ſuppoſe 'tis dictated by intereſt.'

The plan upon which he intends to proceed is, firſt to bring the reader perfectly acquainted with the plant that is recommended to be uſed; and, to prevent errors, to give a figure and hiſtory not only of the right kind, but of all others of the ſame name, and general nature, which might be miſtaken for it, though they have no particular virtue, or perhaps even contrary qualities: next, the diſeaſe, in which the herb thus known may be ſerviceable, is to be explained; and the laſt care will be to direct in what manner the ſalutary plant may be beſt uſed. Beſide the Engliſh name of every herb, the Latin one is added, which it is earneſtly recommended to all perſons to accuſtom themſelves to uſe; becauſe, it is ſaid, 'the Engliſh names of herbs are equivocal, the ſame word being often uſed as a name for many different plants; but in the Latin all is certain.'

'It will be happy, ſays Dr. Hill, if, by theſe means, the knowledge of plants become more general. The ſtudy of them is pleaſant, and the exerciſe of it is healthful: he who ſeeks the herb for his cure, will often find it half effected by the walk: and when he is acquainted with the uſeful kinds may be more than his own phyſician. This knowledge is not to be ſought for in the old herbals; they contain but a ſmall part of it, and what they hold is locked up in obſcurity.—Turn to the herbals of Gerard Parkinſon, or the more ancient Turner, and you ſhall find, in many inſtances, virtues of the moſt exalted kinds related of herbs, which if you were to eat daily as ſallads, would cauſe no alteration in the body.'

In the title-page we obſerve, that the *Bidens Cernua*, or *drooping hemp Agrimony*, is mentioned as fitted to ſupply the place of the Acmella. In the account given of it, it appears that the plant is common about the ditches in Ireland, but ſcarce with us, and it is added, 'this is one of the very many Britiſh plants concerning the virtues of which we are perfectly ignorant. No one has yet tried it: but there are reaſons to ſuppoſe its qualities are eminent.' Cattle are not fond of it. This often is a mark of great medicinal virtues, as well as ſometimes of miſchievous powers.—There is a plant, of Ceylon, called *Acmella*, a kind of *Verbeſina*, diſtinguiſhed beyond all things in the cure of the gravel. This has its very taſte and ſmell and flavor:

flavor: and chymiſtry has ſhewn their near reſemblance.' This is ſtrongly recommended to farther enquiry, and we are aſſured will not want its place among thoſe to be examined by the Author of theſe obſervations.

LAW.

Art. 35. *The Law of Damages.* By Joſeph Sayer, Serjeant at Law. 8vo. 4 s. bound. Uriel, &c. 1770.

In our Catalogue for June 1769, Art. 15, we commended to our law readers this Author's *Law of Coſts*. The favourable reception given to that treatiſe, Mr. Sayer, in his preface, informs us, encouraged him to publiſh the preſent work; of which the following is his own brief account: and it is very juſt.

'As damages, ſays he, are a conſiderable object, in every mixed and every perſonal action, a complete and accurate knowledge of the law relative thereto, is very uſeful to all perſons engaged in the profeſſion of the law, and particularly to thoſe who are concerned in the management of cauſes. The deſign of this book is to aſſiſt in the acquiring of ſuch knowledge.

'That recourſe may be readily had to any part of the ſubject, every part thereof, which is in any degree extenſive, has a diſtinct chapter aſſigned to it. A few things, not conſiderable enough for diſtinct chapters, are comprized in a general one.

'The chapters, as far as the nature of the ſubject would admit, are ſo ranged, that the matter of the preceding ones is introductory to what is contained in the ſucceeding ones; and the matter of the ſucceeding ones illuſtrates or confirms what is contained in the preceding ones.

'In the courſe of the work ſuch remarks and obſervations are inſerted, as were, in the Author's judgment, neceſſary or proper.'

As we obſerved, in our account of this gentleman's Treatiſe *of Coſts*, ſo likewiſe in reſpect of his preſent compilement, we think the profeſſors of the law have conſiderable obligations to the Author for the labour he has beſtowed in bringing together, and methodically digeſting, thoſe important materials which lay ſcattered among a tremendous heap of folios.

SERMONS.

I. *True Compaſſion exemplified in the Inſtitution of public Infirmaries.*—In the Cathedral Church of Worceſter, July 26, 1770. Being the Anniverſary Meeting of the Governors of the Worceſter Infirmary. By John Rawlins, A. M. Rector of Leigh, Miniſter of Badſey and Wickamford, and Chaplain to Lord Archer. Rivington.

II. *The Chriſtian Religion agreeable to the natural Powers and Principles of Man.*—At a Viſitation held at Ludlow, June 12, 1770. By Robert Clive, M. A. Archdeacon of Salop. Crowder, &c.

III. At the Church of Dis, in the County of Norfolk, July 28, 1770, on conſtituting the Royal Alfred Lodge of Free and Accepted Maſons. By John Smith, M. A. Maſter of the Free Grammar School at Botteſdale in Suffolk. Nicoll, &c.

*** The *Account of the Jewiſh Doctrine of the Reſurrection*, &c. printed in 1767, is received.

THE

MONTHLY REVIEW,

For OCTOBER, 1770.

ART. I. *Some Account of the late Peter Collinſon, Fellow of the Royal Society, and of the Society of the Antiquarians, London, in a Letter to a Friend.*

THIS Letter was never publiſhed, but having procured it by the favour of a friend, we ſhall, as far as we are able, concur in the laudable deſign of the Author; and record the uſeful life of an amiable man; that others, feeling the involuntary reverence which is paid to merit, may endeavour, like him, to make "their works prai e them," and thus render detraction impotent, and encomium unneceſſary.

Mr. Peter Collinſon was of an ancient family in the North, and the great grandſon of Peter Collinſon, who lived on his paternal eſtate called *Hugal Hall*, or *Height of Hugal*, near Windermere-lake, in the pariſh of Stavely, about ten miles from Kendal in Weſtmoreland. What was his father's profeſſion, or where he lived, does not appear.

He was born in the year 1693, and bred to trade as a wholeſale dealer in what is called *Man's Mercery*; a brother, whoſe name was James, ſeems alſo to have been bred to the ſame buſineſs, probably by their father.

Peter and James became partners, which was a fortunate circumſtance for them both, becauſe living in great harmony, and their buſineſs not requiring their preſence together, they had both leiſure to attend their particular ſtudies and purſuits, whether of pleaſure or improvement.

Peter, while a youth, had diſcovered a ſtrong attachment to natural hiſtory: inſects and their ſeveral metamorphoſes employed many of thoſe hours, which, at his time of life, are generally ſpent upon other objects. Plants alſo engaged his attention, and he very early began to make dried ſpecimens.

While he was yet a young man his diligent curioſity, with reſpect to theſe objects, procured him the acquaintance of the

moſt eminent naturaliſts of that time, particularly of Derham, Woodward, Dale, Lloyd, and Sir Hans Sloane. He contracted a friendſhip alſo with the late Sir Charles Wager, who enriched Sir Hans's collection, now conſtituting the Britiſh Muſeum, with many curioſities, which, being excited by Mr. Collinſon, he picked up in the courſe of his many voyages, encouraging alſo the commanders under him, who were ſtationed in different parts of the globe, to procure whatever was rare and valuable in every branch of natural hiſtory, for the ſame kind and liberal purpoſe.

Among the vaſt variety of articles in that immenſe treaſury of Nature, there were very few with the hiſtory of which Mr. Collinſon was not well acquainted, his familiarity with Sir Hans being ſuch, that he viſited him at all times, and continued to do ſo till his death.

Beſide his acquaintance with natural hiſtory, his knowledge of the antiquities of his own country was very conſiderable. In December 1728, when he was about five and thirty years old, he was elected a member of the Royal Society, and was a member of the Society of Antiquarians from its firſt inſtitution.

To the Royal Society he was one of the moſt diligent and uſeful members it had; he not only ſupplied many curious obſervations himſelf, but he promoted and preſerved a moſt extenſive correſpondence with the learned and ingenious of all countries. The Antiquarians alſo he furniſhed with many curious articles of intelligence and obſervation with reſpect to the particular objects of their enquiry, as well at home as abroad.

Wherever he was, or however ſeemingly engaged, nothing that deſerved his notice at any time eſcaped him, and he minuted down every ſtriking hint that occurred either in reading or converſation. With ſuch hints converſation perhaps furniſhed him ſtill more than books; for there was ſcarce a man of learning and ingenuity, whatever was his profeſſion, in England, that was not of his acquaintance; and of the foreigners who came hither, either for improvement or pleaſure, thoſe who were eminent for their knowledge of natural hiſtory, or proficiency in any art or ſcience, were conſtantly recommended to his notice and friendſhip; among theſe was the celebrated Linnæus, with whom, during his reſidence in England, Mr. Collinſon contracted an intimate friendſhip, which was reciprocally encreaſed by a multitude of good offices, and continued without any diminution to the laſt.

Theſe recommendations were the natural conſequences of his extenſive foreign correſpondence, which he maintained with the greateſt punctuality. He acquainted the learned and ingenious in diſtant parts of the globe with the diſcoveries and improvements that were made here in various branches of know-

ledge; and there is ſcarce any part of the world from which he did not receive informations of the ſame kind in return.

From this correſpondence of Peter Collinſon, his native country has, in many inſtances, derived great advantage and honour.

In the year 1730 a ſubſcription library was ſet on foot at Philadelphia in America, to which Mr. Collinſon made ſeveral valuable preſents, and procured others from his friends. The library-company ſoon found themſelves in poſſeſſion of a very conſiderable annual ſum, which was to be laid out in books; and being in want of a judicious friend in London to tranſact the buſineſs for them, Mr. Collinſon voluntarily and cheerfully undertook the ſervice, and for more than thirty years aſſiſted in the choice of books, and took the whole care of collecting and ſhipping them, without expecting or accepting any conſideration for his trouble. The ſucceſs of this library, which was greatly owing to his kind countenance and good advice, encouraged the ſetting others on foot in different places upon the ſame plan, and there are now upwards of thirty ſubſiſting in the ſeveral colonies, in furniſhing which the catalogue of the firſt library has been very much reſpected and followed, and the uſeful knowledge which the books of Mr. Collinſon's recommending introduced into one province in America, is now in a great meaſure diffuſed through them all.

To the directors of this library, among whom was Dr. Franklin, Mr. Collinſon tranſmitted the earlieſt account of every new European improvement in agriculture and the arts, and every philoſophical diſcovery: in 1745 he ſent over an account of ſome new experiments in electricity, which had then been made in Germany, with a glaſs tube, and ſome directions how it might be uſed ſo as to repeat them.

This was the firſt notice that Dr. Franklin had of that curious ſubject, which, encouraged by the friendly reception that Mr. Collinſon gave to his letters concerning it, he proſecuted with a ſucceſs that has made him eminent in every country in Europe, and procured to his own the honour of having firſt reduced phenomena to ſcience, with reſpect to this great natural agent, powerfully and perpetually operating, though hitherto ſcarce known to exiſt.

- Theſe letters were publiſhed in a ſeries, while the experiments which they relate were going on, and have been reprinted in a late edition of Dr. Franklin's diſcoveries and improvements. See Reviews for March and April, 1770.

Perhaps, ſays the Author of this Letter, in ſome future period, the account which Mr. Collinſon procured of the management of ſheep in Spain, with reſpect to their migrations from the mountains to the plains, and back from the plains

to the mountains, which he publiſhed in the Gentleman's Magazine for May and June 1764, may not be conſidered among the leaſt of the benefits that have accrued from his extenſive and inquiſitive correſpondence.

When America is better peopled, the mountainous parts more habitable, the plains unloaded of their vaſt foreſts, and cultivated, the fineſt ſheep in the world may poſſibly cover the plains of Carolina, Georgia, and Eaſt and Weſt Florida, in the winter months, and retreat to the mountains as the ſummer heats encreaſe and dry up the herbage. We are at preſent utter ſtrangers to this œconomy, which might, perhaps, be practiſed with advantage even in England, with this difference, that the hills ſhould be choſen for the reſidence of theſe animals in winter, proper ſhelter being made for them, and the wetter low-lands reſerved for their paſture in ſummer.

So long ago as the year 1740 he was conſiderable among thoſe who were beſt acquainted with botany and natural hiſtory in England. His collection was very large; his ſpecimens were well choſen: he had a botanical garden at Mill-Hill near Enfield, which, at that time, contained many curious plants, not to be found in any other, the number of which was continually encreaſing till his death.

This collection and garden brought him acquainted with many perſons of rank and diſtinction in this kingdom, who were diſtinguiſhed by their taſte in planting and horticulture, or deſirous to make rural improvements. With ſome of theſe he frequently ſpent a few days, at their ſeats, commending and cenſuring what he approved and diſapproved in the deſigns they were carrying on, with an integrity and taſte that did equal honour to the ſimplicity of his manners and the rectitude of his judgment. Frequent opportunities, during a long life, had furniſhed him with an extenſive experience of the effects of different methods of cultivation, and of the particular ſoil and aſpect which were beſt adapted to different plants and trees; how beauties might be beſt improved, and incurable defects hidden: by this knowledge he often prevented young planters from committing capital miſtakes, rectified others, into which they had been miſled, either by the ignorant or the deſigning, and prevailed upon many of his friends to adopt this rational amuſement, and perſevere in it, to the mutual advantage of themſelves and their country. I never knew an inſtance, ſaid Collinſon, in which the purſuit of ſuch pleaſures did not either find temperance and virtue, or make them.

He was the firſt that introduced the great variety of ſeeds and ſhrubs which are now the principal ornaments of every garden; and it is owing to his inquiſitive induſtry that ſo many perſons of the firſt diſtinction are now able to ſee, in their own domains,

domains, groves that have been tranſplanted from the weſtern continent, flouriſh with the ſame luxuriance as thoſe which are indigenous to Britain.

America is by no means leſs beholden to him for improvement than her mother country. Such are the limits of human knowledge, that he who knows moſt is only beſt able to aſk queſtions. Mr. Collinſon had read every performance that was written with reſpect to the natural hiſtory and produce of all our ſettlements, and indeed of all the ſettlements of other nations in America. This enabled him to make pertinent enquiries after every thing that was curious and uſeful, which excited a curioſity in thoſe countries, and with it a taſte for natural hiſtory and botanical reſearches, ſo that whatever has appeared there of this ſort is chiefly owing to Mr. Collinſon's enquiries and encouragement. Thus he produced botaniſts in America, from whom he was continually receiving new ſeeds, in exchange for which, after furniſhing his own garden, and the gardens of his friends, he procured others from different regions, having correſpondents not in diſtant parts of Europe only, but in Aſia, and even at Pekin.

As his mercantile buſineſs was tranſacted chiefly with North America, he intereſted himſelf in whatever might contribute to its advantage. He uſed to obſerve to the Virginians that their preſent ſtaple is tobacco; a plant of which the conſumption depends wholly upon the caprice of cuſtom and faſhion, and he therefore frequently urged them to think of ſomething more permanent, ſomething neceſſary to the natural ſubſiſtence or enjoyment of life. He obſerved that vines would thrive as well in their country as tobacco; but, ſaid he, do not keep them cloſe to the ground, as we are forced to do for the ſake of a little more ſun and heat: your ſummer heats exceed, as much as ours fall ſhort; allow your vines therefore longer ſtems; let them be trained to and ſupported by trees, and hide their fruit among the foliage as they do in the warmer parts of Europe. On this occaſion our Author obſerves, that in moſt of our northern and ſouthern colonies there is a great variety of native grapes, growing wild in the woods, and twining among the trees and buſhes for ſupport: that ſeveral of theſe are capable of producing a rich good wine, as appears by experiment, and that where the attempt has failed the fault has been not in the fruit, but in the want either of ſkill or care in making the wine. I have myſelf, ſays he, taſted ſome very good wine from the wild uncultivated grape of America, which has been haſtily made without experience, and ſent over to England. It is reaſonable therefore to conclude, that if proper care was taken to improve the grape by cultivation, and the wine by a diligent

and ſkilful proceſs in the making it, America might become one of the moſt celebrated wine countries upon earth.

Mr. Collinſon was alſo of opinion that flax, hemp, and ſilk, might be cultivated in our American colonies with equal advantage to them and to us.

He was a remarkable inſtance that he who is never idle, need never be in a hurry: he was always doing ſomething, and therefore he tranſacted all his domeſtic and mercantile affairs, and preſerved his extenſive and multifarious correſpondence with a quiet regularity and ſilent diſpatch, that equally prevented embarraſſment and delay. The blameleſs ſimplicity of his manners, and the careful œconomy of his time, kept his mind perpetually ſerene, and ſerenity is always eaſily improved into chearfulneſs. The conſciouſneſs that his purſuits were not only innocent but uſeful, and the reſpect and kindneſs with which his character inſpired all who approached him, kindled a pleaſure in his boſom which always ſhone out in his countenance, and enlivened his converſation: it conſiſted, however, not in ſallies of fancy, but diffuſions of curious knowledge; ſo that there was the ſame kind of difference between liſtening to the converſation of Peter Collinſon, and hearing the jokes and ſtories that ſo often "ſet the table in a roar," as between walking over a beautiful landſcape, and ſeeing a puppet-ſhew.

His ſtature was below the middle ſize, and his body was rather corpulent: his habit was plain, having been bred a Quaker; his aſpect kind and liberal, and his temper open and communicative. He was an œconomiſt, but his œconomy was by no means ſevere: he had a heart that ſympathiſed with diſtreſs, and a hand that was always open to relieve it. As his pure and rational pleaſures ſaved him from the faſhionable follies which generally encroach far upon the night, he roſe very early in the morning. When he was in London he applied to the buſineſs of his counting-houſe; when in the country, he was almoſt continually employed in his garden, obſerving and aſſiſting the progreſs of vegetation, which equally contributed to his pleaſure and his health.

He was in the higheſt degree fond both of flowers and fruit. Of fruit he always made the principal part of his meal; and his houſe was never without flowers, from the early ſnow-drop to the autumnal cyclamen.

Notwithſtanding his temperance he was ſometimes attacked by the gout; but in other reſpects he enjoyed perfect health, and great equality of ſpirits.

In the autumn of the year 1768 he went to viſit Lord Petre, for whom he had a ſingular regard, at his houſe in Eſſex; and while he was there, he was ſeized with a total ſuppreſſion of urine,

urine, which, baffling all the efforts of medicine, put an end to his life on the 11th day of Auguſt, juſt as he had arrived at the 75th year of his age.

Incloſed in his will was found a paper importing, "that he hoped he ſhould leave behind him a good name, which he valued more than riches; that he had endeavoured not to live uſeleſly; and that his conſtant aim through life had been to be a friend to mankind."

The margins of all the books of natural hiſtory which were found in his library, and they were not few, were filled with judicious remarks; and among his papers were many obſervations on various ſubjects, and curious anecdotes relative to the ſtate of botany, planting, and horticulture, in this country, which, if digeſted and given to the preſs, with extracts from his literary correſpondence, would be a moſt valuable addition to public knowledge.

He left alſo a vaſt treaſure of dried ſpecimens of plants, and ſome very curious growing in his garden, in greater perfection perhaps than in any other ſpot.

Without any pretenſions to what is generally called learning, he knew more both of nature and of art, than nine in ten of thoſe who pride themſelves in having it. His time had been ſpent not in learning the *names* of things in different languages, but in acquiring the knowledge of their nature and properties, their production and uſe. Without public ſtation, he was the means of national advantages; he had an influence that wealth cannot give, and will be honoured when titles are forgotten: and let it be remembered, as an incitement to others, that whoever is equally diligent in the improvement of time, and exerts his abilities, whatever they may be, with the ſame effort, and in purſuits equally laudable, will become eminent at what time or in what place ſoever he may live; becauſe the generality of mankind, in all ages, and in all countries, if not ſelfiſh and vicious, diſſipated and idle, content themſelves with negative virtues, and ſeldom aſpire to the glorious labour of doing good.

ART. II. *An Account of the Character and Manners of the French, with occaſional Obſervations on the Engliſh.* 8vo. 2 Vols. 8s. ſewed. Dilly. 1770.

IN the introduction to this work the Author obſerves, that to form a juſt idea of the preſent manners and characters of the French, it is neceſſary to refer them into their cauſes, by tracing back their literature and other national circumſtances.

The Author, in this part of his work, does not go far back. He divides the hiſtory which he exhibits into three epochas,

the firſt beginning with the 16th century, the ſecond including the reign of Louis XIV. and the third the time ſince the death of that prince.

In the firſt, which he calls the age of *Learning*, claſſical learning and the polite arts, having been revived in Italy, were brought into France, under the protection of Francis I. who was contemporary with our Henry VIII. but the only objects of ſtudy, at this time, were the Greek and Roman literature, ſchool divinity, Ariſtotle's philoſophy, and the Fathers. This æra, therefore, was fertile in editors and commentators, who generally wrote in Latin; but the number of original authors was ſmall, and, except the great Thuanus, they were of ſmall note. The nation in general was little poliſhed; for what improvement could the bare intelligence of dead languages produce? As the minds of the people were unenlightened, their manners were rude, and their civil wars rendered them fierce and cruel in their diverſions, which conſiſted wholly in the mock-fights called tilts and tournaments. But the morning of that improvement, which took place under Louis XIV. began to dawn under the Cardinals Richelieu and Mazarine.

In the ſecond epocha called the age of *Genius*, the knowledge of things was cultivated inſtead of the knowledge of words; and the illuſtrious names, ſays our Author, which graced this memorable period, are ſo familiarly known among us, that it is not neceſſary to enumerate the ſeveral branches of knowledge which were then either brought to perfection, or greatly improved, or the arts which were cultivated with the moſt brilliant ſucceſs. Men were inſpired with a profitable emulation, and inſtead of contending in fields of blood, under a ſhameful ſubſerviency to their nobles, they began to reliſh the fruits of peace, and engage in commerce, which will always produce a certain degree of independance, and, as far as it goes, deſtroy the diſtinctions of vaſſal and lord.

The age of genius was ſucceeded by that of *Taſte*. This was diſtinguiſhed by a ſtudious refinement, in every art and improvement which royal patronage had countenanced. Every object was examined with the moſt ſedulous attention; and p laces, furniture, equipage, and dreſs, were regulated by a kind of internal ſenſe, which was ſuppoſed intuitively to diſtinguiſh the laſt refinements of elegance and beauty, and which was called Taſte, and became as it were the motto of the times.

The Author proceeds to enumerate the particulars that firſt ſtrike an Engliſhman upon his viſiting France. Among theſe are the poverty of the populace, who are unſpeakably more miſerable than perſons of the ſame claſs in England. In Paris, indeed, their apparel has a more decent appearance, but in their countenances, and plight of body, it is eaſy to trace the want

of

that nouriſhment which renders the loweſt of our rabble ddy and plump. In the country throughout all France the retchedneſs of the peaſants forms a lamentable contraſt to the iety that is ſo much affected in the capital. The great num- r of clergy alſo is a ſtriking novelty; but our Author judi- ouſly obſerves, that in their different habits they have only eſerved the prevailing manner of dreſſing among the lower aſs at the time when their orders were inſtituted; the ſame as e boys brought up in Chriſt's Hoſpital and Bridewell among : the dreſs of theſe boys was the common dreſs of the time hen the ſocieties to which they belong were inſtituted. The apulary, which is common to almoſt all monaſtics, was the ugh covering of thoſe who performed manual labour, to which e Monks formerly dedicated great part of their time; and e habit of the Capuchins was that of the poorer ſort in Italy the time of their foundation.

The ſecular clergy are, according to our Author, more men the world than any other denomination in ſociety; but they e very unequally provided for, pluralities and ſinecures being common in France as in England.

In the article of eating, the Author ſays the French differ om us principally in that their ſet meals are more frequent, d that conſequently they eat leſs at a time; and though the antity, upon the whole, is much the ſame, their food is of ighter quality, which he thinks may give a more equal flow animal ſpirits.

The people of rank in France are fond of ſtate, and foreigners e aſtoniſhed when they meet our nobility walking the ſtreets an undreſs. Thoſe perſons in France who can keep a car- age are ſeldom ſeen abroad out of it, and thoſe who cannot, ay be met in the ſtreets ſauntering in ſwords and full dreſſes if they were going to court.

The whole employ of a French man of faſhion, ſays our Au- or, is intrigue, or as it is called gallantry; and he ſuppoſes e paſſion which is principally gratified by it to be vanity. his propenſity to diſſipation he ſuppoſes to proceed, in great eaſure, from the frame of their government, which makes em not dare to meddle with public affairs. In England, ſays lonteſquieu, libertiniſm is more prevalent than gallantry; France gallantry is more prevalent than libertiniſm; the rea- n ſeems to be that in gallantry a degree of deference and con- ſcenſion is neceſſary, to which the Frenchman is habituated living under awe and reſtraint, and which, in a free ſtate, ill not be learnt.

The French ſcrupulouſly conform to eſtabliſhed manners and ſtoms; in England almoſt every man has a manner and cuſtom his own; the French alſo, in general, have an exceſſive and

abſurd

abſurd regard to ſecondary qualifications, ſuch as ſkill in ſinging, dancing, muſic, and ſome of a much inferior kind: theſe, ſays the Author, have in France more weight of recommendation than can well be imagined. In France, "that a man *ſe preſente parfaitement bien* is the higheſt praiſe, though in plain Engliſh it means no more than that *he comes into company with a good grace.*

According to our Author every thing in France, except the formal tranſactions of things by penmanſhip, is in the hands of the women, of whoſe morning viſitors he gives the ſame account that has been given by others. Of the clergy, the military, the abbés, the lawyers, and farmers of taxes, little is ſaid that is not almoſt univerſally known. The Author having obſerved that the French make great account of dancing and fencing enters into a kind of hiſtory of duelling, and a diſſertation upon the practice, which might well have been ſpared. The tame ſubmiſſion of the French to arbitrary government is well known; but, ſays this Author, it ſhould not be made matter of reproach, for the cauſes that have effected the diſparity between the political circumſtances of the French and Engliſh are ſuch, as will effectually operate in all nations, *inattention to the deſigns of thoſe who firſt began to encroach on the rights of the people, or perhaps a forbearance to oppoſe them with vigour, from a notion that they would be attended with no bad conſequences, and were only temporary evils that would ceaſe of themſelves.* Warned by this example, ſays the Author, let us, inſtead of reproaching others, take care of ourſelves.

The French aſſociate more than we do: ſecluded from politics by the nature of their government, and from drinking by conſtitution and habit, they naturally have recourſe to converſation on literary ſubjects, in which the ladies always bear a principal part, having a much more general knowledge of the matter than in England. There are regular meetings at almoſt every houſe of their gentry, in which the company ſits in judgment on the performances of the day, in conſequence of which many topics are ſtarted which give occaſion to wit and ſentiment, and employ alike the judgment and the fancy.

Theſe methods of paſſing, or rather improving time, aroſe from a cuſtom introduced at court during the regency of Anne the mother of Louis XIV. who held aſſemblies regularly in the evening, to unbend the mind after the fatigues of the day by agreeable converſation. They were further eſtabliſhed by the influence of Madam de Monteſpan, the miſtreſs of Louis XIV. and Madam de Maintenon his wife, who were women of fine underſtandings and a literary turn. On this occaſion the Author mentions the French language in compariſon with ours: the French, he ſays, ſeems to be a language of phraſes,

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the Engliſh a language of words; the French deals in hints and circumlocution, the Engliſh comes to the point at once; the French ſeems the beſt adapted to company and converſation, the Engliſh to buſineſs and diſpatch. This obſervation ſeems to be very judicious.

In France the relation between maſter and ſervant is peculiarly happy: the ſervant is ſubmiſſive, and the maſter is kind. The French charge us with an haughty aſperity bordering on inſolence and brutality with reſpect to our ſervants, and it muſt be confeſſed not without ſome reaſon.

Upon the whole, we cannot help ſaying of this performance what the Author obſerves has been ſaid of a French feaſt, that it is *parvum in multo*. All the national differences of character, government, buſineſs, and pleaſure, might have been deſcribed, with every reflection which they could naturally produce with reſpect to their origin and influence, in at moſt a fourth part of theſe two volumes; which, however, contain many obſervations and particulars well worthy of being known.

ART. III. *Letters concerning England, Holland and Italy.* By the celebrated Madam du Bocage, Member of the Academies of Padua, Bologna, Rome and Lyons. 12mo. 2 Vols. 5s. ſewed. Dilly. 1770.

TO travel with pleaſure through a country, where there are no unknown objects to entertain you, it is neceſſary at leaſt that you ſhould have a ſprightly companion. Such is Madam du Bocage. So much has been ſaid of the countries through which ſhe has paſſed, that ſhe has hardly any thing new to preſent you with, but then ſhe makes you amends by her good-humour and vivacity, and when ſhe has tired you with a dull journey, ſhe treats you with a ſong. Her poetry, indeed, has ſuffered greatly from the inelegance of her Tranſlator, who has been capable of ſuch lines as the following:

> In vigour and the prime of life,
> Had many young ones by his wife.

Nay, he does not always know even how to pronounce proper names; for inſtance:

> Where then could Praxi*teles* my body ſee,
> That Art and Nature thus ſo well agree?

His tranſlation of the proſe, too, is inanimate and ſervile.—However, in compliment to Madam du Bocage, we ſhall preſent our Readers with one of her letters, addreſſed to her ſiſter:

Naples, October 15, 1757.

'I have at length viſited Herculaneum; your laſt letter made me recollect *the deſire I always had* to ſee that city, which was *preſerved by the ſame accident* that overwhelmed it, in the year *of our Lord ſeventy-ſix, in the ſixth conſulſhip of Titus.* The

Duke

Duke d' Elbœuf, who is ſtill living at Paris, diſcovered it in ſeventeen hundred and thirty-ſix, in cauſing a well to be dug at his ſeat at Portici. He found under a vault columns and ſtatues of marble, which he ſent to Vienna to Prince Eugene, and afterwards gave up the place to the King. His Sicilian Majeſty cauſed workmen to dig for the ſpace of ſeveral miles between mount Veſuvius and the ſea; and a ſubterraneous city was diſcovered, which according to the inſcriptions, dated thirteen hundred and forty-two years before the Chriſtian æra, was founded by Hercules. Paganiſm, which aſcribes miracles to that hero, informs us, that during the games celebrated at the foot of mount Veſuvius, in commemoration of his victories over Geryon and Cacus, he fixed his mace in the earth, which immediately became a fruitful olive tree. By this prodigy he was encouraged to build at the ſame place, Heraclea, which, according to Dionyſius Halicarnaſſenſis was inhabited ſucceſſively by people of ſeveral different nations, the Oſci, the Etrurians, the Pelaſgi, the Samnites and the Romans. Upon digging in that ſpot, was found a ſtreet ſix fathoms broad, with covered porticos on each ſide, a theatre and an edifice, thought to be the Forum Herculaneum; at the bottom of the court, ſurrounded by galleries three ſteps high, were the ſtatues of Nero and Germanicus, greater than the life. From the nitches painted in freſco, were taken excellent pictures of Theſeus and Hercules. Figures of bronze and marble, adorned the walls at the bottom of the colonnades of the court; the periſtile divided into five arches led thither by its extremities, and under each vault of this entrance was to be ſeen an Equeſtrian ſtatue. The admired figure of Nonius Balbus, in one of the courts of Portici, may rival the beſt in this taſte. The pillars were of brick, covered with ſtucco, which is frequent in Italy. Oppoſite to this monument roſe two temples; and ſeveral houſes with marble porches of the ſame architecture, the cielings painted with groteſque figures in red; paved with Moſaic work, and furniſhed with inſtruments for ſacrificing, for ſurgery, for the kitchen, with ſpoons, lamps, candle-ſticks, chryſtal-flagons ſtill full of water, dice to play with, rings for the fingers, ear-rings, eggs, nuts, all in their natural colours, corn, bread reduced to a coal without loſing its form; tablets covered with wax, with the neceſſary implements for writing; fiſhing nets which are fit for uſe, a ſun dial, a vaſt number of manuſcripts rolled up, pretty nearly of the colour, and in the form of rolls of tobacco. Do not think that I ſaw theſe precious relicks where they were found. You know my averſion for the habitation of the Gnomes: I took but a ſhort walk in this ſubterraneous city, the ſmoke of the flambeaus almoſt blinded me; I felt it cold, and looked in vain for the remarkable pieces of *antiquity* that had been removed from it. Upon rumaging the

earth

earth anew in queſt of antiquities, they were obliged to fill the pits that had been formerly dug: it would give ſatisfaction to the curious eye, that the whole place had been cleared; but the lava, from ſixty to eighty feet deep, with which the roots are covered, renders the work impracticable. This river of fire compoſed of melted minerals, and which flows ſlowly, has filled one ſide of the town with liquified lead as it were: The remaining part is buried under a ſort of cement of aſhes and water, which has penetrated the edifices, without injuring them. Where ſhould ſuch numerous ruins be placed? How can they be removed? The care taken by the King to range in order in his cabinets, the ſeveral curioſities which have been dug up, to cauſe them to be engraved and deſcribed, convince me that he would, had it been poſſible, have facilitated to the curious the means of viſiting the remains of this ancient city throughout. As I could make but inconſiderable diſcoveries in it, I quickly departed for fear of catching cold, and went to amuſe myſelf with a view of the ruins in the galleries of Portici. It is to be wiſhed theſe antiquities were removed to a greater diſtance; I am apprehenſive that mount Veſuvius will one day again bury theſe treaſures, which were at an enormous expence dug up from the centre of the earth, where this Volcano had plunged them. The plates which are made by order of the court, will give you a more adequate idea of them, than it is poſſible for me to do.

'Though amongſt the ſtatues found here, they have ſome good ones; there are much more compleat figures to be ſeen at Rome and Florence: but with regard to ancient paintings, of which very few remain; theſe two cities muſt yield to Portici. Amongſt others they boaſt greatly of that of Theſeus, who ſlew the minotaure, which ſhews that this art was well underſtood by the ancients; the head of the hero is well deſigned: a naked Hercules, a ſatire embracing a nymph, common ſubjects with painters, attract the attention likewiſe; as alſo Apollo, and the Muſes with their names and ſeveral attributes which were never before exactly aſcertained by any antient monument: the Centaur Chiron ſeated, and teaching Achilles to play upon the lyre, is very ſtriking; the attention which a ſcholar of a good diſpoſition gives to the leſſons of a maſter of reputation; and the tender care which a maſter takes of a child of the utmoſt importance, are beautifully expreſſed. We behold there in little pictures, which are tolerably well done, a loaf exactly reſembling a real one; a flaſk filled with water admirably imitated; a book conſiſting of two rolls; a port folio, much like one of ours; the mode of dreſſing in that age; joiners, ſhoe-makers, with the tools of their ſeveral trades; rope-dancers, centaurs carrying nymphs on their backs; a gooſe plucked of its feathers

exactly

exactly in nature; wild fowl, fruits, theatrical maſks, galleys, chimeras, figures of men and women with birds tails, and a chariot drawn by a parrot, and guided by a graſhopper. The plans of architecture mark therein an idea of the diminution of objects; but do not diſcover a thorough knowledge of the rules of perſpective. To preſerve the colours, which are tarniſhed, as ſoon as ever they are expoſed to the air, the Chevalier Venuti has given the compoſition of a varniſh, with the method of applying it. Green and blue colours, which the ancients were thought to be ignorant of, are conſpicuous in theſe pictures; the bowers and thickets repreſented in them as adorned with jet d'eaus, has undeceived me in the notion that this admirable artifice was unknown to them. How great a pleaſure is it to ſee in antique paintings and ſculptures, the gardens, manners, habits and attitudes of people who died ſo many hundred years ago! Many of them reſemble the deſcriptions which have been given of them by the poets; whether theſe borrowed their idea from ſtatuaries, or ſculptors and painters formed theirs upon the deſcriptions of poets. The Greek and Roman ſtatues, often entirely naked, and always ſo in the neck and arms, have a more compoſed attitude, and a greater appearance of ſerenity than ours, whoſe ornaments and variety of attitudes deviate too much from the noble ſimplicity of nature. Shall then that levity, with which our nation is reproached, and which ſeems characteriſed in our pictures and ſtatues, paſs in this manner to the eyes of the lateſt poſterity?—I ſhall now return to the utenſils of the Herculaneans, it is eaſy to ſee that like us they had them of all ſorts; ruſt has almoſt deſtroyed the iron machines; but time has not been able to wear out the copper; chirurgical inſtruments are made of it; but it ſeems probable that well tempered ſteel was not known to the ancients. What I examined with greateſt attention in thoſe curious cabinets, is the manner of decyphering manuſcripts ready to turn to duſt. The firſt leaves of theſe rolls, written on one ſide only, are not eaſily unfolded. For this purpoſe they make uſe of a ſort of a frame, like thoſe uſed by weavers of tapeſtry hangings, that ſtands upon a deſk, on which this black worn parchment (which is covered with linnen, or oily paper) is gradually extended by a vice; when a word is unfolded, it is immediately written down; the word following ſuggeſts to the copyer any term that is wanting between; no points or commas help him to make out the ſenſe. The indefatigable induſtry and learning of Meſſieurs Mazzochi and Piaggio make up for this. When the firſt part of it is unfolded, a ſmaller number of holes is ſufficient for carrying on the work, which has hitherto produced only Greek books upon muſic, phyſic, morality and rhetoric. There is ſtill a great number to come, from which the Literati

hope

hope to acquire all the information they wiſh for. If this learned labour was to reſtore to us the loſt books of Livy, Diodorus Siculus and Tacitus, how greatly ſhould we be obliged to the eruptions of mount Veſuvius for having buried theſe treaſures under ground, and thereby ſheltered them from the ravages of time, and barbarian ignorance!

'This renowned Volcano has received our homage. M. D'Oſſun was ſo good, not only to accompany us thither, but to give us ſuch an entertainment as was never ſerved up at ſo high a place. The hermitage of a Frenchman, the only inhabitant of this mountain, was our dining-room. Elegant diſhes and excellent wines, by no means conformable to the ſimplicity of the place, were brought from the plain upon theſe craggy rocks. A laborious journey, occaſioned by curioſity, ended with a feaſt. The company filled three coaches, which conveyed us beyond Portici; afterwards aſſes carried us an aſcent of two leagues, acroſs fertile vineyards, which produce the LACRYMA CHRISTI. How much did this excellent grape, and the wit of my fellow-travellers contribute to make me ſupport the fatigue of the journey! From the foot of the hill which crowns the Volcano, and is ſhaped like a ſugar-loaf; fifty men drew, or rather carried us to the inflamed ſummit. Though I had been precautioned to dreſs myſelf warmly, I was not ſufficiently ſo to bear the cold upon this high mountain; if it had not been for my footman's great coat, I ſhould have been frozen upon a fiery mount, though the meridian ſun ſhone in all its luſtre. About noon we approached the mouth of the gulph: I made but a ſhort ſtay there, for I was almoſt ſuffocated by the keen wind; we deſcended a foot in an inſtant, or rather I ſlided along with the help of my buſkin-boots, my legs being half buried in the aſhes. The aſſes carried us back to dine at the hermitage. Our numerous caravan ſcattered upon heaps of droſs formed by the lava, was a ſight diverting enough. The entertainment was excellent for perſons who wanted to have their appetites ſharpened and excited by delicacies; but little ſuited to ſuch as had been made keen by fatigue. We eat too greedily, and were almoſt all of us taken ill. Few travellers ſcale this terrible mountain with impunity. Many inſcriptions upon the road give notice that it is dangerous and difficult. But this far from deterring the curious, is a new incentive to them to viſit it. The glory which reſults from ſurmounting dangers, makes us love them. Even a ſimple narrative of the ravages cauſed by this fiery gulph amuſes the aſtoniſhed imagination, by throwing the ſoul of the hearer into an agitation. There is not a more ſtriking one, than the deſcription left us by Pliny the younger, at the time of Titus, where he gives an account of the death of his uncle, who was ſtifled by this

Volcano.

Volcano. Its fury ſleeps for the preſent, its waking is to be dreaded. Frequent eruptions, of which you will find a deſcription in ſeveral authors, often change the outward appearance of this mountain, which ſtands by itſelf, and is thought by the vulgar to be inhabited by devils. *Dicano che latini vi ſono ſpeſſo travogliati dai diaboli, ſpeſſo ſentono ululati, terrori di grandiſſimo ſpavento.* 'They ſay that elves are often poſſeſſed with devils; they often hear howlings, and a variety of horrid noiſes."

We have lately ſeen ſeveral fine ſtatues at Lord Holland's ſeat at Kingſgate, which were taken out of Herculaneum and preſented to his Lordſhip by the King of the Two Sicilies. The figures of Cleopatra, Diana, and the Medicean Venus, in particular, are admirable.

ART. IV. *The Works of Sir John Suckling. Containing his Poems, Letters, and Plays.* 12mo. 2 Vols. 5s. ſewed. Davies. 1770.

SIR John Suckling was one of the fineſt and moſt accompliſhed gentlemen of his time. He had the genius and gallantry of Catullus, the wit and ſpirit of Alcibiades, and the political ſagacity of Pericles. Congreve, in his poetical capacity, has given him the characteriſtics of *nature* and *eaſe*; but without propriety. His poems are more diſtinguiſhed by a peculiar vivacity of fancy. In eaſe he was inferior to Waller, in nature to Denham, and by Sedley he was excelled in both. But in wit he had no equals except Waller and Cowley; and though not ſo eaſy as the former, he is much leſs affected, leſs ſtudious of brilliance, and leſs laboured than the latter. In his dramatic attempts he had not much ſucceſs. He knew how to enliven, but not how to intereſt; and you are under no more concern for his characters than for the figures of a puppet-ſhew. His letters in point of wit, gallantry, and vivacity, are not equalled except by Waller's letter on the marriage of his Sachariſſa. Thus much we owed to the memory of a writer who has often given us pleaſure, upon this new and handſome, though not accurate Edition of his works. But there is ſomething more eſſential which we owe to the public, or rather, as good citizens, to the well-being of the ſtate. It is the following letter from Sir John Suckling to Mr. Henry German, in the beginning of parliament 1640, which we ſhall give our Readers without a comment, and ſincerely wiſh it may be moſt attended to where it ought to prove moſt effectual:

Sir,

'That it is fit for the King to do ſomething extraordinary at this preſent, is not only the opinion of the wiſe, but the expectation. Men obſerve him more now than at other times; for

Majeſty

Majeſty in an eclipſe, like the ſun, draws eyes that would not ſo much as have looked towards it, if it had ſhined out, and appeared like itſelf. To lie ſtill now, would, at the beſt, ſhew but a calmneſs of mind, not a magnanimity; ſince in matter of government, to think well (at any time, much leſs in a very active) is little better than to dream well. Nor muſt he ſtay to act 'till his people deſire, becauſe 'tis thought nothing reliſhes elſe; for therefore hath nothing reliſhed with them, becauſe the King hath for the moſt part ſtaid 'till they have deſired, done nothing but what they have or were petitioning for. But, that the King ſhould do, will not be ſo much the queſtion, as what he ſhould do. And certainly, for a King to have right counſel given him, is at all times ſtrange, and at this preſent impoſſible. His party, for the moſt part, (I would that were modeſtly ſaid, and it were not all) have ſo much to do for their own preſervation, that they cannot (without breaking a law in nature) intend another's. Thoſe that have courage have not perchance innocence, and ſo dare not ſhew themſelves in the King's buſineſs; and if they have innocence, they want parts to make themſelves conſiderable; ſo conſequently the things they undertake. Then, in court, they give ſuch counſel as they believe the King inclined, determine his good by his deſires, which is a kind of ſetting the ſun by the dial, intereſt which cannot err, by paſſions which may.

'In going about to ſhew the King a cure, now a man ſhould firſt plainly ſhew him the diſeaſe. But to Kings, as to ſome kind of patients, it is not always proper to tell how ill they be, and it is too like a country clown not to ſhew the way, unleſs he know from whence, and diſcourſe of things before.

'Kings may be miſtaken, and counſellors corrupted; but true intereſt alone (ſaith Monſieur de Rogan) cannot err. It were not amiſs then to find out the intereſt; for ſetting down right principles before concluſions, is weighing the ſcales before we deal out the commodity.

'Certainly the great intereſt of the King is, an union with his people, and whoſoever hath told him otherwiſe (as the ſcripture ſaith of the devil) was a ſeducer from the firſt. If there ever had been any one Prince in the whole world that made a felicity in this life, and left fair fame after death, without the love of his ſubjects, there were ſome colour to deſpiſe it.

'There was not among all our Princes a greater courtier of the people than Richard the Third, not ſo much out of fear, as out of wiſdom. And ſhall the worſt of our Kings have ſtriven for that? And ſhall not the beſt? (It being an angelical thing to gain love.)

'There are two things in which the people expect to be ſatisfied, religion and juſtice; nor can this be done by any little acts, but by royal and kingly reſolutions.

'If any ſhall think that by dividing the factions (a good rule at other times) he ſhall maſter the reſt now, he will be ſtrangely deceived; for in the beginning of things that would do much, but not when whole kingdoms are reſolved. Of thoſe now that lead theſe parties, if you could take off the major number, the leſſer would govern, and do the ſame things ſtill; nay, if you could take off all, they would ſet up one, and follow him.

'And of how great conſequence it is for the King to reſume this right, and be the author himſelf, let any body judge; ſince, as Comineus ſaid, thoſe that have the art to pleaſe the people, have commonly the power to raiſe them.

'To do things ſo that there ſhall remain no jealouſy, is very neceſſary, and is no more than really reforming, that is, pleaſing them. For to do things that ſhall grieve hereafter, and yet pretend love (amongſt lovers themſelves, where there is eaſieſt faith) will not be accepted.' It will not be enough for the King to do what they deſire, but he muſt do ſomething more; I mean (by doing more) doing ſomething of his own, as throwing away things they call not for, or giving things they expected not. And when they ſee the King doing the ſame things with them, it will take away all thought and apprehenſion that he thinks the things they have already done, ill.

'Now if the King ends the differences, and takes away ſuſpect for the future, the caſe will fall out to be no worſe than when two duelliſts enter the field, where the worſted party (the other having no ill opinion of him) hath his ſword given him again, without further hurt, after he is in the other's power. But otherwiſe it is not ſafe to imagine what may follow, for the people are naturally not valiant, and not much cavalier. Now it is the nature of cowards to hurt where they can receive none. They will not be content (while they fear and have the upper hand) to fetter only royalty, but perchance (as timorous ſpirits uſe) will not think themſelves ſafe while that is at all. And poſſibly, this is the preſent ſtate of things.

'In this great work (at leaſt to make it appear perfect and laſting to the kingdom) it is neceſſary the Queen really join; for if ſhe ſtand aloof, there will ſtill be ſuſpicions; it being a received opinion in the world, that ſhe hath a great intereſt in the King's favour and power. And to invite her, ſhe is to conſider with herſelf, whether ſuch great virtues and eminent excellencies (though they be highly admired and valued by thoſe that know her) ought to reſt ſatisfied with ſo narrow a payment as the eſtimation of a few? And whether it be not more

more proper for a great Queen to arrive at univerſal honour and love, than private eſteem and value?

'Then, how becoming a work, for the ſweetneſs and ſoftneſs of her ſex, is compoſing of differences, and uniting hearts? And how proper for a Queen, reconciling King and people?

'There is but one thing remains, which whiſpered abroad, bulies the King's mind much (if not diſturbs it) in the midſt of theſe great reſolutions, and that is, the preſervation of ſome ſervants, whom he thinks ſomewhat hardly torn from him of late; which is of ſo tender a nature, I ſhall rather propound ſomething about it, than reſolve it.

'The firſt query will be, whether, as things now ſtand, (kingdoms in the balance) the King is not to follow nature, where the conſervation of the more general ſtill commands and governs the leſs. As iron, by particular ſympathy, ſticks to the loadſtone, but yet if it be joined with a great body of iron, it quits thoſe particular affections to the loadſtone, and moves with the other, to the greater, the common center.

'The ſecond will be, whether, if he could preſerve thoſe miniſters, they can be of any uſe to him hereafter? Since no man is ſerved with greater prejudice, than he that employs ſuſpected inſtruments, or not beloved, though able and deſerving in themſelves.

'The third is, whether, to preſerve them, there be any other way than for the King to be firſt right with his people? Since the rule in philoſophy muſt ever hold good, *Nihil dat quod non habet*. Before the King have power to ſave, he muſt have power.

'Laſtly, whether the way to preſerve this power be not to give it away? For the people of England have ever been like wantons, which pull and tug as long as the Princes have pulled with them, as you may ſee in Henry III. King John, Edward I. and indeed, all the troubleſome and unfortunate reigns; but when they have let it go, they come and put it into their hands again, that they may play on; as you may ſee in Queen Elizabeth.

'I will conclude with a prayer (not that I think it needs at this preſent. Prayers are to keep us from what may be, as well as to preſerve us from what is) "That the King be neither too ſenſible of what is without him, nor too reſolved from what is within him." To be ſick of a dangerous diſeaſe, and find no pain, cannot but be with loſs of underſtanding; ('tis an aphoriſm of Hippocrates) and on the other ſide, Opiniaſtrie is a ſullen porter, and (as it was wittily ſaid of Conſtancy) ſhuts out oftentimes better things than it lets in.'

Such an exquiſite knowledge of mankind, and ſuch ſound policy in a man who died at the age of eight and twenty,

would be ſomething wonderful, did we not conſider the miſerable education of our more modern men of fortune.

ART. V. *Concluſion of the Account of Mr. Beattie's Eſſay on the Nature and Immutability of Truth.*

IN our Review for June laſt, we gave a general character of this Eſſay, together with an account of the manner in which the ingenious Author treats his ſubject; we now proceed, according to our promiſe, to give a further view of the work, with ſuch extracts as, we doubt not, will juſtify the character we gave of it.

Our Author undertakes to prove, by a fair induction of particulars, that common ſenſe is the fixed and invariable ſtandard of truth. In this induction he does not comprehend every ſort of evidence, and every ſpecies of reaſoning; but endeavours to inveſtigate the origin of thoſe kinds of evidence which are the moſt important, and of the moſt extenſive influence in ſcience, and in common life, beginning with the ſimpleſt and moſt obvious, and advancing gradually to thoſe which are more complicated or leſs perſpicuous.

He ſets out with treating of mathematical reaſoning; goes on to conſider the evidence of external ſenſe, that of internal ſenſe, or conſciouſneſs, and that of memory; and then proceeds to treat of reaſoning from the effect to the cauſe, of probable or experimental reaſoning, of analogical reaſoning, and of faith in teſtimony.

The concluſion from this induction, Mr. Beattie obſerves, will perhaps be acknowledged by ſome to be ſelf-evident, or at leaſt to ſtand in no great need of illuſtration, and might have been proved to others *à priori* in very few words; but to the greater part of readers, a detail of particulars, he thinks, may be neceſſary, in order to produce that ſteady and well-grounded conviction which it is his ambition to eſtabliſh.

"I know not but it may be urged as an objection to this doctrine, ſays he, that, if we grant common ſenſe to be the ultimate judge in all diſputes, a great part of ancient and modern philoſophy becomes uſeleſs. I admit the objection with all my heart, in its full force, and with all its conſequences; and yet I muſt repeat, that if common ſenſe be ſuppoſed fallacious, all knowledge is at an end; and that even a demonſtration of the fallacy would itſelf be fallacious and frivolous. For if my feelings deceive me in one caſe, how ſhall I know that they do not deceive me in another? When a philoſopher demonſtrates to me, that matter exiſts not but in my mind, and, independent on me and my faculties, has no exiſtence at all; before I admit his demonſtration, I muſt diſbelieve all my ſenſes, and diſtruſt every principle of belief within me: before I admit his demonſtration, I muſt be convinced, that I and all mankind are fools; that our Maker made us ſuch, and from the beginning intended to *impoſe* on us; and that it was not till about the ſix thouſandth year

of

of the world when this impoſture was diſcovered; and then diſcovered, not by a divine revelation, not by any rational inveſtigation of the laws of nature, not by any inference from former truths of acknowledged authority, but by a pretty play of Engliſh and French words, to which the learned have given the name of metaphyſical reaſoning. Before I admit this pretended demonſtration, I muſt bring myſelf to believe what I find to be incredible; which ſeems to me not a whit leſs difficult than to perform what is impoſſible. And when all this is done, if it were poſſible that all this could be done, pray what is ſcience, or truth, or falſehood? Shall I believe nothing? or ſhall I believe every thing? Or am I capable either of belief, or of diſbelief? or do I exiſt? or is there ſuch a thing as exiſtence?

'The end of all ſcience, and indeed of every uſeful purſuit, is to make men happier, by improving them in wiſdom and goodneſs. I beg leave to aſk, whether the preſent race of men owe any part of their happineſs, wiſdom, or virtue, to what metaphyſicians have written in proof of the non-exiſtence of matter, and the neceſſity of human actions? If it be anſwered, That our happineſs, wiſdom, and virtue, are not at all influenced by ſuch controverſies, then I muſt affirm, that all ſuch controverſies are uſeleſs. And if it be true, that they have a tendency to promote wrangling, which of all kinds of converſation is the moſt unpleaſant, and the moſt unprofitable; or vain polemical diſputation, which cannot be carried on without waſte of time, and proſtitution of talents; or ſcepticiſm, which tends to make a man uncomfortable in himſelf, and unſerviceable to others:—then I muſt affirm, that all ſuch controverſies are both uſeleſs and miſchievous; and that the world would be more wiſe, more virtuous, and more happy, without them.—But it is ſaid, that they improve the underſtanding, and render it more capable of diſcovering truth, and detecting error—Be it ſo:—but though bars and locks render our houſes ſecure, and though acuteneſs of hearing and feeling be a valuable endowment, it will not follow, that thieves are a public bleſſing; or that a man is intitled to my gratitude, who quickens my touch and hearing, by putting out my eyes.

'It is further ſaid, that ſuch controverſies make us ſenſible of the weakneſs of human reaſon, and the imperfection of human knowledge; and for the ſanguinary principles of bigotry and enthuſiaſm, ſubſtitute the milky ones of ſcepticiſm and moderation. And this is conceived to be of prodigious emolument to mankind; becauſe a firm attachment to religion, which a man may call bigotry if he pleaſes, doth often give riſe to a perſecuting ſpirit; whereas a perfect indifference about it, which ſome men are good-natured enough to call moderation, is a principle of great good-breeding, and gives no ſort of diſturbance, either in private or public life. This is a plea on which ſome of our modern ſceptics ſeem to plume themſelves not a little. And who will venture to arraign the virtue or the ſagacity of theſe projectors? To accompliſh ſo great effects by means ſo ſimple, to prevent ſuch dreadful calamities by ſo innocent an artifice,—doth it not diſplay the perfection of benevolence and wiſdom? Truly I can hardly imagine ſuch another ſcheme, except perhaps the following: Suppoſe a phyſician of the Sangrado ſchool, out of zeal

for the intereſt of the faculty, and the public good, to prepare a bill to be laid before the parliament, in theſe words: "That whereas good health, eſpecially when of long ſtanding, hath a tendency to prepare the human frame for acute and inflammatory diſtempers, which have been known to give extreme pain to the unhappy patient, and ſometimes even to bring him to the grave; and whereas the ſaid health, by making us briſk and hearty, and hap. , is apt alſo, on ſome occaſions, to make us diſorderly and licentious, to the great detriment of glaſs windows, lanthorns, and watchmen: Be it therefore enacted, That all the inhabitants of theſe realms, for the peace of government, and the repoſe of the ſubject, be compelled, on pain of death, to bring their bodies down to a conſumptive habit; and that henceforth no perſon preſume to walk abroad with a cane, on pain of having his head broke with it, and being ſet in the ſtocks for ſix months; nor to walk at all, except with crutches, to be delivered at the public charge to each perſon who makes affidavit, that he is no longer able to walk without them," &c.—He who can eradicate conviction from the human heart, may doubtleſs prevent all the fatal effects of enthuſiaſm and bigotry; and if all human bodies were thrown into a conſumption, I believe there would be an end of riot, as well as inflammatory diſeaſes. Whether the inconveniencies, or the remedies, be the moſt intolerable, might perhaps bear a queſtion. Bigotry, enthuſiaſm, and a perſecuting ſpirit, are very dangerous and miſchievous; univerſal ſcepticiſm would, I am ſure, be equally ſo, if it were to infect the generality of mankind. But what has religion and rational conviction to do with either? Nothing more than good health has to do with acute diſtempers, and rebellious inſurrections; or than the peace of government, and tranquillity of the ſubject, have to do with a gradual decay of our muſcular fleſh. True religion tends to make men great, and good, and happy; and if ſo, its doctrines can never be too firmly believed, nor held in too high veneration. And if truth be at all attainable in philoſophy, I cannot ſee why we ſhould ſcruple to receive it as ſuch, when we have attained it; nor how it can promote candour, good-breeding, and humanity, to pretend to doubt what we do and muſt believe, to profeſs to maintain doctrines of which we are conſcious that they ſhock our underſtanding, to differ in judgment from all the world except a few metaphyſical pedants, and to account thoſe principles diſputable which other men think the moſt indiſputable, and moſt ſacred. Conviction, and ſteadineſs of principle, is that which gives dignity, uniformity, and ſpirit, to human conduct, and without which our happineſs can neither be laſting nor ſincere. It conſtitutes, as it were, the vital flamina of a great and manly character; whereas ſcepticiſm betrays a weak and fickly underſtanding, and a levity of mind, from which nothing can be expected but inconſiſtence and folly. In conjunction with ill-nature, bad taſte, and a hard heart, ſteadineſs and ſtrong conviction will doubtleſs make a bad man, and ſcepticiſm will make a worſe: but good-nature, elegant taſte, and ſuſceptibility of temper, when united with firmneſs of mind, become doubly reſpectable and lovely; whereas no man can act on the principles of ſcepticiſm, without incurring univerſal contempt.'

But

But granting that all legitimate reaſoning, whether of certain or of probable evidence, doth finally reſolve itſelf into principles of common ſenſe, which we muſt admit as certain, or as probable, upon their own authority; that therefore common ſenſe is the foundation and the ſtandard of all juſt reaſoning; and that the genuine ſentiments of nature are never erroneous:—yet by what criterion ſhall we know a ſentiment of nature from a prejudice of education, a dictate of common ſenſe from the fallacy of an inveterate opinion?—At what point muſt reaſon ſtop in its inveſtigations, and the dictates of common ſenſe be admitted as deciſive and final?

'It is much to be regretted, ſays our Author, that this matter has been ſo little attended to: for a full and ſatisfactory diſcuſſion of it would do more real ſervice to the philoſophy of human nature, than all the ſyſtems of logic in the world; would at once exalt pneumatology to the dignity of ſcience, by ſettling it on a firm and unchangeable foundation; and would go a great way to baniſh ſophiſtry from ſcience, and rid the world of ſcepticiſm. This is indeed the grand deſideratum in logic; of no leſs importance to the moral ſciences, than the diſcovery of the longitude to navigation. That I ſhall fully ſolve this difficulty, I am not ſo vain, nor ſo ignorant, as to imagine. But I humbly hope I ſhall be able to throw ſome light on the ſubject, and contribute a little to facilitate the progreſs of thoſe who may hereafter engage in the ſame purſuit. If I can accompliſh even this, I ſhall do a ſervice to truth, philoſophy, and mankind: if I ſhould be thought to fail, there is yet ſomething meritorious in the attempt. To have ſet the example, may be of conſequence.

'I ſhall endeavour to conduct the reader to the concluſion I have formed on this ſubject, by the ſame ſteps which led me to it; a method which I preſume will be more perſpicuous, and more ſatisfactory, than if I were firſt to lay down a theory, and then to aſſign the reaſons. By the way, I cannot help expreſſing a wiſh, that this method of inveſtigation were leſs uncommon, and that philoſophers would ſometimes explain to us, not only their diſcoveries, but alſo the proceſs of thought and experiment, whether accidental or intentional, by which they were led to them.

'If the boundary of reaſon and common ſenſe had never been ſettled in any ſcience, I would abandon my preſent ſcheme as altogether deſperate. But when I reflect, that in ſome of the ſciences it hath been long ſettled, with the utmoſt preciſion, and to univerſal ſatisfaction, I conceive better hopes, and flatter myſelf, that it may perhaps be poſſible to fix it even in the philoſophy of the mind. The ſciences in which this boundary has been long ſettled and acknowledged, are, mathematics, and natural philoſophy; and it is remarkable, that more truth has been diſcovered in thoſe ſciences than in any other. Now, there is not a more effectual way of learning the rules of any art, than by attending to the practice of thoſe who have performed in it moſt ſucceſsfully: a maxim which I ſuppoſe no leſs applicable to the art of inveſtigating truth, than to the mechanical and the fine arts. Let us ſee, then, whether, by attending

tending to the practice of mathematicians and natural philoſophers, as contraſted with the practice of thoſe who have treated of the human mind, we can make any diſcoveries preparatory to the ſolution of this difficulty.'

Our Author goes on to ſhew, that in natural philoſophy, as well as in mathematics, no argumentation is proſecuted beyond ſelf-evident principles; that as in the latter all reaſoning terminates in intuition, ſo in the former it is ultimately reſolvible into the evidence of ſenſe. And as, in mathematics, that is accounted an intuitive axiom, which is of itſelf ſo clear and evident, that it cannot poſſibly be illuſtrated or inforced by any medium of proof, and which muſt be believed, and is in fact believed, by all, on its own authority; ſo, in natural philoſophy, that is accounted an ultimate principle, undeniable and unqueſtionable, which is ſupported by the evidence of a well-informed ſenſe, placed ſo as to perceive its object. In mathematics, that is accounted falſe doctrine which is inconſiſtent with any ſelf-evident principle; in natural philoſophy, that is rejected which contradicts matter of fact, or, in other words, which is repugnant to the appearances of things as perceived by external ſenſe.

If the ſame criterion of truth, by which mathematics and natural philoſophy are regulated, were univerſally adopted by philoſophers of the mind, the ſcience of human nature, inſtead of being, as at preſent, a chaos of ambiguity and contradiction, would, our Author thinks, acquire a conſiderable degree of certainty, perſpicuity, and order. If truth be at all attainable in this ſcience, it muſt be attained by the ſame means as in thoſe other ſciences. All that we know of truth and falſehood is, that our conſtitution determines us in ſome caſes to believe, in others to diſbelieve; and that to us is truth which we feel that we muſt believe; and that to us is falſehood which we feel that we muſt diſbelieve.

In the philoſophy of human nature, therefore, as well as in phyſics and mathematics, thoſe doctrines, our Author ſays, ſhould be rejected, which contradict matter of fact, that is, which are repugnant to the appearances of things, as perceived by external and internal ſenſe; and thoſe principles ſhould be accounted ultimate, undeniable, and unqueſtionable, which are warranted by the evidence of a well-informed ſenſe, placed in circumſtances favourable to a diſtinct perception of its object.

'But what, continues he, do you mean by a *well-informed ſenſe?* How ſhall I know, that any particular faculty of mine is not defective, depraved, or fallacious?—Perhaps it is not eaſy, at leaſt it would furniſh matter for too long a digreſſion, to give an unexceptionable anſwer to this queſtion. Nor is it at preſent abſolutely neceſſary; becauſe it will appear in the ſequel, that, however difficult

it

ay be in ſome caſes, to diſtinguiſh a firſt principle intuitively,
here are certain marks, by which thoſe reaſonings that tend to
ſubverſion of a firſt principle, may be detected, at leaſt in all
of importance. However, we ſhall offer a remark or two in
er to the queſtion; which, though they ſhould not appear in
reſpect unexceptionable, may yet throw light on the ſubject,
ſerve to prepare the mind of the reader for ſome things that
o follow.

Firſt, then, if I wanted to certify myſelf concerning any parti-
ſenſe or percipient faculty, that it is neither depraved nor de-
e, I would attend to the feelings or ſenſations communicated
; and obſerve, whether they be clear and definite, and ſuch as
, of my own accord, diſpoſed to confide in without heſitation,
e, genuine, and natural. If they are ſuch, I ſhould certainly
pon them, till I had ſome poſitive reaſon to think them falla-
. Secondly, I conſider, whether the ſenſations received by this
y be uniformly ſimilar in ſimilar circumſtances. If they are
I ſhould ſuſpect, either that it is now depraved, or was formerly
nd if I had no other criterion to direct me, ſhould be much at
to know whether I ought to truſt the former or the latter
ience; perhaps I ſhould diſtruſt both. If they are uniform, if
reſent and my paſt experience do exactly coincide, I ſhall then
ſpoſed to think them both right. Thirdly, I conſider, whether,
ing upon the ſuppoſition that the faculty in queſtion is well-
ned, I have ever been miſled to my hurt or inconvenience; if
then have I good reaſon to think, that I was not miſtaken when
ned that ſuppoſition, and that this faculty is really what I ſup-
it to be. Fourthly, If the ſenſations communicated by this
y be incompatible with one another, or irreconcileable to the
ptions of my other faculties, I ſhould ſuſpect a depravation of
ormer: for the laws of nature, as far as my experience goes,
erfectly conſiſtent; and I have a natural ſuggeſtion that they are
rfally ſo. It is therefore a preſumption, that my faculties are
nformed, when the perceptions of one are quite conſiſtent with
of the reſt, and with one another. In a ſtate of ſolitude I muſt
myſelf with theſe criteria; but when I go abroad into the
, I have acceſs to another criterion, which, in many caſes, will
ckoned more deciſive than any of theſe, and which, in concur-
with theſe, will be ſufficient to baniſh doubt from every ra-
mind. I compare my ſenſations and notions with thoſe of
men; and if I find a perfect coincidence, I ſhall then be ſatiſ-
hat my ſenſations are according to the law of human nature,
herefore right.—To illuſtrate all this by an example:

want to know whether my ſenſe of ſeeing be a well-informed
y. Firſt, I have reaſon to think that it is, becauſe my eyes
unicate to me ſuch ſenſations as I, of my own accord, am diſ-
to confide in. There is ſomething in my perceptions of ſight
inct, and ſo definite, that I do not find myſelf in the leaſt diſ-
to doubt whether things be what my eyes repreſent them.
the obſcurer ſuggeſtions of this faculty carry along with them
own evidence, and my belief. I am confident, that the ſun
oon are round as they appear to be, that the rainbow is arched,

that

that graſs is green, ſnow white, and the heavens azure; and this I ſhould have believed, though I had paſſed all my days in ſolitude, and never known any thing of other animals, or their ſenſes. Secondly, I find that my notions of the viſible qualities of bodies are the ſame now they have always been. If this were not the caſe, if where I ſaw greenneſs yeſterday I were to ſee yellow to-day, I ſhould be apt to ſuppoſe, that my ſight had ſuffered ſome depravation, except I had reaſon to think, that the objects had really changed colour. But indeed we have ſo ſtrong a tendency to believe our ſenſes, that I doubt not but in ſuch a caſe I ſhould be more diſpoſed to ſuſpect a change in the object than in my eye-ſight: much would depend on the circumſtances of the caſe. We rub our eyes when we want to look at any thing with accuracy; for we know by experience, that motes, and cloudy ſpecks, which may be removed by rubbing, do ſometimes float in the eye, and hurt the ſight. But if the alteration of the viſible qualities in the external object be ſuch as we have never experienced from a depravation of the organ, we ſhould be inclined to truſt our eye-ſight, rather than to ſuppoſe, that the external object has remained unaltered. Thirdly, No evil conſequence has ever happened to me when acting upon the ſuppoſition, that my faculty of ſeeing is a well-informed ſenſe; whereas, if I were to act on the contrary ſuppoſition, I ſhould ſoon have occaſion to regret my ſcepticiſm. I ſee a poſt in my way; by turning a little aſide, I paſs it unhurt: but if I had ſuppoſed my ſight fallacious, and gone ſtraight forward, a bloody noſe, or ſomething worſe, might have been the conſequence. If, when I direct my courſe obliquely, in order to avoid the poſt that ſeems to ſtand directly before me, I were to run my head full againſt it, I ſhould inſtantly ſuſpect a depravation in my eye-ſight: but as I never experience any misfortune of this kind, I believe that my ſenſe of ſeeing is a well-informed faculty. Fourthly, The perceptions received by this ſenſe are perfectly conſiſtent with one another, and with the perceptions received by my other faculties. When I ſee the appearance of a ſolid body in my way, my touch always confirms the teſtimony of my ſight; if it did not, I ſhould ſuſpect a fallacy in one or other of thoſe ſenſes, perhaps in both. When I look on a line of ſoldiers, they all ſeem ſtanding perpendicular, as I myſelf ſtand; but if the men at the extremities of the line, without leaning againſt any thing, ſeemed to form an angle of forty-five degrees with the earth's ſurface, I ſhould certainly ſuſpect ſome unaccountable obliquity in my viſion. Laſtly, after the experience of ſeveral years, after all the knowledge I have been able to gather, concerning the ſenſations of other men, from reading, diſcourſe, and obſervation, I have no reaſon to think their ſenſations of ſight different from mine. Every body who uſes the Engliſh language calls ſnow white, and graſs green; and it would be in the higheſt degree abſurd to ſuppoſe, that what they call the ſenſation of whiteneſs, is not the ſame ſenſation which I call by that name. Some few perhaps ſee differently from me. A man in the jaundice ſees that roſe yellow which I ſee red; a ſhort-ſighted man ſees that picture confuſedly at the diſtance of three yards, which I ſee diſtinctly. But far the greater part of mankind ſee as I do, and differently from thoſe few individuals; whoſe ſenſe of ſeeing I there-

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fore conſider as leſs perfect than mine. Nay, though the generality of mankind were all ſhort-ſighted, ſtill it would be true, that we who are not ſo, have the moſt perfect ſight; for our ſight is more accurate in its perceptions, qualifies us better for the buſineſs of life, and coincides more exactly, or at leaſt more immediately, with the ſenſations received by the other ſenſes. Yet the ſhort-ſighted, as well as they who have the acuteſt ſight, believe the declaration of this ſenſe, as ſoon as they are placed in a ſituation favourable to accurate obſervation: all the difference is, that it is more difficult, and often more inconvenient, for the former to place themſelves in ſuch a ſituation. Still it ought to be remembered, that a *perfect ſenſe* and a *well-informed ſenſe* are not ſynonymous terms. We call a ſenſe *well-informed*, in oppoſition to one that is *depraved* or *fallacious*.—*Perfection* and *imperfection* of ſenſe are relative terms, that imply a compariſon, either between different men, in reſpect of the acuteneſs of their ſenſes and faculties; or between any ſenſe, as it appears in a particular man, and the degree of acuteneſs which is found to belong to that ſenſe as it appears in the generality of mankind. I have two teleſcopes, one of which gives a diſtinct view of an object at two, and the other at four miles diſtance; both are equally *well-informed* (if I may ſo ſpeak) that is, equally true in their repreſentations; but the one is much more *imperfect* than the other.

'I do not at preſent offer any further illuſtrations of theſe criteria of a well-informed ſenſe. The reader who examines them by the rules of common prudence, will perhaps be ſatisfied with them: at leaſt I am apt to think, that few will ſuſpect the veracity of their faculties when they ſtand this teſt. Let it not be ſuppoſed, that I mean to inſinuate, that a man never truſts his faculties till he firſt examine them after this manner: we believe our ſenſes previouſly to all reflection or examination; and we never diſbelieve them, but upon the authority of our ſenſes placed in circumſtances more favourable to accurate obſervation. If the reader is not ſatisfied with theſe criteria, it is no great matter. The queſtion concerning a well-informed ſenſe will be found not a little perplexing to one who attempts to anſwer it in words. I offer theſe remarks rather as hints to be attended to by other adventurers in this part of ſcience, than as a ſolution of the difficulty. If it were not that I preſume ſome advantage may be derived from them as hints, I ſhould have omitted them altogether; for on them the doctrine I mean to eſtabliſh doth not depend.'

Our Author having ſhewn that mathematicians and natural philoſophers do, in effect, acknowledge the diſtinction between common ſenſe and reaſon, as explained by him; admitting the dictates of the former as ultimate and unqueſtionable principles, and never attempting either to prove or diſprove them by reaſoning, proceeds to ſhew that a very different plan of inveſtigation has been adopted by modern ſceptics. Before he enters on this part of his taſk, however, he makes ſome general obſervations, and takes a ſhort view of the riſe and progreſs of modern ſcepticiſm.

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In order to prove that erroneous, abſurd, and ſelf-contradictory notions have been the conſequence of not attending to the diſtinction of reaſon and common ſenſe, he confines himſelf to two inſtances, *viz.* the non-exiſtence of matter, and the celebrated queſtion concerning liberty and neceſſity. He conſiders the natural effects produced upon the mind by the reaſonings that have been urged in favour of theſe doctrines, and the conſequences reſulting from the admiſſion of ſuch reaſonings. He proves, and, in our opinion, in a very clear and ſatisfactory manner, that the doctrines intended to be eſtabliſhed by ſuch reaſonings are contradictory to the general belief of all men in all ages;—that, though enforced and ſupported with ſingular ſubtlety, and though admitted by ſome profeſſed philoſophers, they do not produce that conviction which ſound reaſoning never fails to produce in the intelligent mind;—and, laſtly, that really to believe, and to act from a real belief of ſuch doctrines and reaſonings, muſt be attended with fatal conſequences to ſcience, to virtue, to human ſociety, and to all the important intereſts of mankind.

In the laſt part of his work, our Author anſwers objections; and ſhews that the principles he ſupports are perfectly conſiſtent with the intereſt of ſcience, and the rights of mankind.—Some perſons, he tells us, may think it an objection to his work, that it recommends a method of confutation which is not ſtrictly according to logic, and which actually contradicts ſome of the eſtabliſhed laws of that ſcience. Now he readily acknowledges, that many of the maxims of the ſchool-logic are founded in truth and nature; that many of its rules and diſtinctions are extremely uſeful, not ſo much for ſtrengthening the judgment, as for enabling the diſputant quickly to comprehend, and perſpicuouſly to expreſs, in what the force or fallacy of an argument conſiſts.—The tendency of the ſchool-logic, however, he juſtly obſerves, is to render men diſputatious and ſceptical, adepts in the knowledge of words, but inattentive to fact and experience. It makes them fonder of ſpeaking than thinking, and conſequently ſtrangers to themſelves; ſolicitous chiefly about rules, names, and diſtinctions, and therefore leaves them neither leiſure nor inclination for the ſtudy of life and manners. In a word, it makes them more ambitious to diſtinguiſh themſelves as the partiſans of a dogmatiſt, than as inquirers after truth.—The captious turn of an habitual wrangler deadens the underſtanding, ſours the temper, and hardens the heart. By rendering the mind ſuſpicious, and attentive to trifles, it weakens the ſagacity of inſtinct, and extinguiſhes the fire of imagination; it transforms converſation into a ſtate of warfare; and reſtrains thoſe lively ſallies of fancy, ſo effectual in promoting good-

good humour, which, though often erroneous, are a thouſand times more valuable than the dull correctneſs of a mood-and-figure diſciplinarian.

Mr. Beattie goes on to explain the nature of that *metaphyſic* which he conceives to be repugnant to true philoſophy, and which, he thinks, the friends of truth ought ſolicitouſly to guard againſt. This explanation leads him to ſome very pertinent and uſeful remarks, which throw additional light upon his ſubject.—Having, in the courſe of his work, given ſeveral inſtances of Mr. HUME's metaphyſical ſpirit, towards the cloſe of it he conſiders one inſtance at ſome length, in order to have an opportunity of confuting a very dangerous error, and, at the ſame time, of diſplaying the difference between metaphyſical and philoſophical inveſtigation.

Mr. HUME tells us, that moral, intellectual, and corporeal virtues—that juſtice, genius, and bodily ſtrength, are virtues of the ſame kind; that they are contemplated with the very ſame ſentiments, and known to be virtues by the very ſame criterion. Strange, nay ridiculous, as this opinion may appear, Mr. HUME has taken a great deal of pains to prove it. Mr. Beattie demonſtrates, that this very important error hath ariſen, either from inaccurate obſervation, or from Mr. HUME's being impoſed on by words not well underſtood, or rather from both cauſes. It would give us pleaſure to lay the whole of what Mr. Beattie ſays upon this ſubject before our Readers; but we muſt content ourſelves with part of it.

'The word *virtue* hath indeed great latitude of ſignification. It denotes any quality of a thing tending to the happineſs of a percipient being; it denotes that quality, or perfection of qualities, by which a thing is fitted to anſwer its end; ſometimes it denotes power or agency in general; and ſometimes any habit which improves the faculties of the human mind. In the firſt three ſenſes we aſcribe virtue to the ſoul, and to the body, to brutes, and inanimate things; in the laſt, to our intellectual as well as moral nature. And no doubt inſtances may be found of ambiguity and want of preciſion, even in the beſt moraliſts, from an improper uſe of this word. Yet I believe this attempt of Mr. HUME's is the firſt that hath been made to prove, that among theſe very different ſorts of virtue there is little or no difference. Our Author ſeems indeed to have a ſingular averſion to that kind of curioſity which, not ſatisfied with knowing the names, is induſtrious to diſcover the natures of things. When he finds two or three different things called by the ſame name, he will rather write fifty pages of metaphyſic to prove that they are the ſame, than give himſelf the trouble to examine them ſo as to ſee what they really are *. Is it not ſtrange, that a man of ſcience ſhould ever have taken it into his head, that the characteriſtic of a genus is a ſufficient deſcription of a ſpecies? He might as well have

* See another remarkable inſtance, p. 256—260 of this Eſſay.

ſuppoſed

ſuppoſed, that, becauſe perception and ſelf-motion belong to animal life in general, it is therefore a ſufficient definition of man, to call him a ſelf-moving and perceptive creature; from which profound principle it clearly follows, that man is a bear, and that a bear is a man.

'By ſuch reaſoning as Mr. Hume has used on the preſent occaſion, it would be eaſy to prove any doctrine. The method is this:—and I hope thoſe who may hereafter chuſe to ridicule the world with a *ſyſtem of* metaphyſical paradoxes, will do me the honour and the juſtice to acknowledge, that I was the firſt who unfolded the whole art and myſtery of that branch of manufacture within the compaſs of one ſhort paragraph.—Take a word (an abſtract term is the moſt convenient) which admits of more than one ſignification; and, by the help of a predicate and copula, form a propoſition, ſuitable to your ſyſtem, or to your humour, or to any other thing you pleaſe, except truth. When laying down your premiſes, you are to uſe the name of the quality or ſubject, in one ſenſe; and, when inferring your concluſion, in another. You are then to urge a few equivocal facts, very ſlightly examined (the more ſlightly the better) as a further proof of the ſaid concluſion; and to ſhut up all with citing ſome ancient authorities, either real or fictitious, as may beſt ſuit your purpoſe. A few occaſional ſtrictures on religion as an unphiloſophical thing, and a ſneer at the *Whole Duty of Man* *, or any other good book, will give your diſſertation what many are pleaſed to call a *liberal turn*; and will go near to convince the world, that you are a candid philoſopher, a manly free-thinker, and a very fine writer.

'It is to no purpoſe that our Author calls this a verbal diſpute, and ſometimes condeſcends to ſoften matters by an *almoſt*, or ſome ſuch evaſive word. His doctrine obviouſly tends to confound all our ideas of virtue and duty, and to make us conſider ourſelves as mere machines, acted upon by external and irreſiſtible impulſe, and not more accountable for moral blemiſhes, than for ignorance, want of underſtanding, poverty, deformity, and diſeaſe. If the Reader think as ſeriouſly of the controverſy as I do, he will pardon the length of this digreſſion.

'I hope it now appears, that there is a kind of metaphyſic, which, whatever reſpectable names it may have aſſumed, deſerves contempt or cenſure from every lover of truth. If it be detrimental to ſcience, it is equally ſo to the affairs of life. Whenever one enters on buſineſs, the metaphyſical ſpirit muſt be laid aſide, otherwiſe it will render him ridiculous, perhaps deteſtable. Sure it will not be ſaid, that any portion of this ſpirit is neceſſary to form a man for ſtations of high importance. For theſe, a turn to metaphyſic would be as effectual a diſqualification as want of underſtanding. The metaphyſician is cold, wavering, diſtruſtful, and perpetually ruminates on words, diſtinctions, arguments, and ſcruples. He attends to the events of life with a view chiefly to the ſyſtem that happens for the time to predominate in his imagination, and to which he is anxious to reconcile every appearance. His obſervation

* Bp. Wilkins, vol. II. p. 3d. edit. 1708.

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is therefore partial and inaccurate, becauſe he contemplates nature through the medium of his favourite theory, which is always falſe; ſo that experience, which enlarges, aſcertains, and methodiſes, the knowledge of other men, ſerves only to aggravate the natural darkneſs and confuſion of his. His literary ſtudies are conducted with the ſame ſpirit, and produce the ſame effects.—Whereas to the adminiſtration of great affairs, truth and ſteadineſs of principle, conſtancy of mind, intuitive ſagacity, extreme quickneſs in apprehending the preſent and anticipating the future, are indiſpenſably neceſſary. Whatever tends to weaken and unſettle the mind, to cramp the imagination, to fix the attention on minute and trifling objects, and withdraw it from thoſe enlarged proſpects of nature and mankind, in which true genius loves to expatiate; whatever hath this tendency, and ſurely metaphyſic hath it, is the bane of genius, and of every thing that is great in human nature.

'In the lower walks of life, our theoriſt will be oftener the object of ridicule than of deteſtation. Yet even here, the man is to be pitied, who, in matters of moment, happens to be connected with a ſtanch metaphyſician. Doubts, diſputes, and conjectures, will be the plague of his life. If his aſſociate form a ſyſtem of action or inaction, of doubt or confidence, he will ſtick by it, however abſurd, as long as he has one verbal argument unanſwered to urge in defence of it. In accounting for the conduct of others, he will reject obvious cauſes, and ſet himſelf to explore ſuch as are more remote and refined. Making no proper allowance for the endleſs varieties of human character, he will ſuppoſe all men influenced, like himſelf, by ſyſtem and verbal argument: certain cauſes, in his judgment, muſt of neceſſity produce certain effects; for he has twenty reaſons ready to offer, by which it is demonſtrable, that they cannot fail: and it is well, if experience at laſt convince him, that there was a ſmall verbal ambiguity in his principles, and that his views of mankind were not quite ſo extenſive as they ought to have been. In a word, unleſs he be very good-natured, and of a paſſive diſpoſition, his refinements will do more harm than even the ſtiff ſtupidity of an idiot. If inclined to fraud, or any ſort of vice, he will never be at a loſs for an evaſion; which, if it ſhould not ſatisfy his aſſociate, will perplex and plague him moſt effectually. I need not enlarge; the Reader may conceive the reſt. To aid his fancy, he will find ſome traits of this character, in one of its moſt amuſing and leaſt diſagreeable forms, delineated with a maſterly pencil in the perſon of old Eſquire Shandy.

'It is aſtoniſhing to conſider, how little mankind value the good within their reach, and how ardently they purſue what nature hath placed beyond it; how blindly they over-rate what they have no experience of, and how fondly they admire what they do not underſtand. This verbal metaphyſic hath been dignified with the name of *ſcience*, and verbal metaphyſicians have been reputed philoſophers, and men of genius. Doubtleſs a man of genius may, by the faſhion of the times, be ſeduced into theſe ſtudies: but that particular caſt of mind which fits a man for them, and recommends them to his choice, is not genius, but a minute and feeble underſtanding; ca-

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pable indeed of being made, by long practice, expert in the management of words; but which never did, and never will, qualify any man for the diſcovery or illuſtration of ſentiment. For what is genius? What, but ſound judgment, ſenſibility of heart, and a talent for accurate and extenſive obſervation. And will ſound judgment prepare a man for being impoſed on by words? will ſenſibility of heart render him inſenſible to his own feelings, and inattentive to thoſe of other men? will a talent for accurate and extenſive obſervation, make him ignorant of the real phenomena of nature, and, conſequently, incapable of detecting what is falſe or equivocal in the repreſentation of facts? And yet, when facts are fairly and fully repreſented; when human ſentiments are ſtrongly felt, and perſpicuouſly deſcribed; and when the meaning of words is aſcertained, and the ſame word hath always the ſame idea annexed to it,—there is an end of metaphyſic.

'A body is neither vigorous nor beautiful, in which the ſize of ſome members is above, and that of others below, their due proportion; every part muſt have its proper ſize and ſtrength, otherwiſe the reſult of the whole will be deformity and weakneſs. Neither is real genius conſiſtent with a diſproportionate ſtrength of the reaſoning powers above thoſe of taſte and imagination. Thoſe minds in whom all the faculties are united in their due proportion, are far ſuperior to the puerilities of metaphyſical ſcepticiſm. They truſt to their own feelings, which are ſtrong and deciſive, and leave no room for heſitation, or doubts about their authenticity. They ſee through moral ſubjects at one glance; and what they ſay, carries both the heart and the underſtanding along with it. When one has long drudged in the dull and unprofitable pages of metaphyſic, how pleaſing the tranſition to a moral writer of true genius! Would you know what that genius is, and where it may be found? Go to Shakeſpeare, to Bacon, to Monteſquieu, to Rouſſeau; and when you have ſtudied them, return, if you can, to HUME, and HOBBES, and MALEBRANCHE, and LEIBNITZ, and SPINOSA. If, while you learned wiſdom from the former, your heart exulted within you, and rejoiced to contemplate the ſublime and ſucceſsful efforts of human intellect; perhaps it may now be of uſe, as a leſſon of humility, to have recourſe to the latter, and, for a while, to behold the picture of a ſoul wandering from thought to thought, without knowing where to fix; and from a total want of feeling, or a total ignorance of what it feels, miſtaking names for things, verbal diſtinctions and analogies for real difference and ſimilitude, and the obſcure inſinuations of a bewildered underſtanding, puzzled with words, and perverted with theory, for the ſentiments of nature, and the dictates of reaſon. A metaphyſician, exploring the receſſes of the human heart, hath juſt ſuch a chance for finding the truth, as a man with microſcopic eyes would have for finding the road. The latter might amuſe himſelf with contemplating the various mineral ſtrata that are diffuſed along the expanſion of a needle's point, but of the face of nature he could make nothing: he would ſtart back with horror from the caverns yawning between the mountainous grains of ſand that lie before him; but the real gulf or mountain he could not ſee at all.'

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Our Author concludes his work with pointing out ſome of the conſequences of metaphyſical ſcepticiſm, and we cannot reſiſt the temptation of laying part of what he ſays before our Readers:

'When a ſceptic, ſays he, attacks one principle of common ſenſe, he doth in effect attack all; for if we are made diſtruſtful of the veracity of inſtinctive conviction in one inſtance, we muſt, or at leaſt we may, become equally diſtruſtful in every other. A little ſcepticiſm introduced into ſcience will ſoon aſſimilate the whole to its own nature; the fatal fermentation, once begun, ſpreads wider and wider every moment, till all the maſs be transformed into rottenneſs and poiſon.

'There is no exaggeration here. The preſent ſtate of the abſtract ſciences is a melancholy proof, that what I ſay is true. This is called the age of reaſon and philoſophy; and this is the age of avowed and dogmatical atheiſm. Sceptics have at laſt grown weary of doubting; and have now diſcovered, by the force of their great talents, that one thing at leaſt is certain, namely, that God, and religion, and immortality, are empty ſounds. This is the final triumph of our ſo much boaſted philoſophic ſpirit; theſe are the limits of the dominion of error, beyond which we can hardly conceive it poſſible for human ſophiſtry to penetrate. Exult, O Metaphyſic, at the conſummation of thy glories. More thou canſt not hope, more thou canſt not deſire. Fall down, ye mortals, and acknowledge the ſtupendous bleſſing: adore thoſe men of great talents, thoſe daring ſpirits, thoſe patterns of modeſty, gentleneſs, and candour, thoſe prodigies of genius, thoſe heroes in beneficence, who have thus laboured —to ſtrip you of every rational conſolation, and to make your condition ten thouſand times worſe than that of the beaſts that periſh.

'Why can I not expreſs myſelf with leſs warmth! Why can I not deviſe an apology for theſe philoſophers, to ſcreen them from this dreadful imputation of being the enemies and plagues of mankind! —Perhaps they do not themſelves believe their own tenets, but publiſh them only as the means of getting a name and a fortune. But I hope this is not the caſe; God forbid that it ſhould! for then the enormity of their guilt would ſurpaſs all power of language; we could only gaze at it, and tremble. Compared with ſuch wickedneſs, the crimes of the thief, the robber, the incendiary, would almoſt diſappear. Theſe ſacrifice the fortunes or the lives of ſome of their fellow-creatures, to their own neceſſity or outrageous appetite: but thoſe would run the hazard of ſacrificing, to their own avarice or vanity, the happineſs of all mankind, both here and hereafter. No; I cannot ſuppoſe it: the heart of man, however depraved, is not capable of ſuch infernal malignity.—Perhaps they do not foreſee the conſequences of their doctrines. BERKELEY moſt certainly did not.—But BERKELEY did not attack the religion of his country, did not ſeek to undermine the foundations of virtue, did not preach or recommend Atheiſm. He erred; and who is free from error? but his intentions were irreproachable; and his conduct as a man, and a Chriſtian, did honour to human nature.—Perhaps our modern ſceptics are ignorant, that, without the belief of a God, and the hope of immortality, the miſeries of human life would often be in-

ſupportable. But can I ſuppoſe them in a ſtate of total and invincible ſtupidity, utter ſtrangers to the human heart, and to human affairs! Sure they would not thank me for ſuch a ſuppoſition. Yet this I muſt ſuppoſe, or I muſt believe them to be the moſt cruel, the moſt perfidious, and the moſt profligate of men.

'Careſſed by thoſe who call themſelves the great, ingroſſed by the formalities of life, intoxicated with vanity, pampered with adulation, diſſipated in the tumult of buſineſs, or amidſt the viciſſitudes of folly, they perhaps have little need and little reliſh for the conſolations of religion. But let them know, that in the ſolitary ſcenes of life, there is many an honeſt and tender heart pining with incurable anguiſh, pierced with the ſharpeſt ſting of diſappointment, bereft of friends, chilled with poverty, racked with diſeaſe, ſcourged by the oppreſſor; whom nothing but truſt in Providence, and the hope of a future retribution, could preſerve from the agonies of deſpair. And do they, with ſacrilegious hands, attempt to violate this laſt refuge of the miſerable, and to rob them of the only comfort that had ſurvived the ravages of misfortune, malice, and tyranny! Did it ever happen, that the influence of their execrable tenets diſturbed the tranquillity of virtuous retirement, deepened the gloom of human diſtreſs, or aggravated the horrors of the grave? Is it poſſible, that this may have happened in many inſtances? Is it probable, that this hath happened, or may happen, in one ſingle inſtance?—Ye traitors to human kind, ye murderers of the human ſoul, how can you anſwer for it to your own hearts! Surely every ſpark of your generoſity is extinguiſhed for ever, if this conſideration do not awaken in you the keeneſt remorſe, and make you wiſh in bitterneſs of ſoul—But I remonſtrate it vain. All this muſt have often occurred to you, and been as often rejected as utterly frivolous. Could I enforce the preſent topic by an appeal to your vanity, I might poſſibly make ſome impreſſion: but to plead with you on the principles of benevolence or generoſity, is to addreſs you in a language ye do not, or will not, underſtand; and as to the ſhame of being convicted of abſurdity, ignorance, or want of candour, ye have long ago proved yourſelves ſuperior to the ſenſe of it.

'But let not the lovers of truth be diſcouraged. Atheiſm cannot be of long continuance. nor is there much danger of its becoming univerſal. The influence of ſome conſpicuous characters hath brought it too much into faſhion; which, in a thoughtleſs and profligate age, it is no difficult matter to accompliſh. But when men have retrieved the powers of ſerious reflection, they will find it a frightful phantom; and the mind will return gladly and eagerly to its old endearments. One thing we certainly know; the faſhion of ſceptical and metaphyſical ſyſtems paſſeth ſpeedily away. Thoſe unnatural productions, the vile effuſion of a hard and ſtupid heart, that miſtakes its own reſtleſsneſs for the activity of genius, and its own captiouſneſs for ſagacity of underſtanding, may, like other monſters, pleaſe a while by their ſingularity; but the charm is ſoon over; and the ſucceeding age will be aſtoniſhed to hear, that their forefathers were deluded, or amuſed, with ſuch fooleries. The meaſure of ſcepticiſm ſeems indeed to be full; it is time for truth to vindicate its rights, and we truſt they ſhall yet be completely vindicated.

cated. Such are the hopes and the earneſt wiſhes of one, who hath ſeldom made controverſy his ſtudy, who never took pleaſure in argumentation, and who utterly diſclaims all ambition of being reputed a ſubtle diſputant; but who, as a friend to human nature, would account it his honour to be inſtrumental in promoting, though by means unpleaſant to himſelf, the cauſe of virtue and true ſcience; and in bringing to contempt that ſceptical ſophiſtry which is equally ſubverſive of both.'

We have now laid before our Readers ſuch a view of the Eſſay as is ſufficient, we apprehend, to juſtify the character we have given of it. After a repeated peruſal, we cannot help looking upon it as a very ingenious, judicious, and uſeful performance. Our Author's manner of treating the modern ſceptics, eſpecially Mr. HUME, gives great offence, we are told, to many Readers. In what light the generality of Readers conſider this matter we know not; as for us, though we have the ſincereſt reſpect for Mr. HUME's diſtinguiſhed abilities, yet we cannot think that he is treated with any greater degree of freedom or ſeverity than he deſerves: nay, farther, we think it impoſſible for any Writer, endowed with ſenſibility of heart, the love of mankind, and a regard for the intereſts of virtue and religion, to expreſs himſelf with leſs warmth than Mr. Beattie has done.

ART. VI. *Critical Eſſays.* 8vo. 3s. Ridley. 1770.

THE firſt of theſe Eſſays contains obſervations on the ſublime of Longinus, with examples from the ſcriptures, and modern writers: the ſecond treats of the influence of government on the mental faculties; the third, fourth, and laſt, are on the fourth, fifth, and ſixth books of Virgil's Æneid.

This Author obſerves in his preface that the *Garden of Criticiſm* has almoſt conſtantly been over-run with the *weeds* of *ill-management*, and that the earlier *labourers*, who have ranged its walks with a *methodical exactneſs*, have ſacrificed beauty to decorum, while the *finical conceits* of modern refinement have *turned them into an open lawn, preſerving* only in favourite corners ſome *inelegant ornaments*. The former, ſays he, to ſpeak literally, have, with Ariſtotle, cramped the imagination within the trammels of rule; and the latter have, by indulging a critical affectation, *created elegance* but deſtroyed majeſty.

Whether the Author, by the words "garden of criticiſm," means to repreſent criticiſm itſelf as a garden, or to intimate that literature is a garden of which criticiſm has the culture, is not very clear: but in either caſe it is abſurd to repreſent it as over-run with *weeds* in conſequence of its being *ill-managed*: weeds are the effect of neglect, and not of induſtry ill applied; and can never, without the utmoſt incongruity of metaphor, be ſuppoſed *to over-run* a garden whoſe walks are ranged by *labourers with a methodical exactneſs*. It is equally incongruous to

repreſent *finical conceits* as turning *walks* to *a lawn*, and not as *producing* but *preſerving* only ſome inelegant ornaments. Finical conceits, if they muſt be perſonified, would be more naturally employed in turning a lawn into walks, and placing inelegant ornaments where they found none. When our Author quits metaphor, and ſpeaks literally, he is not more fortunate: for, explaining his metaphorical by his literal language, we ſhall find that *elegance* may be *created* by *leaving inelegant ornaments*, Finical conceits *leave inelegant ornaments*, ſays he; and critical affectation *creates elegance.*

It may well be inferred, that he who cannot ſee his way through a page will be diſmally bewildered in a book; and our Readers will probably be ſatisfied without a farther account of Eſſays on the ſublime by an Author, who, in the firſt page of his preface, deviates from common ſenſe.

The notion ſupported in the Eſſay on the influence of government on the mental faculties, is, that 'genius is uncontrouled by climate, and unlimited by government;' and that 'where government has apparently given a check to the efforts of the underſtanding, it has rather turned it from literary to active purſuits.' But the Author has rather written a deſultory declamation on this ſubject than diſcuſſed it by a ſeries of argumentation. All is ſuſtian obſcurity and digreſſion; and what is affirmed in one page ſeems to be denied in another; ſo that as neither analyſis nor epitome can be made of it, we muſt refer ſuch of our Readers as deſire to know more of it to the book.

In the two firſt of the Eſſays on Virgil the Author propoſes to conſider him in what he calls his 'pathetic character,' by a view of the fictitious hiſtory of Dido, and with reſpect to his 'deſcriptive talents' in the repreſentation of the games. The laſt conſiſts of thoughts on the gates of Sleep. He is of opinion that an epic poem ſhould include every ſpecies of poetry; that therefore the pathetic and deſcriptive were neceſſary to the Æneid, which are happily exhibited in the epiſodes of Dido, and the games; that the deſcent of Æneas is repreſented as a viſion, and that the ſix verſes beginning with *Sunt geminæ Somni portæ*, and ending with *emittit eburna*, are ſpurious, and ſhould be expunged.

'The *Epic Muſe*, ſays our Author, comprehends every *other ſpecies of poetry.* She roams through the univerſe for matter, and lays open every paſſion in colours the moſt expreſſive for amuſement and morality. Theſe *pictures* are *arrayed* in *a dreſs* the beſt adapted to the ſeveral *repreſentations.* The whole contains an excellent aſſemblage: the ſadneſs of elegiac tenderneſs leads us to the regions of pity and deſpair: paſtoral *mildneſs*, *drawn* from the fountain of Nature, ſteals us into the vale of virtuous ſimplicity.

When

When thoſe who pretend to critical preciſion confound the *genius* of an art with ſpecimens of the art itſelf, and having conſidered a *muſe* as a ſpecies of *poetry* comprehending all others, repreſent this comprehenſive *ſpecies* as *roaming* through the univerſe for *matter*, and *arraying pictures* in a *dreſs* adapted to *repreſentations*; when they firſt conſider paſtoral mildneſs as a *perſon*, then repreſent her as being *drawn* from a fountain, and then as *ſtealing us* into a valley, what can we ſay but that they have miſtaken their talents, and miſ-ſpent their time.

ART. VII. *Six Paſtorals*; videlicet, *I. The Country Lovers. II. The Conteſt. III. Winter. IV. Two Boys. V. The Complaint. VI. The Happy Meeting. To which are added, two Paſtoral Songs.* By George Smith, Landſcape Painter, at Chicheſter in Suſſex. 4to. 2 s. Dodſley. 1770.

THE Author, well known for the excellent performances of his pencil, apologizes for his having aſſumed the pen, with a modeſty and diffidence that never fail to diſtinguiſh the ingenious: 'My profeſſion, ſays he, as a landſcape painter, induced me to ſtudy Nature very attentively; and the beautiful ſcenes I often examined, furniſhed me with a great variety of ideas, many of which, I flatter myſelf, are new; but as I never made the art of writing my particular ſtudy, I have not always been able to convey my ideas to the Reader with the ſame force that I received them from the book of Nature. Whatever defects, therefore, may be found in the language I hope will be forgiven.'

The Reader will naturally conclude, from this account of the work, that it is chiefly deſcriptive: it is not, however, totally without incidents: the paſtorals very much reſemble Mr. Pope's, as well in the general idea upon which they are formed, as the harmony of the verſification, which, in many parts, is little inferior, though it is not equally uniform. The following picture could be drawn only at the door of a little farm, where few writers of paſtoral have ſeen the ſun riſe.

See, ſays the ruſtic lover, whoſe team waits to take his miſtreſs to the market town,

> 'Already o'er yon hills the ſun appears
> And through the fruit trees gilds the yoking ſteers.
> See on the kitchen wall, with ballads gay,
> The early ſun-beams quiver through the ſpray.
> 'Tis five exactly when they gild the tack
> That holds this corner of the almanack.'

The image of the ſun's firſt rays gilding the oxen as they are putting into the yoke through the ſtraggling branches of a fruit-tree, and marking the hour by ballads and almanacks ſtuck on the kitchen wall, are equally natural, ſtriking, and new.

The following addreſs is liable to no objection but ſuch as have been made to Mr. Pope's paſtorals, which are ſtill admired, and will be ſo as long as an ear for true poetical harmony remains among us:

'Come then, my fair one, bleſs my kind retreat;
My tufted daiſies long to kiſs thy feet.
My oaks, in whiſp'ring ſighs, lament thy ſtay,
And chiding rivlets mourn thy long delay.
Gay to thy wish my ſhrub-dreſs'd cottage glows,
With lilachs, woodbines, and the bluſhing roſe.
Ah! come and hear the muſic of the rills,
Their tuneful murmurs down the ſtony hills.
Theſe ſoft tranſparent waters, ſweet and cool,
O'er ſhining pebbles haſten to my pool,
Whoſe chryſtal boſom undiſturb'd with foam
Reflects the ſhadow of my peaceful home.
There, pleas'd with thee, my ducks in idle freaks,
Will deck the dancing ſhades with ſilver ſtreaks:
My cattle there from paſture come to drink,
There wait the milker's hand beſide the brink.
Ah! when wilt thou on my delightful green,
At early morn and ev'nings cloſe be ſeen
To drain the ſwelling udders of my kine,
And join thy dear, thy pleaſing taſks with mine?'

It is unneceſſary to remark that in this extract the language is pure, and the verſification excellent; or that the ſhadow of the cottage reflected from the pool, and the ducks marking the graſs with ſmall ſhining tracks of water, are images truly rural and picturesque.

We do not remember that any other Author has marked the declining year as a time

——————— 'when days nor hot nor cold
Adorn the juicy pepin's rind with gold.
When from the chimney tops at op'ning day
The playful ſwallows ſing a parting lay;
Gath'ring in flocks to croſs the wat'ry main,
Till flow'ry April brings them back again.'

The fifth paſtoral, called the Complaint of Daphnis, a ſoliloquy, ſeems to be more equally ſupported than the reſt. The ſcene is the ſide of a wood near the ſea, and the poem opens with the following deſcription:

'The night was ſtill—the ſilver moon on high
Dappl'd the mountains from a cloudy ſky:
Silent as fleecy clouds through æther ſail
Before the gentle-breathing ſummer's gale,
So, through the miſty vale, in twilight grey,
The ſleepy waters ſoftly paſs'd away:

When

When Daphnis, ſtretch'd upon a graſſy bed
Above his dewy pillow rais'd his head;
And, turning up his melancholy eyes,
Pour'd out his ſorrows to the liſt'ning ſkies.'

The moon *dappling* the mountains is a rural image, finely conceived and expreſſed, and the ſailing of a fleecy cloud through the expanſe above, is the happieſt example of motion without ſound that could be imagined.

The ſhepherd's complaint of having been forſaken by his miſtreſs, is interrupted by the breaking of the day, which is well expreſſed:

'The day-light breaks, the duſky ſhadows fly,
And clouds turn ſcarlet in the morning ſky.'

He is ſoon after ſuppoſed to hear the village bells proclaim the marriage of his rival, which renders his complaint ſtill more pathetic:

'Ah! how ſhall I my faithleſs beauty ſee
Sport with a rival where ſhe toy'd with me!
To diſtant plains I'll fly the hated ſight;
No more my fertile fields afford delight!
My much lov'd home, my native cot adieu,
Where, lodg'd with peace, my fathers hoary grew.
Farewell ye oaks that now with age decline,
Yet never heard of any grief but mine!
Farewell my little farm, my herds, my ſheep,
Ye ſhallow ſtreams that murmur'd me to ſleep.
I'll climb yon miſty hill—far hence I'll rove—
Celia farewell!—farewell the ſweets of love!
Now ceaſe, my flute—my ſighs, no more depart
In plaintive muſic, from my dying heart.'

This farewell to a *native* cottage, where his anceſtors had *grown hoary* in the uninterrupted peace of ſimplicity and innocence, and to the oaks, which, though now declining, had never ſeen *any ſorrow but his own*, are equally rural, poetical, and pathetic.

In the next paſtoral the Author introduces a ſhepherd giving an account of his having once kept a flock by the ſea ſide: this incident furniſhed him with ſeveral new images, which he has very happily repreſented.

The ſight of a boy who was playing at a diſtance, introduces the following verſes:

'Like him, in early youth, the crook I bore,
But near the boiſterous ſea's reſounding ſhore,
Where ſkimming mews o'erlook their ſiſhy prey,
And the big porpoiſe ploughs his foamy way.
How often there have I forgot my ſheep,
In culling ſhells, ſmooth poliſhed, from the deep;
Which, *join'd with* ſea-weed, look'd ſo lovely fair
My ſkipping lambs ſeem'd proud the wreath to wear.
Oft have I follow'd as the waves withdrew,
And they, returning, would my feet purſue,

'Till the laſt ſunbeams in the water play'd
And I grew fearful of my lengthen'd ſhade.
But ah! how much more pleaſant is this plain,
Than the bleak mountains near the treeleſs main?
Here, from the ſummer's heat, in groves we hide,
Where birds rejoice,—and gentle waters glide.'

The epithet *treeleſs* is remarkably happy when applied by a ſhepherd to the ſea, in a contraſt with the plains on ſhore.

Of the two ſongs it is not neceſſary to ſay any thing, as they have neither remarkable excellence nor defect; and having already obſerved that the paſtorals themſelves are unequal, it would be invidious to exhibit blemiſhes, for which general merit will atone, and the Author has ſo ingenuouſly apologized.

ART. VIII. *Another Letter to Mr. Almon in Matter of Libel.* 8vo. 2s. 6d. Almon. 1770.

THE Author of this performance, though an enemy to the preſent ſyſtem of party-writing, which attacks rather the conſtitution, than thoſe who have the direction of it, is yet afraid, that the officers of the law, from a deſire of repreſſing the virulence of factious writers, may overlook the line of juſtice, and ſubſtitute artificial for real conviction. He conſiders it as highly requiſite that the propagators of dangerous productions ſhould be proſecuted; but, it ſhould ever, he imagines, be an object of the care of judges, to beware of introducing by their ſubtilties and diſtinctions, a code of libel-polity, which may hereafter be employed to infringe the liberty of the preſs, that beſt and only bulwark of manly freedom and liberal ſcience.

The remarks which he has made on the famous proſecution, *the King againſt Bear*, muſt be allowed to be extremely acute and ſatisfactory. Notwithſtanding the reſpectable authority of Lord Chief Juſtice Holt, who preſided in the King's bench when this caſe was tried, he ſeems to have clearly reſolved his determination of it into mere ſophiſtry; and we cannot but think with him, that the ſtern virtue of that great man yielded, in this inſtance, to his partiality for King William, to whom he owed his promotion.

In what he has remarked concerning the caſe, *the King againſt Woodfall*, there appears much accurate diſcernment and juſt obſervation. A friend to thoſe rights, with which the ſubjects of Great Britain are inveſted by the form of their government, he would check that ſtrain of legal interpretation, which leads to a diſtruſt of the uprightneſs of judicature by the ſubſtitution of *myſtic* caſuiſtry in the place of equity and common ſenſe. *Diſtruſt*, ſays he, will beget diſlike and contempt. Nothing can ſupport penal judgments, where the freedom of the preſs is

concerned, and liberty, or ſuppoſed liberty at ſtake, but their being grounded on an expreſs conviction (of the very crime charged) by the clear verdict of a jury. Conſtructive guilt, the creature of the bench, will not be endured. It will make the ſeat of juſtice ſhake under the judge who pronounces it.'

To his judicious reflexions concerning libels, our Author has ſubjoined ſome intereſting conſiderations on commitments and attachments for a contempt of court; and, from this part of his work, we beg leave to preſent our readers with the following extract:

'I take it that any diſobedience or oppoſition to, or miſuſer of, the proceſs or orders of a court of law, is puniſhable by immediate commitment, becauſe no court can either maintain or execute the truſt repoſed in it by the conſtitution, without ſome penal compulſion on the party ſo offending. An attachment ought to go directly. The juſtice of the kingdom would otherwiſe ſtand ſtill. Every perſon is intereſted in there being ſuch a vindictive power. It flows of neceſſity from the nature of a court of juſtice, and is eſſential to it, as it could not do its duty without it. This power or prerogative is therefore a neceſſary incident to it at common law; and there is no ſtatute or poſitive law, nor any requiſite to warrant it. Wherefore, if any party to a cauſe, officer of the law, or other perſon, obſtruct the execution of proceſs, or the proceedings of the court, or hinder others from conforming thereto, do otherwiſe than is enjoined or commanded by their precept, or forbear to do what their proceſs, rule, order, judgment, or decree require, he ought to be forthwith attached. And for this reaſon the old law as cited by *Broke* from the year books, ſays, *contempt ſhall be anſwered in proper perſon, and not by attorney.*

'However, Lord Chief Baron *Gilbert* (or *Bacon* the abridger) not attending to this neceſſity for ſuch power, and finding that libels were called now-a-days contempts, ſeems to be at a loſs how to reconcile immediate attachment with the principles of the conſtitution, and with the grand charter, which ſays, *nullus liber homo impriſonetur, niſi per legale judicium parium ſuorum, vel per legem terræ*, and therefore ſuppoſes long practice alone ſecures its footing in the law. He has been miſled by aſſociating the lawful attachment for actual, with the unlawful for conſtructive contempt. The former is abſolutely neceſſary for the maintenance of public polity, and therefore legal; the other is unneceſſary, warranted by no poſitive law, and therefore illegal. The latter is indeed a dominion ſo extraordinary, ſo alien from the conſtitution of this country, and ſo privatory of the ſubject's right to a trial by jury for every miſdemeanour, that it claſhes with the whole ſyſtem of our law. Without an *immediate power of coertion*, where proceſs is reſiſted, the courts

courts could not go on. But in all other caſes no puniſhment can be inflicted but through the medium of a jury. With reſpect to courts martial, &c. they derive their exiſtence from ſtatute, as well as the ſtanding forces which they controul. There is indeed in *Fitzherbert's natura brevium* no mention of any attachment but for the furtherance of juſtice and the reſtraint of injuſtice, which could not be if the uſe of it now contended for were either common or legal. However, as oppoſition to proceſs implies contempt, and a deſpiſing of the authority and dignity of the court from whence it iſſues, this may have given riſe to a notion that every thing which betokens any ſlight or diſapprobation even of the ways of reaſoning or demeanor of any judge, is likewiſe *a contempt of the court* within the meaning of the law by that term, and will enable them to attach a party guilty thereof, although ſuch ſlight or diſapprobation of their ſentiments or conduct be expreſſed merely in diſcourſe, or in ſome publication of the preſs, and does not actually interrupt or diſturb their judicial proceedings. But this, I apprehend, is a groſs miſtake, and an abuſe of the power of attachment, which is permitted to them from nothing but abſolute neceſſity. Upon that ſcore alone this penal authority begun, has been practiſed, and can be eſtabliſhed as part of the law of the land. For, *it ſhall not lie in any one's power to defeat the rules of a court of juſtice, or to render them ineffectual; nevertheleſs, the contempt muſt be certain and not doubtful; for elſe a party may perchance be wrongfully committed, which the court will be cautious not to do.* In three words, a contempt of the court means ſome efficient contempt of the law, that is, a withſtanding of its proceſs, and not an idle contempt of the perſons, underſtandings, or demeanor of its temporary officers; expreſſed out of court and merely in words, whether written or unwritten. It is the defeating of the proceedings of the national courts, by an aſſault upon the judges, parties, or juries, or by raiſing ſuch a diſturbance as to prevent juſtice being fairly and ſoberly done; or elſe the defeat by ſome means or other of their proceſs. And it is nothing elſe.

'The ſuppoſing of a man to be amenable by attachment for any conſtructive contempt which does not impede legal proceedings, is as foreign to the idea of this conſtitution, as the ſuppoſal that a man can be bound to ſurety of the peace for any thing (before judgment) but actual violence; that is, for any conſtructive breach of the peace. They both proceed upon the ſame principle; the abſolute neceſſity of ſomething being done immediately; the one for the prevention of interruption to national juſtice, the other for the preſervation of the lives and properties of individuals. The great prevailing luminary of the law, in his preſent periclion, ever looking at the principles of

things,

ings, will not (I truſt) diſeſteem this way of reaſoning. Indeed, I ſhould gueſs he would treat the notion of conſidering ny penman, printer or bookſeller (under the arbitrary denomiation of a libeller) as an actual breaker of the peace, or as an ctual contemner of the court, as a deluſion, *vox et præterea ihil*; and would tell the perſon who ſhould argue to that end, nd deſire an attachment, that there was no force or violence in ther, but what was the work of fancy, a mere *luſus* of the nagination. It is indeed only by conſtruction, and as having n evil tendency, that the one is ſtyled a breach of the peace, nd the other a contempt of the court, in the track of legal diſourſe. The man who writes abuſively, intends, perhaps, though I believe rarely) to create ſome public diſturbance; nd he who traduces, reflects upon, or calls in queſtion the uſtneſs of any judgment, may be ſuppoſed to aim at diminiſhng the authority of the court, or of the perſons of its judges; ut not being immediate outrages, or the uſe of force, either to ubdue any individual, or to withſtand the execution of any law, hey do not require inſtant ſuppreſſion, and may well wait for a rial by jury, whoſe buſineſs it will be to conſider both the tenency and intent of the arraigned words or writings, and to ronounce whether the ſame be adviſed, malicious, and conrary to the peace of our Lord the King, and the good order of is realm; or no more than pertinent and juſt remarks on the rrors and maleſeazance of his political Miniſters or Law-Magiſtrates.

With regard to literary merit, it muſt be confeſſed, that the ork before us does not diſplay any marks of taſte in its uthor, and that, in its manner, it is rather looſe and deſulory. But though, it poſſeſſes not the ornaments of ſtyle, and he advantages of arrangement, it is yet reſpectable from the pirit which it breathes, and the matter which it communicates.

ART. IX. *The Confeſſional:—the Third Edition enlarged; with the Prefaces to the Firſt and Second Editions; an Advertiſement and many Additions occaſioned by ſome Publications ſince the Second; and an Index.* 8vo. 7 s. Bladon. 1770.

IT is matter of great pleaſure to us, and, we doubt not, to every ſincere friend to religious liberty, to ſee the Editions of o capital a work as the CONFESSIONAL multiply ſo faſt. This ircumſtance affords a ſtrong preſumption that the worthy uthor's deſign is generally approved, and that there is a much reater number of intelligent and judicious Readers, who earneſtly wiſh to ſee a reformation of our eccleſiaſtical ſyſtem, than ome ambitious and intereſted Churchmen are willing to allow. There is little *probability*, indeed, notwithſtanding all that has *een ſaid in behalf* of a reformation by many able and learned *riters, that any ſteps* will ſoon be taken towards accompliſh-

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ing ſo deſirable an end; the Author of the CONFESSIONAL, however, has the ſatisfaction to reflect that he has borne an honourable teſtimony to the cauſe of truth, that, by his means, the principles of Proteſtantiſm and Chriſtian liberty are better underſtood, and a more general attention paid to them; and there is little reaſon to doubt but that the good ſeed he has ſown, though at preſent it may ſeem to be totally buried and corrupted, will ſpring up and flouriſh in due ſeaſon.

In regard to the additions to this third publication of the CONFESSIONAL, we are told in an advertiſement prefixed to it, that they are ſuggeſted chiefly by occaſions given ſince the appearance of the ſecond Edition, and are of importance only to ſuch as are apt to take it for granted that the defenders of public inſtitutions muſt needs be in the right in every thing.

The advertiſement concludes in the following manner:

'It has been ſaid, that the Author of *the Confeſſional* is an enemy to all eſtabliſhments; and ſome people, it ſeems, think it incumbent upon him to be explicit upon this head. He does not think ſo himſelf; but as the explanation requir'd may be brought within a ſmall compaſs, he will give it.

'He thinks, in the firſt place, that the Chriſtian religion is perfectly adapted in all its parts, to the ſtate and condition of man; and is, ſo far, a *perfect* religion; but being in itſelf a religion of the greateſt ſimplicity and liberality, its excellency muſt be debaſed, in proportion as it is incorporated with ſuperſtitious modes of worſhip, and reſtrictive forms of doctrine. In the firſt inſtances, he thinks the Chriſtian religion has been *corrupted*, in the other *cramped*, by human eſtabliſhments; and the longer it remains in ſuch unnatural connections, the more probable will be its tendency to deſtruction.

'He is not of opinion that the Chriſtian religion, "by being kept intirely ſeparate from worldly intereſts," or, in other words, profeſſed by individuals without reſpect to temporal emoluments, would "be neglected, or periſh in oblivion," becauſe he is perſuaded it is enjoined to be ſo kept, and ſo profeſſed by the gracious author of it. Hence it follows, that human eſtabliſhments are not *neceſſary* to its ſupport. A certain Writer hath ſaid, that "if men were not to ſpeak their minds in ſpite of eſtabliſhments, *truth* would ſoon be baniſhed from the earth." And the very ſame may be ſaid of *piety* and *righteouſneſs*. So little is the Chriſtian religion indebted to human eſtabliſhments for its ſupport.

'Where is the moſt bigoted formaliſt who will venture to ſay he is a *friend* to thoſe national eſtabliſhments, which are "*infallibly* productive of deſtruction to the Chriſtian religion *?"

* *See The Free* Enquiry into the Nature and Origin of Evil, p. 192.

Why then ſhall the Author of *the Confeſſional* be reſtrained from ſaying, he is an enemy to ſuch eſtabliſhments? If the queſtion were to be, whether the Chriſtian religion or the national eſtabliſhment ſhould be deſtroyed? He hopes and believes he ſhould have the honour of voting with the whole hierarchy of the Church of *England*. But he is not for having things come to any ſuch extremity. Whatever he may think of particular eſtabliſhments, he thinks there are none of them ſo bad, but that it may be *reformed* by being brought back to the terms of the original record (to which all Chriſtian eſtabliſhments appeal) with reſpect to thoſe points in which it has deviated from it; namely, by diſcharging all ſuperfluous traditions, and ſyſtematical doctrines, with which the Chriſtian religion hath been incumbered by the craft or the vanity of men preſuming to be wiſe above what is written.

'Two things have been ſaid to this: 1ſt. That this is not to be expected of the preſent generation: and I find ſome men have been called *viſionaries*, even for talking of it.—But why ſo? It is no more than ought to be expected of *any* generation of Chriſtians; and every man ſo perſuaded, may, both lawfully and laudably, ſolicit it from thoſe who have the power, and who cannot modeſtly be ſuppoſed not to know that it is their duty.

'2dly. The other thing offered by way of ſilencing theſe teazers of eſtabliſhments, is, that their demands are vague and not explicit. "Tell us only what you would have, and you ſhall either be gratified, or we will give you unanſwerable reaſons why not."—This, it ſeems is the *fort* of our preſent anti-reformers; and he muſt be a little hardy who would attempt to ſtorm it. The Author of the *Confeſſional* is no ſuch adventurer, though he hath been called *too peremptory for an enquirer*. To conciliate the mind of the worthy perſon who thought him ſo, he begs leave to expreſs his demands in that Gentleman's own words; viz. "An eccleſiaſtical conſtitution, calculated to comprehend all that hold the fixed and fundamental principles and points of faith, in which all ſerious and ſincere Proteſtants, of every denomination, are unanimouſly agreed, and to exclude thoſe only that hold the peculiar tenets that eſſentially diſtinguiſh all true Proteſtantiſm from Popery." To the eſtabliſhment of *this* eccleſiaſtical conſtitution the Author of *The Confeſſional* never will be an enemy.'

We have nothing further to add in regard to this third edition of the CONFESSIONAL, but to renew our acknowledgments to the Author for the great ſervice he has done to the Proteſtant cauſe—May it ever have ſuch manly, ſpirited, and able advocates!

ART. X. *A Journey from London to Genoa, through England, Portugal, Spain, and France.* By Joſeph Baretti, continued from page 230.

THERE are more churches and religious foundations in Madrid, in proportion to its ſize, than in any other city in the world except Rome. There are five hoſpitals for the relief of foreign nations; one for the Italians, one for the French, one for the Portugueſe, one for the Flemiſh, and the other for the Iriſh, under which denomination the Engliſh and Scotch are included.

There is alſo a general hoſpital, which contains no leſs than fifteen hundred iron beds, diſtributed through ſeveral large rooms and long galleries. Every body is received without ſolicitation or condition; and there are porters whoſe only buſineſs is to fetch whatever ſick perſon ſends for them. The houſe is kept remarkably clean, and every patient, among other articles of maintenance, is allowed a large diſh of chocolate, with a ſlice of bread, or a ſweet biſcuit, for breakfaſt.

Theſe hoſpitals are ſuperintended by a number of pariſhioners of the higher rank, united into what is called a *Confradia*, the ſame as a *Confraternita* in Italy.

Among theſe *Confradias* there is one called *La Santa Hermandad*, the Holy Brotherhood, or more commonly *La Confradia de Pan y Huevos*, the Brotherhood of *Bread* and *Eggs*: ſeveral of the members of this Confradia, headed by ſome grandee, or other very conſiderable perſon, ramble about the ſtreets of the city during the firſt part of every night, to collect the houſeleſs poor of both ſexes, who lay themſelves down to ſleep under the porches of churches, or entrance of houſes. Thoſe whom they find in this diſtreſsful condition they carry to ſome hoſpital to ſleep, and give them the next morning a *penny loaf* and a *couple of eggs*. If they are in health they are then diſmiſſed, and if they are diſeaſed are kept to be cured. 'I wiſh, ſays our Author, ſomething of this kind might be eſtabliſhed in London, where the houſeleſs poor are pretty numerous.' But it is certain that to prevent our poor from being *houſeleſs*, no new eſtabliſhment is neceſſary. We need only carry the laws already ſubſiſting into execution, and compel thoſe for whom proviſion is made to accept of the proviſion.

The celebrated Counteſs *d' Anois*, who wrote a little book called *a Lady's Travels into Spain*, ſays, that every baſtard, brought up in the hoſpital erected for foundlings at Madrid, is conſidered by the Spaniſh law as a gentleman, and the Authors of the *Dictionnaire Enciclopedique*, have recorded this aſſertion as a fact. But our Author ſays it is wholly falſe, and that a baſtard

aſtard at Madrid is the ſame forlorn outcaſt of the law as at ther places.

The churches at Madrid, which our Author did not find ſo agnificent as he expected, have many decorations which are ot admitted in any other country. The walls are generally overed with ſmall and artleſs work of the chiſſel and pencil, iſtributed as chance directed, at leaſt without much ſymmetry r order; the altars are ſtuck with little noſegays of natural r artificial flowers, and the church is hung round with cages f canary birds, whoſe inceſſant chirping cannot but divert the ttention of thoſe who go to hear maſs. There are neither ews, benches, nor chairs, but the floors are covered with raw mats, upon which men and women kneel promiſcuouſly, whether they be, ſays our Author, grandees or coblers, ducheſſes r waſherwomen.

Women of all ranks, when they go to church, carry their roſaries in their hands, that every body may ſee them: they wear alſo a black petticoat, which covers their gowns from the waiſt downwards, and is called a *Baſquina*, and a muſlin or ambric veil, which hides their heads and the upper parts of heir bodies, called a *Mantilla*; ſo that in this dreſs it is impoſſible that a woman ſhould be known even by her huſband.

The gentlemen dreſs after the French manner, wearing their hats under their arm; but men of the lower claſs wrap themſelves up to the eyes in a brown cloak that reaches to the ground, called a *Capa*, and wear their hair concealed under a cotton cap, with a broad flapped hat called a *Sombrero* over it: he King hates to ſee a man wrapped in a wide cloak, with a apped hat, but the people care little for his diſapprobation.

Our Author ſays that there is much more Spaniſh literature han is generally imagined, and that the books written in the hirteenth century differ but very little, with reſpect to the words and phraſes, from thoſe that are written now. The poetical language of Spain, however, differs more from its proſe, than its proſe from Italian. The dramatic poets of this country are very numerous; but the principal are *Lope de Vega* and *Calderon de Barca*. De Vega has left more than 300 dramatic pieces, and is ſaid to have written as many more. Another imagination, ſays our Author, ſo fertile in plots and characters has never exiſted. Calderon has left one hundred and thirty plays, beſides one hundred *Autos Sacramentales*, a kind of religious drama, in which Pagan deities, Chriſtian ſaints, the Virgin Mary, women, angels, and devils, with a great variety of allegorical characters, are brought together in a ſtrange mixture that no mortal but a Spaniard or Portugueſe could bear.

Theſe *Autos* in the repreſentation are generally preceded by a maller piece called a *Loa*, ſomething of the ſame kind. It is

remarkable

remarkable that as but of late years women have appeared upon the ſtage in England, ſo but of late years men have appeared upon the ſtage in Spain: and in the Pope's dominions and in Portugal no woman appears upon the ſtage now.

The repreſentation of *Autos* and *Loas* has been forbidden ſince our Author was in Spain.

Notwithſtanding numerous oddities, incongruities, and abſurdities, in theſe and other dramatic pieces, our Author ſays, that he who takes them up will always find it difficult to lay them down. He ranks de Vega and Calderon with the firſt claſs of poetical geniuſſes, and ſays that he has often been warmed, even into enthuſiaſm, by the copiouſneſs and originality of their invention, their art in entangling and diſentangling their plots, their vaſt variety of characters, their numberleſs ſentiments, the force and elegance of their expreſſions, and their facility of verſification.

He obſerves that in a large number of Spaniſh plays the devil bears a very conſpicuous part; and he gives a ſketch of one called the *Devil turned Preacher*, which, however extravagant, ſeems to abound with contrivance and humour.

Beſides *Autos*, *Loas*, Tragedies, Comedies, and Tragi-comedies, the Spaniards have a kind of Farce of one act, or, according to their diviſion, of one *day*, called a *Sainête*; and a *petit piece* of two acts or days, called the *Zarzuéla*, which admit of muſic, and are often ſung throughout.

None of their dramatic pieces conſiſt of more than three days; but the loweſt of all are called *Entremés* and *Mogiganga*, which conſiſt only of a few ſcenes. The excellency of theſe pieces is rated by their buffoonry; and our Author has given a ſpecimen of one called the Pariſh Clerk, which is ſomething like the drollery practiſed formerly at our fairs.

The Spaniards have tranſlations of the Greek and Latin claſſics, and five thick quartos by *Quevedo*, of whoſe works little is known out of Spain, except the Viſions of Hell. One work of Quevedo is mentioned by our Author, called the Life of the *Gran Tacano*, which he ſays is a picture of the wicked and loweſt vulgar, ſcarcely to be matched in any language. *Tacano* ſignifies a low cheat or trickſter. A tranſlation of this book would probably give us a very good idea of the living manners of Spain, and find many readers.

Among other things in a very good review of the preſent ſtate of literature in Spain, the Author mentions an account of the Arabic MSS. in the Eſcurial, one volume of which is juſt publiſhed.

In the library of the Eſcurial the Arabic MSS. are very numerous: they were partly collected by Philip the ſecond, and *partly* procured by accident. When he made his intention of

collecting

collecting Arabic MSS. known, many people preſented him with ſuch as they happened to have in their poſſeſſion; and many additions have been ſince made of books which the Moriſcos had concealed at the time of their expulſion, and were not permitted to carry with them. But no leſs than three thouſand Arabic books of phyſic, philoſophy, and politics, finely illuminated and fairly written, were taken on board two ſhips that contained the wardrobe of *Zidan* King of Morocco, by Governor *Pedro de Lara*, who was cruiſing near Sallee on the Barbary coaſt. This fact is related in a "Hiſtory of the Life and Actions of Philip III." which is preſerved in the King's library at Madrid. The Author of the book is not known, but the fact is ſupported by very good authority.

Many of theſe curious MSS. were deſtroyed by fire in the year 1671. The account of thoſe that remain is undertaken at the King's command by Doctor Michael Caſiri, his librarian at the Eſcurial, and a Syro-Maronite by birth. The volume already publiſhed is in folio, of about 550 pages, and the MSS. noted in it amount to 1628, arranged under the following heads: *Grammatici, Rhetorici, Poetici, Philologici et Miſcellanei, Lexicographi, Philoſophi, Ethici et Politici, Medici, ad Hiſtoriam Naturalem pertinentes, Theologici, Dogmatici, Scholaſtici, Morales, &c. Chriſtiani.*

By this book, ſays our Author, '*Caſiri* appears to be a ſtupendous maſter of the Oriental tongues, and full-fraught with the moſt extenſive erudition.' A few of the very curious notices which it contains, he has given us, but is moſt particular under the poetical article. The MSS. under this diviſion amount to 221, of which 31 are in folio, 105 in quarto, and the remaining 85 in 8vo. Caſiri ſpeaks in high terms of this poetry, and apologizes for the diſadvantage under which it muſt appear in ſome ſpecimens which he has turned into Latin proſe.

The following particulars concerning the Arabians and their poetry, which Caſiri has related in a digreſſion on the ſubject, are very curious:

In the poetry of the Arabs there is not the leaſt mixture of Grecian mythology; they have fables of their own, adapted to their own genius and religion. They call the metrical part of their poetry *Scheer*, that is hair, or hair-ſkin; and compare its ſtructure to the ſtructure of a tent made of goat's hair, or goat's ſkins, and compacted with chords and ſtakes, for which reaſon a verſe is called *Bait*, a houſe, as being a ſtructure of finiſhed metre, and as it were a complete building.

An Arabic verſe conſiſts of long and ſhort ſyllables, out of which they form four feet, which they diſtinguiſh by the names

of the *light chord*, the *heavy* or grave *chord*, the *conjoined ſtake*, and the *diſjoined ſtake*; the *chords* and *ſtakes* follow each other alternately, and from their different combination their different poems are denominated. Arabic poetry does not require metre only, but rhyme; ſo ignorant are thoſe who pretend that rhyme is a monkiſh invention: the rhyme is ſometimes alternate and ſometimes ſucceſſive.

Each verſe conſiſts of two hemiſtichs, each hemiſtich is called a *door* or *gate*, both a *folding door* or *double gate*; the former part of the hemiſtich is called the *acceſs*, the latter the *propoſition*, and the laſt ſyllable of the latter hemiſtich is called the *pulſation*, or *knocking*.

The original word which is rendered *propoſition*, is derived from a word ſignifying to *offer* or *preſent* any thing, and has been tranſlated *palus tentorii*, the veſtibule of a tent. Thus do the Arabians, in the language of Milton, "*build* their *rhyme*."

It is remarkable that the Arabs had no drama, nor dramatic poetry. There is in the Eſcurial one or two comedies written in Arabic, of which Caſiri, in this extract, ſays he will ſpeak elſewhere, but what he ſays of them elſewhere our Author has not noted, except that they are not theatrical. It is alſo remarkable that among the many poetical compoſitions of the Arabs collected in the Eſcurial, there is not one epic.

The Arabic poets, whoſe works are preſerved in the Eſcurial, are not all natives of Spain; ſome were of Africa, ſome of Aſia, and ſome wrote even before the time of Mahomet.

In ſome Spaniſh and Latin letters of the unfortunate *Antonio Perez*, who was Secretary to Philip the Second, printed at Paris without a date, there is, ſays our Author, on the back of p. 93, mentioned 'a book written in an old hand, attributed to Solomon, which is depoſited in the Eſcurial library, and was brought, with ſome others, by the Emperor Charles the Fifth, from the pillage of Tunis.'

Our Author acknowledges that he is indebted to the learned Mr. Wheeler, Profeſſor of Poetry in Oxford, for much of the Engliſh tranſlation of his extracts from Caſiri, which make a conſiderable part of a letter ſuppoſed to have been written to his brother from Madrid; and there is ſome reaſon to believe that the copy of Caſiri's work, from which our Author took his extracts, was procured by him after his return to England.

He ſays the King of Spain's geographer Don Thomas Lopez, is completing a ſet of Spaniſh maps, which, it is ſaid, will be very accurate: that the King encourages learning and the arts, and has conceived and executed many deſigns of great public utility, which ſhews him to be a good King. We are glad of this opportunity to bear teſtimony againſt the illiberal

abuſe

abuſe which, in the vaſt torrent of defamatory falſehood that muſt for ever disgrace this period of our hiſtory, has been lately thrown upon him in ſome of our news-papers.

Madrid, though not a trading city, is very opulent, and contains a great number of people who have no other buſineſs than to contrive how to ſpend their time agreeably. As the intercourſe between the ſexes is the chief ſource of pleaſure among mankind, many are the inventions of this people to facilitate that intercourſe.

The ladies in Spain have *Ciciſbeos* under the name of *Cortejos*; but they have improved upon the Italians, for every lady here has three *Cortejos*, under the different denominations of *Anos*, *Eſtrechos*, and *Santos*. They are all choſen annually by lot. The *Ano* is ſo called, becauſe he is choſen on the laſt day of the year, the word ſignifying *year*: the *Eſtrecho*, which ſignifies *cloſe friend*, is choſen on Twelfth-day; and the *Santo* on Chriſtmas-Eve. The manner of chuſing theſe ſeveral Cortejos, who differ only in name, is this, the names of the gentlemen and ladies preſent, whether married or ſingle, are written upon bits of paper, and ſeparately thrown into two hats, the youngeſt perſon in company then draws a gentleman's name with one hand, and a lady's with the other: when they draw for Eſtrechos it is cuſtomary to put into the hats that contain the names little copies of verſes of the epigrammatic kind, which are drawn with them; and if they ſquare with the perſonal character of the gentleman or lady whoſe name comes up with them, they occaſion much mirth. When they draw for *Santos*, the names of ſaints are put into the hats inſtead of verſes, and the gentleman is to pay a particular devotion to the ſaint whoſe name comes up with the lady's, and the lady to the ſaint whoſe name comes up with that of the gentleman. The *Cortejo* choſen on Chriſtmas-Eve is called a *Santo* from this cuſtom.

The Cortejo, of whatever denomination, acquires a right to enter his lady's houſe at any hour, and to dine with her when he pleaſes, without previous invitation: he pays her a regular courtſhip, and becomes in a manner a part of her family.

It is eaſy to ſee that this cuſtom is much leſs liable to be abuſed to ſhameful purpoſes than that of *Ciciſbeos* in Italy. The connection between the lady and her *Cortejos* continues but a year, when they are exchanged for others by a new lot: as three have the ſame privilege, there is no opportunity nor pretence for privacy: and as every lady has three *Cortejos*, every gentleman is *Cortejo*, under different denominations, to three ladies; for his being choſen *Ano* to one, is no impediment to his being *Eſtrecho* to a ſecond, and *Santo* to a third. Add to this, that the names of huſband and wife are frequently drawn together, ſo that they are *Eſtrechos* to each other: and that not only the

gates but every door of their apartments are open from morning till night, all friends and acquaintance coming in and going out without aſking leave, and the numerous ſervants entering as freely as the miſtreſs or maſter, which is very different from the retreat of a lady and her Ciciſbeo to a *Caſine*, where they remain locked up together for great part of the night, and none dares to approach them.

A lady in Spain receives morning viſitors ſitting up in her bed, with a ſmall table before her on which ſhe takes chocolate; the gentlemen ſit round her upon ſtools, ſome continually coming and going without introduction even by a ſervant. When ſhe chuſes to riſe they are deſired to retire, but are ſoon ſummoned to attend her at her toilet, from which they are diſmiſſed when ſhe goes to maſs, which a woman of character never miſſes. The eſtabliſhed modes of life in Spain are ſuch that a woman can never be private, at leaſt can never carry on an intrigue, without changing or breaking through them, which cannot be done without the total loſs of reputation. No gentleman even rides in a coach with a lady alone; a ſervant out of livery always takes his place in the carriage, and this form is not diſpenſed with, though the gentleman and lady are huſband and wife.

The environs of Madrid are very unpleaſant; ſcarce a habitation, or even a tree, is to be ſeen as far as the ſight can reach, the whole proſpect is barren and deſert. Many wooden croſſes however are planted on one ſide of the road, about fifty yards diſtant from each other, which the Jeſuits uſe in what they call making the *Via Crucis*. To make the *Via Crucis* two or three Jeſuits walk gravely before a great multitude of low people, ſtop before every croſs ſucceſſively, and all kneeling devoutly in the duſt, ſay aloud ſeven *Paters*, and ſeven *Aves* at each, with a kind of ſhort prayer called a *Myſtery*, the words of which commemorate the ſeveral falls of our Saviour, as he was barbarouſly puſhed up Mount Calvary by the wicked Jews, with his heavy croſs upon his ſhoulders.

This mummery is practiſed very frequently in the afternoon, and ſomething of the ſame kind is done in various parts of Italy, except that inſtead of performing the *Via Crucis* in a road, it is there done in a church.

About two leagues from Madrid there is a village called *Fuencarral*, in the neighbourhood of which is made a very fine Muſcadine wine: to this place the ladies and their *Cortejos* go in parties to *merendar* as they call it, that is, to eat a ſallad and taſte the wine: while this little entertainment is getting ready they commonly dance and ſing, or walk about with a *cheerfulneſs* and vivacity almoſt peculiar to themſelves.

We did not intend that this article ſhould have ſtretched into another month, but curious particulars have ſo much encreaſed as we went on, that we muſt diſmiſs our ſubject at preſent with the following account of the King of Spain, in which many particulars are very ſingular, and many very laudable.

'This day, ſays our Author, I have ſeen the King; and I muſt ſay that a prominent noſe, a piercing eye, and a ſerene countenance, make him look much better than his coin repreſents him. I have ſeen ſeveral portraits of him, even one by his favourite *Mengs*; but neither *Mengs*, nor any other painter, had given me a true idea of his face, which is pleaſing, though made up of irregular features.

'As to his perſon, it is of a good ſize, and his walk quite *Bourbonian*; that is, erect and ſteady. He appears to be robuſt, and I am told that he has a great deal of bodily ſtrength. His complexion is quite ſun-burnt, which is undoubtedly the conſequence of his paſſion for the chace. In this reſpect he is a true Meleager. No degree of heat or cold can keep him from this exerciſe. You may poſſibly think it worth the while to read an account of the life he leads; and here it is, as I had it from people who have been daily witneſſes of it for many years.

'Every day in the year he gets up about ſix, and exactly at ſeven comes out of his bed-room in his night-gown. He finds waiting in the anti-chamber a *Gentilhombre de Cámara*, *a Mayordomo de Semana*, a phyſician, a ſurgeon, and ſeveral other regular attendants, with whom he interchanges words while dreſſing. The *Gentilhombre*, kneeling on one knee, preſents a diſh of chocolate, which the King drinks almoſt cold. He then diſmiſſes ſome of them with a nod, enters his private chapel, and hears a maſs: then retires to a cloſet, to which no body is ever admitted, and there reads or writes, eſpecially on thoſe days that he does not intend to go a-hunting in the morning.

'About eleven he comes out of the cloſet to meet the whole royal family. They all kiſs his hand, or offer to do it, lowering a knee. He embraces them all, kiſſing the Princes at the cheek, and the Princeſſes on the forehead.

'The royal family withdraw after a little chit-chat, and he gives a momentary audience to his confeſſor: then ſpeaks to thoſe miniſters of ſtate, who have any buſineſs to communicate, or paper to ſign. Then the family Ambaſſadors come in; that is, the French and the Neapolitan. With them the King interchanges words for a quarter of an hour; ſeldom more. Juſt againſt the time that he is going to dine, the other Ambaſſadors and foreign Miniſters come in. Exactly at twelve he ſits down to table, quite alone now that his Queen is dead. The Ambaſſadors and foreign Miniſters, his own Miniſters of State, the great officers of his army, and ſeveral other great perſonages, pay their court while he falls to eating, and all thoſe whom the guards have permitted to get in, croud round the table to ſee him dine. The Cardinal-patriarch of the Indies ſays grace, not as Cardinal or Patriarch, but as his chief Chaplain.

'The ceremony of the table is this. The *Mayordomo Mayor* ſtands on the *King's right hand*, and a captain of his body-guards on his left.

left. One of the weekly *Mayordomos*, two *Gentilhombres de Cámara*, and a croud of pages and ſervants attend promiſcuouſly. One of the two *Gentilhombres* carves, the other gives him drink. The diſhes, all covered, are brought in one by one in an uninterrupted ſucceſſion by pages, and each diſh is put into the hands of the carving *Gentilhombre*, who takes it with one hand, uncovers it with the other, and preſents it to the King. The King gives a nod of approbation or diſapprobation at every diſh. Thoſe that are approved, the *Gentilhombre* places upon the table: the reſt are carried back. Many however are the diſhes approved, which ſtill are not touched as the King eats only of the plaineſt, and always with a good appetite.

'The *Gentilhombre* who gives him drink, pours firſt a few drops of wine and water in a ſilver-ſalver that has a beak, and drinks that himſelf; then kneels on one knee, and pours of both to the King, firſt the water, then the wine, which is always Burgundy.

'When the King has drank his firſt glaſs, the Ambaſſadors and foreign Miniſters, who ſtood the while and all in a row on the King's right hand, make their bows, and go to pay their reſpects to the reſt of the royal family that are all at their dinners, each in his or her own apartment, the Prince of Aſturias alone, Don Luis alone, the Infanta alone, and the two younger Infantes together. All theſe tables are ſumptuous.—

'Near a hundred diſhes are generally ſerved to the King, of which about forty are laid upon the table. When they are removed, an ample deſert ſucceeds: but he ſeldom taſtes of it, except ſometimes a little bit of cheeſe and ſome fruit. The laſt thing that is preſented is a glaſs of canary-wine with a ſweet biſcuit. He breaks the biſcuit in two, ſteeps it in the wine, and eats it, but never drinks the wine.

'A moment before he riſes from table, which laſts near an hour, the Ambaſſadors and foreign Miniſters return, paſs before him, and go into an adjoining room, where they wait for his coming. With them he converſes about half an hour upon indifferent matters.

'He then re-enters his private apartment to put on his hunting-dreſs; that is a grey frock of coarſe cloth, made at *Segovia* on purpoſe for him, and a leather waiſtcoat. The leather breeches he always puts on when he gets from bed, eſpecially on thoſe days that he intends to go a-hunting. Light boots, a hat flapp'd before, and ſtrong leather gloves complete this dreſs. While the boots are putting on, the *Sommelier de Corps* (Duke of *Loſada*) gives him a diſh of coffee. Between one and two he ſteps into his coach drawn by ſix or eight mules, and away with his brother Don Luis, the mules galloping *ventre à terre*. Half a dozen of his body-guards precede the coach on horſe-back, and three footmen ride behind it.

'No bad weather, as I ſaid, is ever an obſtacle to his going out on hunting-days, not even a ſtorm of hail accompanied by thunder and lightning. Don Luis, who is his conſtant attendant in the coach, is the only perſon allowed to fire at the game on theſe daily huntings. But on ſolemn huntings ſome of the grandees who wait on him at the chace, are granted the ſame privilege. However of late the ſolemn huntings are become rare, becauſe the expence of them was found too great.

'A little

'A little after ſun-ſet he generally comes back, carrying as much of the feather-game in his hands as he can hold. As to the quadrupeds he has killed, ſuch as ſtags, deer, wild-boars, wolves, foxes, &c. they are brought to the palace in carts. He ſurveys the whole, orders it to be weighed in his preſence, and rejoices when there is much, moſt particularly when he has killed a wolf or two. It is but ſeldom that he takes the Prince of Aſturias to hunt with him.

'When the game is weighed and ordered to the kitchen, he goes to pay a ſhort viſit to the Queen-Mother; then gives a private audience to that Miniſter, whoſe day it happens to be, as each of them has his fixed day of private audience. The Miniſter brings his papers in a bag, and offers to his inſpection thoſe that are to the purpoſe of his errand. If the Miniſter's buſineſs leaves him any time, he plays at *Reverſino* (a game at cards ſo called) with three of his courtiers, generally the Duke de Loſada *Sommelier de Corps*, Duke d'Arcos *Capitan de la Compania Eſpancla*, and another grandee whoſe name I have forgotten. He never plays for any thing, having recourſe to this expedient merely to conſume a quarter of an hour, or half an hour that he muſt wait for his ſupper. At nine he ſits down to it, attended only by his courtiers: then goes to bed, to get up again next day to the ſame round of occupations, and with the ſame ſcrupulous nicety of method in the diſtribution of them, ſeldom or never to be altered, except on poſt-days, when, inſtead of going to hunt, he paſſes ſome more time, both morning and afternoon, in the private cloſet, writing to his ſon at Naples, to his brother at Parma, to his ſiſters in Turin and Liſbon, and very often likewiſe to Marquis *Tanucci* and to the Prince of Santo *Nicandro*, the firſt of whom he has made chief Miniſter, and the ſecond *Ayo*, or governour, to his Sicilian Majeſty.

'If on poſt-days he has any time left, it is employed in his laboratory; that is, in the completeſt turner's ſhop that ever exiſted. He is a moſt expert turner, and works toys to perfection. The ſhop contains many turning engines of rare invention, ſome of which were preſents from the King of France, and ſome contrived by Count *Gazzola*, one of the greateſt mechaniſts of the age. By him his Majeſty is attended when working in the laboratory.

'As to his perſonal character, he was certainly a good huſband when his Queen was alive. Never once did he ſwerve from conjugal fidelity, nor ever had any miſtreſs public or private. His brothers were always his beſt friends and moſt familiar companions; and as to his children there is no need of ſaying that he always proved a kind father. He is rather an eaſy, than an affectionate maſter, never deſcending to great familiarity with his ſervants, yet always ſatisfy'd with what they do. They ſay that he never betrayed any great love to any body out of his own family, no more than hatred. It happened once, that he detected one of his moſt familiar domeſtics in a lye, and forbad him his preſence, but ſtill continued him his ſalary. His converſation is generally chearful, but always as chaſte as his conduct. He repoſes much confidence in his chief Miniſters, eſpecially Marquis *Squillace*, who has found the means of prepoſſeſſing him in favour of his own abilities; yet neither *Squillace*, nor any body elſe, was ever a favourite, when by a favourite we mean a man admitted *by a Sovereign to the* cloſeſt intimacy of friendſhip.—

'The King uſes every body with a ſort of condeſcenſion that may be called civility, which impreſſes his ſervants with a ſtrong ſenſe of real reſpect, independent of his kingſhip, as the rigidity of his morals gives them no room for the leaſt contempt. His method of ſpending time, ſo unalterably regular, may appear ſomewhat dull: but is certainly laudable, and it is quite neceſſary that a King ſhould have his Miniſters and his ſervants exactly appriſed of the hours, and even the minutes, that they are to approach him for the diſpatch of buſineſs in their reſpective ſtations and employments.

'Every body here agrees, that his Majeſty is far from wanting knowledge of men or things. He has read much, and never paſſes a day without looking into a book. Beſides his native tongue, he ſpeaks Italian and French with the greateſt fluency and propriety, nor is he ignorant of the Latin. They ſay, that he knows his own as well as other Princes intereſt full as well as any of his Miniſters, and does not ſpare any expence to be early informed of whatever paſſes in Europe and out of Europe that may affect him any way.

'Since he came to this throne, he never would ſuffer any Italian opera to be performed either at Madrid or Aranjuez, as was practiſed in the former reign.'

His Majeſty, beſides retrenching this abſurd article of expence, has leſſened that of his ſtables, ſo that he has much reduced the vaſt debt with which he found himſelf encumbered, by which means, if not interrupted by war, Mr. Baretti ſuppoſes the whole would be diſcharged in about 20 years. He viſits the Queen-mother every day, and treats her with the profoundeſt reſpect.

'On every gala-day, his Majeſty puts on a new ſuit, and as rich as art can make it: but all his fine cloaths are conſtantly made after the faſhion that was uſed in his younger years, and he always appears impatient to undreſs, being never eaſy, until he reſumes his grey frock and leather waiſtcoat. He was always an enemy to all ſort of innovation, and ſo ſteady in uniformity, that he wore for above twenty years a ſilver watch. His Queen inſiſted often upon his changing it for a better, but to no purpoſe. Yet, to get rid of her importunity, and inceſſant jokes, reſolved at laſt to have a gold-caſe to it, which he made himſelf on the lathe.

'When he reſolved to give the kingdom of Naples to his ſon, every body expected that he would ſend to Spain all the antique monuments that had been dug out of Herculaneum. But little did they know him that formed ſuch conjectures, as on the ſame day that he crowned that ſon, he went to the place where thoſe monuments were depoſited, and there left a ring he had worn many years, which had been found in thoſe ruins, ſaying, that he had now no right to any thing that belonged to another Monarch.'

The place where the King hunts is called the *Pardo*; the ſituation is very romantic, having an eaſy hill on one ſide, and an extenſive foreſt all round; the trees are chiefly green oaks, and their ſweet acorns afford plenty of food to the innumerable animals that live in it. When the King is there, the neighbouring peaſants get up before day, at the ringing of their church

church bells, and men, women, and children, run about the country, hooting and beating the buſhes, in order to fright the game towards the Pardo, that the King may have plenty, for which each of them is paid two reals, about eleven-pence ſterling a day. It is ſaid that the King can hit the ſmalleſt bird on the wing with a ſingle ball.

[*To be concluded in our next.*]

ART. XI. *Critical Obſervations on the Writings of the moſt celebrated Original Geniuſes in Poetry. Being a Sequel to the Eſſay on Original Genius.* By W. Duff, A. M. 8vo. 5 s. ſewed. Becket. 1770.

WERE the elements of genius like thoſe of virtue, reſolvable into fixed principles, and capable of a moral definition, inveſtigations of this nature would be no leſs uſeful than curious. The boundaries might be fixed where fame and diſtinction ſhould begin, and they would not be laviſhed or withheld at the caprice of faſhion, or the viciſſitude of taſte. But a faculty infinitely various and uncircumſcribed, that appears to be rather the reſult and emanation of the other faculties than to have any diſtinct exiſtence, can never be deſcribed in its mode, however it may be indicated by its effects: for even in the latter caſe nothing is reducible to certainty. Where taſte then is to be the criterion, the affectation of laying down rules is altogether impertinent. The man that preſcribes rules to his own taſte, but ill conſults truth and nature, and he that preſcribes them to the taſte of others arrogates, a ſuperiority of diſcernment to which he is rarely found intitled. Of the truth of theſe obſervations the pages before us preſent a thouſand inſtances.

The Eſſay on Original Genius, to which this work is a ſequel, our Readers will find mentioned in Review, vol. xxxvi. p. 435. In that work the principles and ingredients of original genius were conſidered, not, as we then obſerved, with any originality of ſentiment, for this writer is, in that reſpect, a mere compiler; in this the remarks contained in the former volume are exemplified; and it is intended 'to ſhew, that the diſtinguiſhing properties of original genius in poetry, are found in the compoſitions of the moſt eminent poets, both ancient and modern.' This is a very curious propoſition. If the properties of original genius are not to be found in the works of original genius, where are they to be ſought? To prove that the moſt eminent poets, ſince the creation of the world (which this writer affirms on his own knowledge to have happened ſix houſand years ago) to maintain that they were the beſt poets and the moſt diſtinguiſhed *for original genius*, is certainly a *moſt unmerciful waſte of time*. Yet notwithſtanding there have

have been ſo many original geniuſes ſince the creation, we are told, a little further, that there have been only three complete ones; and theſe are Homer, Shakeſpeare and Oſſian. How injurious is this audacious aſſertion, and invidious diſtinction, to the memory of thoſe immortal men who have ever ſtood in the firſt rank of fame! Ye Maros, Taſſos, Miltons, what puniſhment ſhall we aſſign to this reptile critic, who is burrowing beneath your tombs? Nay Homer himſelf, though one of his complete original geniuſes, is extremely faulty, and wanted much of Mr. Duff's critical acumen to make him ſtill more complete. His incidents are 'ludicrous and improbable,' p. 12. and, as to conſiſtency of character, it is 'notoriouſly violated,' p. 19. but in Oſſian's portion there ſhall be no accurſed thing. He is not ſo much as charged with one fault. In the point of incidents, indeed, he is acknowledged inferior to Homer, but then that was no defect of his. It was owing to the different ſtate of ſociety in his time. Whereas Homer frequently ſhewed himſelf incapable of making a right uſe of the incidents with which his period ſo eaſily ſupplied him. Thus Oſſian by the moſt abſurd partiality, poſſibly of national predilection, is placed above the father of poetry *. Undoubtedly, he has his merit; but his defects are great. There is a diſguſting uniformity in his imagery. Take away his aerial machinery; ſtrip him of his winds and clouds, and what has he left? In the ſentimental part too, he is extremely penurious, and by no means comparable to Homer, whoſe rich and benignant vein, like a perennial fountain, ſeems, in that reſpect, inexhauſtible.

The Authors on whom Mr. Duff has made his critical obſervations, and from whom he has taken his ſpecimens of original genius, are Homer, Oſſian, Shakeſpeare, Spencer, Milton, Arioſto, and Taſſo.—The obſervations on Shakeſpeare are inſufferably trite and tedious. Beauties are pointed out, and paſſages ſelected, that had been a thouſand times quoted and pointed out before. There is a diſguſtful identity and repetition in the mode of criticiſm through the whole book, and the word *adduced* is adduced ſo often, that the eye is ſick of ſeeing it, and the ear of hearing it.

It is a certain rule that whatever is abominably ſhocking to nature ought neither to be exhibited in poetry nor in painting. It is on this principle that Horace ſays,

Nec pueros coram populo Medea trucidet.

And it is on the ſame principle that our Spencer's poem of the

* Yet in another part of this book he affects to leave the ſuperiority undecided.

Fairy

Fairy Queen is frequently laid down almoſt as ſoon as it is taken up. Thus when he tells us that envy

> ——— Still did chaw
> Between his cankered teeth a venomous toad,
> That all the poiſon ran about his jaw.——

the ſtrength of the deſcription by no means makes amends for the loathſome effect it produces. In ſhort, whatever is ſhocking to delicacy is repugnant to the genius and intention of poetry. But this has not occurred to Mr. Duff, who ſays, that Spencer has with 'peculiar propriety made envy chew a toad.' The great maſters of antiquity fell not into this error. Ovid, in his fine deſcription of envy, though he properly inſpires us with averſion and deteſtation, does not ſhock our delicacy with ſuch nauſeous circumſtances as ooze from the pen of Spencer.

The extracts from Milton; and the ſtrictures thereupon labour under the ſame objection with thoſe from Shakeſpeare: they have been frequently quoted, and better criticiſed, before.

In the remarks on Arioſto, Mr. Duff obſerves on the metamorphoſis of leaves into ſhips, and of ſtones into armed ſteeds, that both circumſtances are 'far removed beyond the utmoſt verge of credibility' in which we entirely agree with him; but hope he will not expect our thanks for the acuteneſs of the obſervation. As his principal end is to point out originality of genius and invention, it is unfortunate for him here, that he is ignorant which was prior in point of time, the *Orlando Furioſo* or the *Gieruſalemme Liberata*, and of courſe whether the *Armida* of Taſſo, or the *Alcina* of Arioſto was the Archetype.—But we ſhall diſmiſs this article, ſufficiently diſguſted with the ſameneſs and dry verboſity of long repeated criticiſms.

ART. XII. *Some Account of the Jewiſh Doctrine of the Reſurrection of the Dead. Tending to explain ſeveral Paſſages of Holy Writ; and, in particular, that Clauſe of* St. Peter's Relation of the Converſion of Cornelius, *which has been ſuppoſed to exclude the* virtuous *Heathens from Happineſs, and may, on that Account, be thought to be a* great Objection *to Chriſtianity.* 8vo. 1 s. 6 d. Johnſon, &c. 1767.

THIS pamphlet, which we muſt conſider as a very ſenſible performance, though it has been ſo long printed, had till now, by ſome means or other, very undeſignedly eſcaped our notice.

The Author having obſerved that 'the reſurrection of the dead is an article of faith among the *modern Jews* as well as Chriſtians,' proceeds to ſhew that it had greater antiquity among the Jews than the time of our Saviour's appearance: which

which ſeems ſufficiently evident by the quotations produced from the New Teſtament, and from the book of Maccabees *. The next enquiry, which is concerning the *ſubjects* of the reſurrection, is attended with greater difficulty: upon canvaſſing the ſentiments of ſome Jewiſh writers, he concludes, that the opinions of their Doctors may be reduced to theſe three—'The reſurrection of the *juſt Jews* only—The reſurrection of the *unjuſt as well as the juſt*, but of that *ſingle nation*—The reſurrection of the *Jews*, with *ſome Gentiles* that were eminent in their generation for piety.' And he apprehends that the notion which chiefly prevailed among the Jews, at leaſt about the time of Chriſt, was that the unjuſt as well as the juſt ſhould ariſe, but they limited this hope to Iſrael.

After ſome farther ingenious remarks upon this part of the ſubject, he proceeds to take notice of a text of St. Paul's writings, where it is ſaid concerning Jeſus, "who hath *abolished death*, and hath brought *life and immortality to light*, through the Goſpel." 'With what propriety and force, ſays he, might the apoſtle ſay this, if we conſider that the Gentiles, whatever they thought of the exiſtence and conſciouſneſs of the ſoul in the ſeparate ſtate after death, had aſſuredly *no notion* of a reſurrection, nor had *the Jews for them*, thinking a reſurrection to be the prerogative of their nation, and limited to thoſe that were circumciſed? Chriſt Jeſus then revealed ſomething *really* new, and that had been, to that time, unknown, when he diſcovered unto men that there ſhould be no difference made between the circumciſion and the uncircumciſion, and that both were entitled to the reſurrection; to *immortality and life*, that is.' The manner in which this ſentence is finiſhed, gives it the appearance of being imperfect; but, without animadverting upon this, let us obſerve that the Writer adds, 'This is an eaſy and a natural interpretation of a paſſage, which has occaſioned a good deal of embarraſſment, and led ſome people into ſtrange aſſertions. I remember in particular to have ſeen a diſcourſe preached before a *venerable* audience, which, by confounding the notion of a reſurrection to immortal life with the immortality of the ſoul, ſuppoſed from theſe words that there was *no notion* of a future ſtate, either among Gentiles, *or Jews*, till the time of our Lord, and that the denying this would be, what in us lies, *putting an end to the Goſpel*, and *making our preaching vain*, and the *faith of the Chriſtian world vain*: how aſtoniſhing!' The late Biſhop *Sherlock*'s obſervation upon the text is allowed to be more juſt, though not fully ſatisfactory.

* Thoſe who think it worth while to know the ſentiments of the Reviewers in regard to the belief of the ancient Jews concerning a future ſtate, may turn to our 14th vol. p. 157.

The

The Biſhop ſuppoſes the word φωτιζειν in the text *cannot* ſignify *bringing to light*, but *illuſtrating* or *clearing* up. 'This conſequence, our Author adds, however by no means follows, ſince I have ſhewn, that with reſpect to the reſurrection of the Gentiles to life and immortality, Chriſt diſcovered to men ſomething that was *abſolutely new*, which neither Gentiles nor Jews had thought of. And as the Biſhop's concluſion, in relation to the meaning of the word φωτιζειν, is not, as he ſuppoſed, neceſſary, ſo there is this objection againſt it, that ſuch a ſenſe of the word doth not ſeem to be ſo *ſpirited* and *dignifying*, as one would imagine it ſhould be in this paſſage of the Apoſtle; though I will not take upon me to ſay, as ſome have done, that it was a *trivial nicety*, and beneath the dignity of an apoſtolic pen, to compare the evidences of a future ſtate before the publication of the Goſpel with the evidences which the Goſpel brings, in which they have glanced, as I ſuppoſe, at this criticiſm of the Biſhop's.—Nothing in the explanation I have given can, on the contrary, hinder the full aſſent of the thoughtful mind to it, that I know of, unleſs it be a ſuppoſition that the Heathens themſelves had an expectation of the reſurrection of the body.'

This leads our Author into an examination of what has been affirmed concerning the *Egyptians*, by the Abbot *Maſcrier*, in an account of *Egypt* publiſhed at *Paris* in 1735. Should it be allowed that the *Egyptians*, who were anciently ſuch a diſtinguiſhed part of the Gentile world, and the inſtructors of other nations in religion and ſciences, believed a reſurrection, 'how could Chriſt Jeſus, it is aſked, be ſaid to bring it to light, with reſpect to the riſing of the Gentiles from the dead, which I have been ſuppoſing was the meaning of St. Paul?' It is replied, 'in the firſt place, that this no ways affected thoſe to whom *St. Paul* preached, or among whom *Timothy* miniſtred.—Secondly, had *St. Paul* written to *Timothy* in *Egypt*, he might have ſaid the ſame thing to him concerning that people with great propriety, though we ſuppoſe the repreſentation of Maſcrier perfectly juſt: for it is one thing to *imagine* a dead body ſhould ariſe, and another thing to have *juſt grounds* to believe it; one thing for *deceitful prieſts* to make the ſuperſtitious and ignorant *fancy* ſuch a thing, and another to have the ſame *Holy Spirit*, that *aſſured* the Jews of a reſurrection to life, *aſſure* the Gentiles of it alſo, which was the thought of *St. Paul*.'

This laſt conſideration we ſhould ſuppoſe gives a very proper account of the text, whether it be regarded as relating in general to a future life, or only to the reſurrection of the body: that which was utterly uncertain, and extremely obſcure, as it muſt be allowed this doctrine of a life to come was in the

Heathen

Heathen world, is preſented to us in a clear light and with full aſſurance by the Chriſtian revelation.

This Writer thinks the two conſiderations above-mentioned perfectly ſatisfying; but he produces a third, which, if juſt, is certainly much to his purpoſe; *viz.* that it is greatly to be queſtioned whether the French Abbot is exact in his repreſentation of the Egyptian doctrine of a *future reſurrection* of their embalmed bodies, ſince it is certain, we are told, that in ſome other points he is not the moſt accurate writer in the world. After ſome reflections on the belief of the ancient Egyptians, which appear to diſcredit the account of the French Author, we are brought to the conſideration of the clauſe referred to in the title-page of this work, which is to be found Acts xi. 13, 14. containing the direction given by an angel to *Cornelius*, a Roman centurion, to ſend for the apoſtle *Peter*, "who, it is added, ſhall tell thee words, whereby thou and all thy houſe ſhall be SAVED." It ſhould ſeem, it is here ſaid, from this paſſage, that notwithſtanding the amiable character of *Cornelius*, the knowledge of the Goſpel was neceſſary to his SALVATION. 'I have no where, the Writer proceeds, ſeen a clear explanation given of theſe words,—which ſeem to be *damnatory* of the moſt virtuous Heathens who live and die ignorant of the Goſpel.—This ſatisfaction however, if I miſtake not, may be derived from the *received Jewiſh doctrine*, of the reſurrection's not being univerſal; and the conſidering the hiſtory of the converſion of *Cornelius* in this light may deliver the minds of men from ſuch miſapprehenſions as might *overthrow* the faith of ſome, and *diſtreſs* many more. For when St. Peter telleth the believing Jews at Jeruſalem, that the angel who appeared to *Cornelius* comforted him with an aſſurance that *Peter* ſhould tell him words *whereby he* and all his houſe ſhould be ſaved, we are not *neceſſarily* obliged to ſuppoſe that Peter, or thoſe to whom he apologized for his conduct, underſtood any thing more by that term than an *uncircumciſed Roman*'s partaking, along with his friends, of the peculiar prerogatives of the Iſraelites, and in particular of the bleſſedneſs of the reſurrection, which it had been before uſual to ſuppoſe never were granted to any of another nation, without their coming to the obſervation of *all* the law of *Moſes*; nor indeed is it *probable* that any thing farther was intended by that word.'

Theſe obſervations are followed by ſeveral others to ſupport this ſenſe of the word, in the paſſage in queſtion, and a few beſide; though there are others in which it is allowed to have a yet more extenſive and important meaning.

The pamphlet is concluded with a juſt and curious obſervation, which ſhews the Writer's attention to theſe ſubjects, and

is

worthy of being conſidered by others: 'and that is, the difference which appears between the Sadducees and the diſciples of Jeſus, in the way in which each reſpectively departed om the ſcheme received by the *body* of the Jewiſh nation with egard to theſe points.—The Sadducees wholly denied the reurrection; the diſciples of Jeſus owned the doctrine, but deied its being a *prerogative* of the Jewiſh people. The Sadducees did not even allow of *any ſtate of conſciouſneſs* after death, r at leaſt of any apparitions of angels and ſpirits; the religion f Jeſus admitted the firſt, and did not contradict the notion of ie appearance of ſpirits, but diſcountenanced the bringing them i to influence the minds of men in religious matters.'

This Writer ſuppoſes that as the Sadducees, according to *oſephus*, were perſons of the greateſt rank and wealth among he Jews, they were alſo perſons of a refined education, of large cquaintance with the world, who converſed freely with the earned of the Gentiles, as well as peruſed their philoſophic rritings, and that they might very poſſibly be engaged, in part t leaſt, in this train of thinking, by an inclination to recomiend themſelves as much as they could to the Gentiles.—'The octrine of the joys and ſorrows, ſays he, of *departed ſpirits* in he unſeen world, though believed by the common people among he *Romans* and *Greeks*, as well as among the Jews, was, as it s well known, extremely ridiculed among the Gentiles of igure and philoſophic education, and as to a *reſurrection from he grave* it was what the Gentile philoſophers made the moſt xception againſt of any thing, and derided as one of the vaineſt iopes *mortals* could entertain.' As it appears that Jews of rank lid in other inſtances employ methods to recommend themſelves o the Gentiles, he ſuppoſes they might alſo in this: 'Jeſus ind his apoſtles, on the other hand, it is added, by teaching vith ſo much ſteadineſs and clearneſs the reſurrection, and the onciouſneſs of ſeparate ſpirits, demonſtrate that a catching at he applauſe of the learned Gentiles, or a philoſophic indiſpoition to admit of any difficulties, did not influence them in heir teachings. Were they then of a more *vulgar* turn, and mpreſſed by popular prejudices? Not in the leaſt. They roſe equally above the prejudices of the *Refined* and of the *Vulgar*. They admitted the doctrine of the reſurrection, they made it a main article of the religion they taught; but in direct oppoſition to he genius of the common people of that country, they affirmed it was *no prerogative* of the Jewiſh people.—They departed then from the *vulgar opinions* of the Jews, and were greatly ſuperior to *national prejudices* and *popular ſuperſtitions*. They were equally above the *exceſſes of refinement and complaiſance*, and the *intractability* of the ancient philoſophic temper, and therefore could not but be diſtinguiſhed from the Sadducees, though they departed

parted too from the common doctrine of the Jewiſh people. What muſt we think of *mean* and *unlettered* men that roſe above the weakneſſes of the *polite* and *illiterate* both; above the *meanneſs* of *national attachments*, and the *imperfections* of a *contrary kind?* If it is not an abſolute proof, it muſt at leaſt be admitted to be a *prejudice* in their favour, and *diſpoſe* us to believe *fleſh and blood did not reveal theſe things to them, but the Father*, the Father of ALL, the Giver of LIFE; and if it ſhould be ſo, *they* muſt have been *bleſſed* in receiving theſe inſtructions, and *they* alſo muſt be *bleſſed* that receive theſe revelations from them with due ſubmiſſion.'

We may juſt obſerve, on the whole, that the Writer of this pamphlet manifeſts great ingenuity and candour of mind, with a conſiderable ſhare of learning; and that he appears equally ſolicitous to give the juſt explication of Scripture, and to diſcover THE TRUTH: the moſt important of all diſcoveries!

ART. XIII. *A general View of ancient Hiſtory, Chronology, and Geography: Containing, I. Two hiſtorical and chronological Charts, wherein the four great Monarchies, with the chief Heads of the Grecian and Roman Hiſtories are repreſented in one View. II. A geographical Deſcription of Egypt, Aſia, Greece, Italy, and Gaul. III. A Compendium of ancient Hiſtory, correſponding to the Charts, and including the principal Occurrences from the Eſtabliſhment of the Aſſyrian Monarchy to the End of the Roman State. The Whole being deſigned to convey to the Mind a clear Idea of the Order and Succeſſion of Events, and to lay a proper Foundation for reading ancient Hiſtory with Pleaſure and Improvement, and is particularly calculated for the Inſtruction of Youth.* By Thomas Stackhouſe, A. M. 4to. 4s. 6d. Boards. R. Davis, Dodſley, &c. 1770.

SOME acquaintance with geography and chronology are very requiſite to the reading of hiſtory with ſatisfaction and advantage. In regard to the former, ſome care is uſually taken about it in the education of youth; though even as to this branch of learning, *ancient geography* is often too much neglected; but in relation to the latter, it is hardly attended to, or very ſlightly in compariſon with its importance: for the knowledge of hiſtory which any perſon attains will be very confuſed if he is utterly ignorant of chronology; it will be leſs pleaſant and edifying, and he will find it difficult, if not impracticable, in an agreeable manner, to communicate what he has gained for the inſtruction or entertainment of others. It muſt be owned that it is rather a dry and difficult part of ſcience, though much more ſo to ſome perſons than to others; but thoſe views of it which are ſufficient for the general purpoſes of reading and converſation, may be attained by a moderate ſhare of application: and

and as to its more intricate and diſputable parts, it is not always neceſſary to enter deeply into them.

The publication before us is intended to afford aſſiſtance, particularly to youth, in theſe branches of ſtudy: 'It is true, we are told in the preface, many helps have already been afforded for this purpoſe; but yet there is ſtill too much reaſon to acknowledge, that young perſons are frequently bewildered at their firſt ſetting out, for want of being aſſiſted in the proper arrangement of events; and guided, as by a clue, through the ſeveral mazes and intricacies which perplex and ſtop them in their way. Hence they often take a diſlike to hiſtory in general, and retain only ſome unconnected fragments of it, inſtead of accumulating a ſtock of uſeful knowledge.' It was to obviate ſuch inconveniencies that Mr. Stackhouſe drew up the preſent plan of ancient hiſtory, for the improvement of ſome young perſons of diſtinction whom he attended and inſtructed, and which he now publiſhes for more general uſe. It is his aim to ſketch, as it were, the outlines of hiſtory, and preſent them in a chronological ſucceſſion to the learner's view, on ſuch a comprehenſive plan as may enable him, by ſeeing the order and connection of all the parts, to attain a clear and diſtinct idea of the whole, and ſo be properly prepared to read ancient hiſtory with pleaſure and advantage. 'Having made trial of this method, it is ſaid, with his own pupils, he has found the effect anſwerable to his expectation and wiſhes.'

In his chronology he follows the Rev. Mr. Kennedy *, who fixes the birth of Chriſt to the year of the world 4008, which is generally limited to the year 4004; his reaſon for this, he tells us, is becauſe Kennedy appears to him to have proved his aſſertions. He adds an account of the method he obſerved in the uſe of this book, and alſo of ſome Authors whom he would recommend to a careful peruſal, when the learner is acquainted with the geography of the countries, and has repeatedly gone through the hiſtory, as here directed, till he is perfect in it. The preface is concluded with an extract from Rollin, for regulating the judgment of beginners in reading hiſtory; theſe remarks are indeed very valuable, and worthy of the higheſt regard.

In the work itſelf we are firſt preſented with a ſynopſis of the four great monarchies, the Aſſyrian, Perſian, Grecian, and Roman, in which is alſo given an account of the Kings of Iſrael and Judah. This is followed by a particular ſynopſis of the Grecian and Roman ſtates. A few further pages are employed upon ancient geography. We then come to his

* Complete Syſtem of Aſtronomical Chronology, 1762. See Review, vol. xxviii. p. 429.

ferences to the King, and Secretary to the Society. The time within which the treatiſes muſt be ſent to the Society, is fixed for the laſt of October 1771, after which no piece will be accepted.

The adjudication of the prizes will be made towards the latter end of the month of January, in conſequence of which the Society will take care to impart their reſolutions.

The Authors are alſo deſired, in lieu of their name, to put a motto or ſentence to their diſſertations, and annex, at the ſame time, a note ſealed up, containing the ſame motto or ſentence, with their name and addreſs.

Such as deſire to have their treatiſes of this year returned them, are to apply for that purpoſe to M. Hielmſtierne before the end of the year.

MONTHLY CATALOGUE,

For OCTOBER, 1770.

RELIGIOUS and CONTROVERSIAL.

Art. 15. *Diſcourſes on various Subjects and Occaſions.* By Benjamin Williams. 8vo. 5 s. Saliſbury printed. Sold by Becket, &c. in London. 1770.

THESE are ſenſible practical Diſcourſes, written with judgment, accuracy, and ſpirit. They are certainly fitted to inſtruct and to enlighten the underſtanding, though, perhaps, they have not a ſufficient degree of that pathos which appears requiſite to affect the heart, and leave thoſe impreſſions upon the mind which have a probable tendency to amend and improve our converſation and behaviour. The Author diſcovers himſelf to be a true friend to religion and liberty, while he places our faith, as Chriſtians and Proteſtants, on its ſole foundation, the Scriptures, and, with the great Chillingworth, diſcards whatever, on any ſide of the queſtion, is not firmly fixed upon this baſis. But, ſays he, 'amidſt ſo *many* and *various* interpretations, *what is truth?* Or which is the true ſenſe of Scripture? No man upon earth, I apprehend, can *infallibly* determine. However, this ought to give no degree of pain to an *honeſt* enquirer after Chriſtian knowledge: for though it is morally impoſſible that any man ſhould know with indubitable certainty in all caſes that this or the other explication of the ſacred writings is the true one, yet *integrity*, or an honeſt well-diſpoſed mind is a ſure *infallible* guide to all *neceſſary* truth; or abundantly ſufficient to make any man wiſe, through the faith of Chriſt, ſo far as is requiſite to his ſalvation.'

This topic he farther illuſtrates and confirms in one of his diſcourſes; juſtly inferring that this lays a foundation for the exerciſe of moderation, candour, and love among Chriſtians; and ſurely it ought to teach every perſon, however clear he thinks his own conviction on any particular ſubject, not to be peremptory and poſitive on points which will admit of debate, but to ſpeak or write upon them with modeſty and charity.

We obſerve that there are three diſcourſes in this work on a text of Scripture which is here rendered ſomewhat differently from the common verſion, 1 Peter ii. 7. *Unto you therefore who believe, he is an* HONOUR; but though the original word may allow this alteration, the Author does not criticize upon it, or ſufficiently give his reaſons why he ſhould herein differ from the tranſlation in general uſe among us. Other ſubjects here conſidered are, faith, true Chriſtianity, Chriſtian ſelf-denial, the fervent deſire of virtue an infallible means of happineſs, the apoſtolic rule of preaching, &c. together with ſeveral diſcourſes on particular occaſions: the laſt of which, being a farewell ſermon, may poſſibly be thought to have rather too much of declamation and harangue.

Art. 16. *An Abridgement of the ſacred Hiſtory: being an eaſy Introduction to the reading of the Holy Bible.* 12mo. 1 s. bound. Main, &c. 1770.

This is a well-meant performance, addreſſed to 'the governors and truſtees of charitable communities, particularly ſuch as have the care of children.' The Author expreſſes his joy not only, in the inſtitutions for affording temporal relief for the poor, but that they are in ſome good degree calculated to cultivate the knowledge of plain virtue, to cheriſh the ſpirit of truth and induſtry, and provide for the inſtruction and eternal benefit of our fellow-creatures. 'Short-ſighted politicians, he ſays, may advance what doctrines they pleaſe; but the principle which at any time reſtrains us, from giving inſtructions of piety to the poor, is not leſs impolitic in a *worldly* ſenſe, than it is irreligious in the ſight of heaven. Ignorance, eſpecially in a land of freedom, creates a ferocity of manners, and an impatience of control, than which nothing can be more injurious to government: but pure religion has a natural tendency to civilize the mind, —and promote the general intereſt of ſociety.' This little book ſeems very well fitted to the intention of conveying in an eaſy manner a knowledge of the ſcriptures to young or uncultivated minds.

Art. 17. *The Young Diſſenting Miniſter's Companion and Directory*; or a Variety of Forms and Directions for adminiſtring the Ordinances of Baptiſm and the Lord's Supper. With proper Offices for Burial of the Dead; and Prayers ſuited to Funeral Occaſions. To which is added an Appendix; in which a few Directions are given, and friendly Advice offered, to young Perſons, upon their Entrance into the Miniſtry; with a few Prayers for particular Seaſons. By Robert Robinſon. 8vo. 3 s. Buckland. 1770.

We are told by this Author that he had himſelf received conſiderable advantage at his entrance into the miniſtry, from (a book now almoſt forgotten) the Directory for the public worſhip of God agreed upon by the aſſembly of Divines at Weſtminſter, *anno* 1645; and has often thought that ſomething of the ſame kind, ſuited to the preſent ſtate and time, might be acceptable and uſeful to his younger brethren. He acknowledges himſelf indebted, for ſeveral paſſages and paragraphs, to different writers of eſtabliſhed reputation: he expreſſes his hope that the difficulties attending a performance of this nature, will beſpeak the candour of the judicious; and adds, that he has no apology to make for attempting it, but only that it has not been attempted by ſome abler hand.

The deſign of this publication is a good one, and the Writer ſpeaks modeſtly of its execution: we wiſh we could ſay that it came nearer to that idea we have formed of a work of this nature: it is defective we think in ſpirit and fervour, and ſome parts of it are unequal to others; a miniſter of ſenſe and knowledge, and under the influence of religion, may, we apprehend, generally produce compoſitions for theſe occaſions more animated and more likely to be uſeful to his hearers. The Writer does not appear to be any party-man; and notwithſtanding the foregoing remark, we believe that a young miniſter may receive ſome direction and advantage from conſulting this work, and be benefited by attending to the advice given at the cloſe of the volume. We may juſt obſerve that a book ſomething of the ſame nature and tendency, though without any particular forms for theſe parts of the miniſterial office, was publiſhed ſome years ago * by the judicious Mr. John Maſon.

Art. 18. *Meditations upon the Attributes of God and the Nature of Man.* 8vo. 1s. Law, &c. 1770.

The motto which the Writer prefixes to his pamphlet is a quotation from that valuable work, Dr. Butler's *Analogy*, viz. 'the opinion of Neceſſity ſeems to be the very baſis, upon which Infidelity grounds itſelf;' from whence we had at firſt concluded that it was the deſign of this little publication to oppoſe the doctrine of Neceſſity, but the words which immediately follow the above quotation convinced us of the contrary: 'an attempt, therefore, ſays this Author, to remove Infidelity from that baſis, and to ground religion upon it, may not be uſeleſs.'

Certainly the idea of religion is not utterly incompatible with the ſcheme of neceſſity or predeſtination; there may be numbers of beings (and happy are they!) who live and act upon the rules of rectitude and goodneſs from an invincible obligation of their natures. But for thoſe who are *not* religious, or very imperfectly ſo, theſe principles are not very animating: nay, it is probable that not a few perſons, on this perſuaſion, may give themſelves no concern upon the ſubject, but wait for a time when the deſired work may be accompliſhed for them, without their ſolicitude or exertion. We cannot therefore ſee what real benefit is likely to ariſe from theſe publications; but if the plan be founded in truth, this performance was unavoidably neceſſitated, as are alſo our reflections, and neither the Author or ourſelves have any liberty to write one tittle more or leſs than we have written. In ſhort, all creatures are mere machines, whoſe actions and thoughts, faults or virtues, with the conſequences ariſing from them, are the ſole effects of an overuling, all-commanding, deſtiny.

It is true that this Writer, and others who embrace the ſame ſcheme, would with great juſtice reject the words *fate*, and *deſtiny*, in their common acceptation, becauſe they believe, what alone upon every ſuppoſition can give ſatisfaction to the mind of man, that a Being of infinite wiſdom and goodneſs has formed, and preſides over, the whole: this is the baſis of the fabric, and is indeed a very pleaſing reflection; but how will they reconcile it with the thought that ſuch numbers of beings ſhould ſuffer, and ſuffer ſo greatly for actions

* *See* Review, vol. xiii. p. 189.

which they could not poſſibly avoid, and for which therefore they are in no ſenſe the ſubjects of blame? For we are here told, 'that the order or courſe of things, conſiſting of a chain of cauſes and effects, is unalterable, and that every action of every being, and every change in nature, is abſolutely fixt and determined with reſpect to time, place, manner, and every other conceivable circumſtance;—that, the propoſitions which are held to demonſtrate the exiſtence of God, as clearly and fully demonſtrate that he is the real cauſe of every act of the will;—and that, if evil is not the production of God, it will then follow there is ſomething produced in the world. which is not the effect of God's power; but if his power does not extend to all things, it is not infinite: and then there will be alſo effects without a cauſe, or ſomething produced by nothing.'

There is an obvious anſwer upon the oppoſite ſcheme to this method of reaſoning, but our Author's concluſion is, 'that there is no real abſolute vice, evil, or imperfection in the univerſe. And God, who ſurveys, and who alone can poſſibly ſurvey the whole of being, and the whole of every particular being, not ſucceſſively or partially, but at once ſees that every thing which he has made, is very good, and he perfectly approves of all his works.' He apprehends that miſery will be at laſt annihilated, and poſitive happineſs ſucceed; 'which, ſays he, may go on increaſing without end: or if it is limited, until their created nature has attained the greateſt perfection and happineſs it is capable of.' This final happineſs of all mankind, he ſuppoſes, may be inferred not only from the perfect nature of God, but alſo from the promiſes to be found in revelation. At the ſame time he adds 'theſe concluſions, I am ſenſible, diſagree with ſome doctrines, which are ſuppoſed to be contained in the ſcriptures; if they really are contrary to any doctrine therein contained, I am convinced they are falſe.'

It is very evident that it was never intended, that man ſhould account for the Great Creator's works or methods of government. Nothing more clearly ſhews this, than the inſufficiency of all that has been ſaid and written upon the ſubjects of preſcience, human liberty, and other points of the like kind, which remain after all as obſcure and difficult as ever. Our Author appears to be one of thoſe worthy and philoſophical perſons who perplex themſelves upon metaphyſical and intricate enquiries, and would gladly reconcile all objections and difficulties to the ſyſtem which they have formed: for it is plain, though it is the prevailing practice, at preſent, to decry what is called *ſyſtematical divinity*, that every contemplative mind does form ſome ſyſtem to itſelf, and is for making truth and fact bend and conform to it: but, nevertheleſs, our ſyſtems do not ſucceed: there are ſo many defective links in the chain, ſo many dreadful chaſms in the ſchemes we form, that very little ſatisfaction ariſes, any farther than perſons are pleaſed with their own reaſonings and imaginations: the government of the world is under an infinitely better direction, and it has not been neceſſary to acquaint us with all the particular methods by which it is conducted. There are ſome general, important truths which are eaſily known, in which the mind can reſt, and which if men act upon in due attention to their proper place and ſphere, they need not doubt but *they ſhall find* mercy and acceptance with the Supreme

and Gracious Governor. We ſhall only ſay farther concerning this pamphlet, that we ſhould not have thought from its title, that its ſubject was altogether that which we find it to be.

Art. 19. *Fifteen Letters concerning Confeſſions of Faith, and Subſcriptions to Articles of Religion in Proteſtant Churches*; occaſioned by peruſal of the *Confeſſional*. The Second Edition. To which is added *a Poſtſcript* to the Author of an *Anſwer* to the ſaid Letters. 8vo. 2s. 6d. White. 1770.

We have already ſpoken of theſe *letters*: ſee Review for September 1768, p. 235. alſo of the *anſwers* to them; for which ſee the November following, p. 412. Likewiſe January 1769, p. 71; and September laſt, p. 226.—In the poſtſcript to this ſecond Edition of the letters, the Author ſtill maintains his ground againſt the Anſwerer; and we do not wonder at it: the wonder would be, to find a controverſialiſt convinced.

Art. 20. *A Second Letter to the Reverend Dr. Prieſtley.* Gratis. Bladon.

The public attention has been no doubt a good deal engaged by this combat between Dr. Prieſtly and his new antagoniſt. We gave an account of the firſt letter, and of the reply to it which ſo quickly followed in our laſt Review. Here we have an anſwer to Dr. Prieſtley's reply, contained in four octavo pages: an omen we truſt that the controverſy between theſe gentlemen will ſoon dwindle into nothing; for we do not imagine that it has, or will anſwer any very valuable end. This letter, ſigned *a Diſſenter*, expreſſes an high approbation of the reſolution Dr. Prieſtly had declared, 'of ſhaking his hands of all controverſy as ſoon as he can conveniently;' which the Writer hopes to forward by doing what is in his power to bring the debate between them to an immediate iſſue. The *ſtrokes of humour* he paſſes by, and alſo the *perſonal reflections*, 'which, ſays he, you have thrown out I ſuppoſe, to prevent me from charging you with *flattery*, and to convince the world, that you are a *plain ſpoken man*.' The charge of inconſiſtency, he is perſuaded, the reader, by turning to the reſpective paſſages, will be convinced, is without foundation; as they will alſo, it is ſaid, judge how careful Dr. Prieſtly is to make fair quotations, by turning to the paſſage on diverſions, p. 44, 45. Remarks.

As is frequent in matters of controverſy, the ſubject appears to be in a great meaſure transferred from the particular point in diſpute, to complaints of an improper and unfair manner of arguing. The Author however candidly acknowledges that his definition of idolatry was inaccurate, and at the ſame time adds, 'but I am not yet able to reconcile myſelf to the idea of charging a whole body of reformed Chriſtians with this crime; nor can I ſee with what propriety thoſe, who, in all their public devotions, declare that they believe in one God the Father Almighty, can be termed idolaters.' He concludes with ſaying, 'after all that hath paſſed between us, I am ſtill of opinion, that *diſcretion* is a uſeful quality, and that *moderation* and *charity* are amiable virtues: and that I may not be in danger of being ſeparated from ſuch good company, I ſhall from this time drop my *public* correſpondence with you; after having taken the liberty to remind

remind you of a maxim, by which I am deſirous always to regulate my own conduct, NE QUID NIMIS.'

LAW.

Art. 21. *The whole Proceedings at large, in a Cauſe on an Action brought by the Right Hon. Richard Lord Groſvenor againſt his Royal Highneſs Frederic Henry Duke of Cumberland, for criminal Converſation with Lady Groſvenor.* Tried before the Right Hon. William Lord Mansfield, in the Court of King's Bench, on the 5th of July, 1770. Containing the Evidence, *verbatim*, as delivered by the Witneſſes; with all the ſpeeches and arguments of the Counſel and of the Court. Faithfully taken in Short Hand by a Barriſter. Folio. 3 s. Wheble.

Although this appears to be a genuine publication, according to its title-page, yet it is not properly authenticated by the counſel by whom the ſpeeches and arguments were delivered, or by the court. And had theſe ſpeeches, &c. curious and valuable as they are, been reviſed by the learned and eloquent ſpeakers, they, probably, would have been more correct. The inaccuracies which we have noticed, are not, indeed, many or important; but we cannot attribute to Lord Mansfield, Mr. Wedderburn, or Mr. Dunning, ſuch vulgariſms as—

'She had laid in this bed:' DUNNING. *What* had ſhe *laid?* We ſay the hen has *laid* an egg in her neſt: but what had Lady Groſvenor *laid* in the bed?

'The room where he was to lay:' WEDDERBURN. Inſtead of the room where he was to *lie*. The ſame fault occurs in Lord Manſfield's ſpeech—'the room where ſhe was to *lay*:' Again, 'There was no appearance of laying [*lying*] on it.' And, again, 'The ſame objection *lays* to her.' His Lordſhip too, is frequently made to utter that vile contraction 'don't,' for do not: which would be rather expected from the mouth of a hair dreſſer, or a milliner's apprentice.

Mr. Wedderburn uſes *inattentionally* for inadvertently; a novelty which it will require ſome time for an Engliſh ear to be accuſtomed to before it will be thoroughly reconciled to either its ſound or ſtructure.

'There are ſcarce any two people whoſe conduct of life has been ſo prudent as not to find themſelves in the predicament *the defendant ſtands* *; to be called upon, &c.' DUNNING. The lameneſs in the firſt member of this ſentence might have been thought owing to ſome miſtake of the ſhort-hand writer; or to have been an error of the preſs; but we find other defects of the ſame ſort. Thus Giddings's ſtory is 'perfectly credible, and happening juſt in the way and courſe ſuch things muſt be naturally expected †.' Other paſſages of this kind might be cited——

'This I could have told you was not evidence, which in my opinion was *tangeable* to it:' if the jury underſtood what Mr. Dunning

* We apprehend *in which* ſhould have been inſerted, after predicament.

† To make it good Engliſh, this paſſage ſhould be—'happening juſt in the way and courſe *in which* ſuch things muſt naturally be expected *to happen*, or *occur*.

meant

meant by this *hard* word, in his addreſs to them, they were certainly a very *learned* jury; which is not a very common caſe.

We only mention theſe little ſlips on account of the influence which the eloquence of the bar may be ſuppoſed to have upon our language. The gentlemen of the long robe will, therefore, ever be careful how they ſuffer any pleadings to paſs upon the public, under the authority of their names; and they will, eſpecially, diſdain to rob the poor people who write paragraphs for the news-papers, of their property in ſome of the *learned* phraſes above-mentioned, in which, laid, for *lain*,—lay, for *lie*, &c. &c. perpetually occur.

Art. 22. *Reports of Caſes argued and adjudged in the King's Courts at Weſtminſter.* In two Parts. Part I. Containing Caſes in the Courts of King's Bench, &c. beginning in Hilary Term, in the 16th Year of the Reign of George II. and ending in Hilary Term in the 26th.—Part II. Containing Caſes in the Court of Common Pleas, &c. beginning in Hilary Term, in the 26th Year of the Reign of George II. and ending in Trinity Term, in the 5th Year of the Reign of his preſent Majeſty. By George Wilſon, Serjeant at Law. Folio. 1 l. 16 s. bound. Worral, &c. 1770.

In our 33d vol. p. 107. *ſeq.* we gave our opinion, pretty fully, on the nature and utility of our Report-Books. The preſent publication appears to have been well-digeſted, the Caſes ſeem to be very clearly ſtated, and the Judgments of the Courts accurately recorded. The Author has given Tables of the *principal matters*, with the *names of the Caſes*, and ſome account of the Judges, Serjeants, and moſt eminent Counſel attending the Bar, during the periods recited in the title, as above.

HUSBANDRY.

Art. 23. *The Rational Farmer, or a Treatiſe on Agriculture and Tillage*; wherein many Errors of Common Management are pointed out, a new, more improved, and profitable Syſtem ſuggeſted and deſcribed; interſperſed with many occaſional and intereſting Obſervations. By Matthew Peters, Member of the Dublin Society for the Encouragement of Huſbandry, and other uſeful Arts. 8vo. 2 s. 6 d. Newport [Iſle of Wight] Printed, and ſold by Flexney in London.

The many ſenſible obſervations contained in this tract, are ſufficient to juſtify the title aſſumed by the Author; who appears to be himſelf an attentive, reflecting practiſer of the art which he here undertakes to teach to others.—'I hope,' ſays he, p. 76. 'our obſervations thus far agree with the character of the *Rational Farmer*, proceeding on experience, and conſulting his intereſt; an intereſt which, while connected with the ſocial virtues, he cannot be too aſſiduous to cultivate.'—While many occupations tend only to uſeleſs ſplendor or lazy pride, the farmer, in every inſtance of his diligent employment, is a public benefactor, and confirms the truth "ſelf-love and ſocial are the ſame."

The remark that the diligent farmer or huſbandman, is a public benefactor, is undoubtedly juſt, and will be univerſally aſſented to, although every man may not happen to think of him ſo highly as *Cowley* does; who, as here quoted by Mr. Peters, obſerves, that "the

"the three firſt men in the world, are *a Gardener, a Huſbandman*, and *a Grazier*."

MATHEMATICS.

Art. 24. *An Epitome of Natural and Experimental Philoſophy, including Geography, with the Uſe of the Globes, &c. &c.* By Benjamin Donn, Maſter of the Mathematical Academy at Briſtol. 12mo. 2 s. 9 d. ſewed. Kearſley.

A very proper *Memorial-book*, as Mr. Donn obſerves both in his title and preface, for young perſons of either ſex, who attend public lectures; and whoſe '*fleeting* ideas ſoon *vaniſh*' for want of ſuch a book, to which they may have recourſe, in order to refreſh their memories. This compendium is chiefly deſigned for the uſe of thoſe who attend the philoſophical lectures of the Author. It is an epitome of his lectures at large, which he propoſes alſo to give to the world, after he hath, as time will permit, rendered them more extenſive and complete. They will appear in his intended courſe of mathematical learning, of which two volumes are already publiſhed: See Review, vol. xix. page 1.

MISCELLANEOUS.

Art. 25. *Obſervations on ſeveral Paſſages extracted from Mr. Baretti's Journey from London to Genoa, &c.* By James Fitz-Henry. 8vo. 1 s. 6 d. Bladon.

There is a certain ſet of induſtrious *Literati* in this great town, who never loſe an opportunity of filling up a convenient number of pages. A popular book always furniſhes one of thoſe opportunities: it may be *anſwered*, it may be *criticiſed*, or it may admit of a *ſequel*. Mr. Baretti's Journey through Portugal and Spain is a popular book; but not being of a ſort to be eaſily anſwered, or to have a ſecond part made for it, there was nothing left for the faithful Satellite of the preſs to do, but to *animadvert upon it*. Accordingly we have here a very reaſonable eighteen penny-worth of obſervations; from which the following extracts may ſerve as competent ſpecimens:

BARETTI.

"The celebrated Rouſſeau never heard of ſuch a place, I ſuppoſe —(the Eddiſtone light-houſe) or he would have begged the employ of lamp-lighter there; he who hates ſo much all converſe with mankind. It is impoſſible to imagine a properer manſion for a philoſopher ſo much out of humour with the wicked world."

OBSERVATOR.

'Every candid and impartial reader of theſe ſatirical ſtrokes againſt the *philoſopher of Geneva* will, I believe, think that there is more petulance than propriety in them.—It is by no means clear that *Rouſſeau hates all converſe with mankind*, though he has great reaſon to be *out of humour* with ſeveral of his fellow-creatures, for the treatment which he has received from them. The exhibition of him, therefore, in ſo ludicrous and ſo falſe a light, by our Letter-writer, was, if not ill natured, ill-judged. As a *man*, *Rouſſeau* is, I apprehend, not *leſs* amiable than Mr. Baretti, and as an Author—read Emilius.'

BARETTI.

"Too many are the things that a man ought to have ſtudied, *to be properly qualified for* a writer of travels."

OBSER-

OBSERVATOR.

'When a man ſets out upon his travels with a deſign to give an account of the places through which he paſſes, and of the various objects of all kinds which attract his attention during his excurſive progreſs, he has not, methinks, an arduous taſk to perform; his chief buſineſs is to commit, faithfully, to paper what has ſtruck his eyes, and not to miſlead the minds of his readers by any unfair remarks.—Every man, ſurely, is *qualified* for the execution of ſuch a taſk, though he may not be able to make his *letters* or his *narrative* entertaining as well as informing. The writer of travels, who is diſpoſed to relate, with fidelity, what he has ſeen and heard, need not *ſtudy* much with his pen in his hand. If he has no intention to *deceive* the purchaſers of his *work*, he may write with all the eaſe imaginable; but he muſt take *ſome pains*, he muſt *ſtudy*, if he deſires to impoſe upon their underſtandings by fictitious, that is, *falſe* repreſentations.—How far Mr. Baretti has been a *faithful* Narrator of his travels, I will not preſume to determine; but he has declared (page 18.) that "Travellers muſt *exaggerate* if they will prove *entertaining*."

BARETTI.

"The preachers of England only endeavour to perſuade ſinners out of their wickedneſs, but the Spaniſh fright them out of it."

OBSERVATOR.

'Terrifying preachers are not confined to Spain. Many of our Methodiſt orators have recourſe to the bugbear ſtyle, in order to carry on their deſigns againſt the underſtandings of their audience with the more ſucceſs; and they are but too ſucceſsful.—To drive men to *poverty* and *deſpair* is a ſtrange way of making them good Chriſtians.'

BARETTI.

"The kingdom of Arragon was re-conquered from the Moriſcos by its own inhabitants, and cleared of thoſe Mahometans before any other of the Spaniſh provinces: and as no Prince in Chriſtendom laid then any claim to it, or if any did, it was diſregarded, the Arragonians choſe themſelves a King, as many legends and romances inform us, rather than hiſtory, the events of thoſe times being very much involved in obſcurity. Inſtead, however, of making a noble preſent of their kingdom to the man whom they firſt raiſed to their throne, the Arragonians impoſed ſuch conditions upon him that made it ſcarce worth accepting: one of thoſe conditions was, that his authority ſhould be controuled by a magiſtrate called *El juſticia*, whoſe power was, in effect, much greater than the royal: on the acceſſion of every King to the crown, the *juſticia* came to ſpeak theſe words to his mock Majeſty;—'Nos que valemos tanto como vos, os hazemos nueſtro rey y ſenor, con tal que guardeis nueſtros fueros y libertades: ſi no, no:' that is, 'We, who are as good as you, chuſe you for our King and Lord, on condition that you protect our laws and liberties: if not, we chuſe you not."

OBSERVATOR.

'*Whether* this anecdote relating to the *Arragonians* is to be relied *upon or no*, it deſerves particular attention; and as Mr. Baretti has *thought proper* to mention thoſe *Spaniſh* lovers of liberty in a ludicrous manner,

manner, I ſhall, as an Engliſhman, freely reprehend him a little for the diſcovery of principles too favourable to *arbitrary power*. Mr. Baretti, I ſuppoſe, would have had the Arragonians inveſted their King with *unlimited authority*.—Their *crown* would have been then a *noble preſent* indeed; but they would have ſhewed no regard for their own welfare by ſuch a donation:—and, ſurely, they did not render it unworthy of any man's acceptance by making the poſſeſſion of it depend upon the *nobleneſs* of his behaviour:—by letting him know that he would ceaſe to be their *King*, when he ceaſed to be their *Protector*.'

There is good ſenſe in moſt of theſe obſervations, though ſome of them are but trivial, and plenteouſly *eked* out with quotations from various Authors, chiefly poets, of our own country.

Art. 26. *A new Latin Accidence*; or, a complete Introduction to the ſeveral Parts of Latin Grammar, in Engliſh Proſe: As nearly as poſſible upon the Plan of Lilly. 12mo. 1 s. Lowndes. 1770.

The Author * of this compilation tells us, that, amidſt the numerous publications of the ſame kind, he has not been happy enough to meet with one Engliſh ſyſtem, that ſeemed *tolerably* calculated for common uſe, otherwiſe he would have avoided the trouble and ridicule of employing his time upon the hackneyed ſubject of grammar. He mentions ſeveral of his fellow-labourers, in this introductory part of learning, who, if they have acknowledged excellencies, have alſo errors and defects, which conſiderably detract from the uſefulneſs of their reſpective performances. It is a difficult matter to throw together the firſt rudiments of learning, intelligently and fully, for the inſtruction of youth, and be at the ſame time conformable to the idea tutors have upon the ſubject. We are greatly indebted to thoſe who eſtabliſhed the firſt plans upon this part of education, though they have been amended and improved by the labours of their ſucceſſors. Our Grammarian ſays, that he has certainly no pretenſions to ſet up for a literary reformer; but he hopes, and we believe, that 'he has the merit of avoiding groſs faults, of being as conciſe as is neceſſary, and of deviating as little as poſſible from the eſtabliſhed methods of our beſt ſchools.'

We cannot entirely agree with the Author, that there was not before one Engliſh ſyſtem *tolerably* fitted for common uſe, becauſe numbers have made a very great proficiency in the knowledge of the Latin tongue with thoſe helps that have been already afforded: yet as far as we can judge, this Grammar, on ſome accounts, appears ſuperior to moſt, as a firſt introduction to this language, and will, we believe, be very well approved by thoſe who are deſirous to make the trial: though his announcing it at once as a *complete* ſyſtem, is, perhaps, aſſuming too much.

Art. 27. *The Margate Guide*. Containing a particular Account of Margate—the Iſle of Thanet, &c. &c. 8vo. 1 s. Newbery.

Uſeful to thoſe who go to Margate, and entertaining to thoſe who ſtay at home.

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* We have ſeen an advertiſement of this Accidence, with the Author's *name, viz. the Rev.* Mr. Owen, Rector of Warrington, and *Maſter of the free-ſchool* there.

POETICAL.

Art. 28. *The Loves of Mirtil, Son of Adonis. A Paſtoral.* 8vo. 3 s. ſewed. Evans. 1770.

In the preface we are told, that this is a tranſlation from the French, and, for aught we know, it may be true. It is characteriſed at leaſt by that ſilly, airy, trifling ſpirit of romance which diſtinguiſhes the *Bergers* and *Bergeres* on the banks of the Seine. There the viſionary dreams of fabulous antiquity may poſſibly pleaſe; but we have little reliſh for them. Love, with us, is a more ſerious and ſubſtantial thing. As to the ſubject of this work, Mirtil takes his crook and his pipe, ſets out to debauch the ſhepherdeſſes, and after ſinging ſeveral ſongs, and enjoying ſeveral miſtreſſes, receives extreme unction (ſee plate vi.) and dies, it may be hoped, a good Catholic. The ſtyle is of that mongrel kind, half verſe, half proſe, which we have ſo often condemned, and which it is impoſſible for a perſon who has any ear to read with patience.

Art. 29. *Poems on ſeveral Occaſions, written by Dr. Thomas Parnell, late Archdeacon of Clogher, and publiſhed by Mr. Pope, with the Life of Zoilus, and his Remarks on Homer's Battle of the Frogs and Mice; a new Edition. To which is prefixed, the Life of Dr. Parnell, written by* Dr. Goldſmith. 8vo. 3 s. 6 d. ſewed. Davies. 1770.

Dr. Parnell has been fortunate both in his Editors and his fame, which the laſt Editor, in particular, has conſulted in a very proper manner, by omitting ſuch poems as he thought unworthy of him †. How unhappy have poor Shenſtone, and many others, been in this reſpect! We are much pleaſed, too, to ſee that Dr. Goldſmith, in his well-written Life of Parnell, has obviated, or at leaſt greatly palliated, a ſcandalous anecdote, very ill-naturedly recorded in a late Life of Pope. May every man of Parnell's genius and amiable diſpoſition meet with ſuch defenders of his fame!

Art. 30. *Reveries du Cœur; or, Feelings of the Heart. Attempted in Verſe by* Maria Weylar. 8vo. 2 s. 6 d. Dodſley. 1770.

Mrs. Weylar has nothing to apprehend from our ſentence, for ſhe has very ingeniouſly put it out of our power to review her poems. She has adopted, without acknowledgment, ſo much of the property of others, that it is impoſſible for us to ſay what is her own.

Art. 31. *Margate in Miniature; or, the New Margate Guide.* 8vo. 1 s. 6 d. Roſon.

There have been many imitations of the very ingenious Mr. Anſty's *New Bath Guide*: this is the ſilleſt of them all.

NOVEL.

Art. 32. *The Prediction; or, the Hiſtory of Miſs Lucy Maxwell.* By a Lady. 12mo. 3 Vols. 7 s. 6 d. ſewed. Chater, &c.

There is more of *Novel* than of *Nature* in this work.—But we forbear to criticiſe the production of a *Lady's* pen; eſpecially as, whatever are its defects, it is friendly to the cauſe of virtue and morality: which is more than can be ſaid in favour of many of the romances of *this age* and country.

† The pieces in this edition are the ſame with thoſe in Pope's.

SERMONS.

SERMONS.

I. *Methodiſtical Deceit.*—Preached at St. Matthew, Bethnal-Green, April 29, 1770. By Haddon Smith, Curate of the ſaid Church. 8vo. 6d. Turpin.

This diſcourſe, we are told, was not compoſed with the leaſt intention of its being printed, but is now made public at the deſire of many who heard it. Some time before its being preached, a Methodiſt preacher, it is ſaid, in a charity ſermon at Bethnal-Green, ſtrongly maintained the hypotheſis of election and reprobation. The Author founds his ſubject on, 2 Cor. iv. 2. *Not walking in craftineſs, nor handling the word of God deceitfully*; this heavy charge of *deceit* and *craft* he thinks juſtly falls upon the Methodiſtical preachers, and he labours to prove it from the explications they give of ſeveral parts of the ſcriptures; together with the general ſtrain of their diſcourſes, while they are *fulminating* againſt the eſtabliſhed clergy, and human learning, and at the ſame time magnifying themſelves on account of their *miraculous* converſions, which were effected by an irreſiſtible force at ſuch a particular time and place. Among other articles on which he attacks them, that of *election* will without doubt be ſuppoſed to fall under conſideration: 'when, ſays he, all the places of ſcripture, which mention any thing of an *election*, are taken in *one view*, and carefully compared with their contexts, as they ought to be; it evidently appears, that the *election* there mentioned is not meant of *particular perſons* elected to *eternal life*; but of whole *churches* and *nations* to be God's *peculiar people*; as the Jews were of old, and Chriſtians are now:' this he apprehends he could eaſily make appear from the places where any thing of *election* is mentioned. Among other paſſages the 8th chapter of the epiſtle to the Romans, ver. 28, and the two following, are mentioned: the 28th verſe he paraphraſes as follows; '*for we know that all things work together for good, to them that love God, to them who are the* CALLED *according to his purpoſe:* as the firſt Chriſtians were, to a more than ordinary ſtate of *afflictions* and *ſufferings* for the ſake of the *goſpel*, according to God's purpoſe of placing thoſe in a *poſt* of *danger*, who he foreknew would be able to *ſtand* it.' We only take notice of this as having ſomething rather ſingular in the ſuppoſition, that the calling, ſpoken of in the text, was to ſuffering and affliction.

The clergy of the Church of England labour under one unhappy difficulty when they combat the Methodiſts upon theſe points, which is, that the *eſtabliſhed* articles of belief appear ſometimes favourable to thoſe whom they oppoſe. Our Author ſeems to have an apprehenſion of this kind, and therefore cloſes what he has to offer upon this particular topic with ſaying, 'let it not be thought that I am here contradicting the 17th article of our Church: that article mentions nothing of an abſolute determination of men to *happineſs* or *miſery*, without any regard to their *actions*. And therefore no man is obliged to put a *ſenſe* upon the article contrary to the ſcriptures. And as thoſe who preach this doctrine, do not examine *all* the texts and contexts of ſcripture concerning it, they, in this reſpect, *handle the word of God deceitfully*.' Yet we preſume, though we are by no means diſpoſed to debate about it, that the 17th article does intend *ſomething more than a national* or *general* election, which this Writer *ſeems to imagine to be* that which is deſigned by this word in ſcripture.

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The articles of the Church fall again a little in his way when he is conſidering the freedom of the human will, ‘ *to be ſure*, ſays he, it is the doctrine of ſcripture, and an *article* of our *Church*, that without the *Holy Spirit* preventing us, we can do nothing; but this does not imply, *but what* God gives a ſufficient portion of his *ſpirit* to every man, to enable him to chuſe that which is good. And if God *gives* it to every man, then every man muſt have it in his *power* to turn to God if he will. But whoſoever does not put the *ſame ſenſe* upon the *articles* that they do, however contrary it may be to the intention of the compilers, *why to be ſure*, if they are *Clergymen*, they are *perjured*, as one had the *aſſurance* to ſay in this pulpit; and if they are *laity*, they are not yet *regenerated*, and of courſe not in a ſtate of ſalvation. Very charitable truly!’

The cenſures which are here paſſed are, without doubt, but too juſt in regard to many of that tribe of preachers Mr. Smith attacks. The diſcourſe is ſenſible and well intended, though written rather too haſtily and with too great negligence of ſtyle for one that was to be made public. We cannot wonder that the treatment which worthy and upright men ſometimes meet with from the *Methodiſts* ſhould excite their diſpleaſure, yet we think this ſermon might, perhaps, be more beneficial to the cauſe he eſpouſes, did it diſcover leſs of heat and reſentment; becauſe ſome readers may be led to attribute this to private or perſonal concern in the ſubject.

Mr. Smith laments the injury which is done, as he ſuppoſes, to religion and chriſtianity, with regard to *Deiſts* and *Libertines*, by the miſrepreſentations of theſe enthuſiaſts, whoſe manner of talking upon theſe ſubjects, he thinks, may juſtly be ridiculed. ‘ The dark and confuſed diſcourſes, ſays he, of an *enthuſiaſt*, juſtifies the laughing at them. For no one can be ſerious in a *farce*, or avoid ridiculing that which is in itſelf ridiculous.’ But, he adds, ‘ thus the religion of Chriſt is *blaſphemed* by the extravagance of thoſe, whoſe religion, as an excellent writer expreſſes it, is but the *ſpectre* of religion murdered by *ignorance* and enthuſiaſm.’

We may cloſe the article with juſt obſerving that nothing will be more likely to confute enthuſiaſts, and confine the laity to more regular ſocieties, than its appearing that the clergy are themſelves ſincere, diligent and earneſt in their endeavours to promote real and valuable truths, and to ſerve the beſt intereſts of mankind: we think we may infer from this ſermon, and ſome others which we have ſeen, by the ſame Author *, that Mr. Smith is to be ranked in the number of ſuch worthy and conſcientious divines.

II. *The Saint entered into Peace*,—at the Tabernacle, near Moorfields, London. Occaſioned by the Death of the Rev. Mr. Thomas Adams, in Rodberow, Glouceſterſhire, Aug. 10, 1770. By the Rev. Torial Joſs. Keith, &c.

CORRESPONDENCE.

THE Rev. Mr. Tournay, Author of An Epiſtle to Paoli, hath aſſured us that he is not the Author of either of the *Two Letters* relating to that Epiſtle, and to Agur's Prayer, alluded to in our Review for Auguſt †. Mr. Tournay, therefore, is not affected by *any thing* that is ſaid of the Author of the Letters: who, by not *denying in the ſecond*, the ſuggeſtion in our remarks on the *firſt*, hath *treated* the Author of the Epiſtle as ill as he hath treated us.

* See his volume of Sermons, Review, vol. xlii. p. 159.

† Cat. Art. 35.

THE

MONTHLY REVIEW,

For NOVEMBER, 1770.

ART. I. *A Review of the Characters of the principal Nations in Europe.* 8vo. 2 Vols. 8 s. 6 d. Boards. Cadell. 1770.

WE cannot but conſider the delineation of characters, as a ſpecies of writing better calculated to diſplay the ingenuity of an Author in forming refined diſtinctions, and contraſting them in ſtriking points of oppoſition, than to furniſh a clear idea of the people deſcribed; the Reader being much oftener amuſed than informed. Nor is the danger of embarraſſing the Reader the only miſchief reſulting from high-wrought deſcriptions: a writer is often bewildered in his own labyrinth. When characters are too curiouſly analyſed, the ſeveral parts are liable to claſh with each other, inſtead of contributing to unite in one connected judgment. And ſhould the Author, which is far from improbable, write under any previous bias, a falſe light is caſt on the whole.

Theſe obſervations are applicable to this ſpecies of writing on a general view: it remains to enquire in what manner the particular work now before us is executed. The Author has generally given a fair, though prolix, exhibition of the peculiar characteriſtics which diſtinguiſh one nation from another, and he accounts for them from their political ſituations under their reſpective forms of government, in a manner which ſhews him to be a man of enlarged ſentiments: for though the conſtitutional diſpoſitions of the reſpective nations may be ſuppoſed primarily to operate on their political eſtabliſhments, yet theſe are not ſo permanent as to be wholly accounted for from this cauſe, but much more frequently influence the diſpoſitions of thoſe who live under them. The diſquiſition indeed, in every inſtance, is by no means eaſy and obvious; climate, though our Author will ſcarcely allow it, accounts for many peculiarities; local circumſtances may either co-operate with, or counteract its

influence; even the genius of *neighbouring* governments may alſo contribute to form the character of a people: and the operation of theſe three cauſes will hardly be diſputed in the inſtance of the inhabitants of the United Provinces.

The characters delineated in theſe volumes are thoſe of the *Engliſh*, the *French*, *Italians*, *Spaniards*, *Germans*, and *Dutch*: the ſecond volume being dedicated to the two latter. Theſe characters are introduced by a brief retroſpect of their former hiſtory, brought down to the preſent circumſtances of the people; and though they are rendered very entertaining, by the many particulars that are noticed, we cannot but conſider them as rather too diffuſively extended, and too finely ſpun; the inconveniencies of which we have already hinted, and may have occaſion to illuſtrate by ſome few inſtances.

The length of theſe characters will account for our not entering into a complete examination of any one; eſpecially as other late writers have attended more to the people in a philoſophical view, than was uſual with travellers of older date. Therefore having acknowledged the merit of the work in a general view, we ſhall exhibit ſome ſpecimens; and theſe may afford occaſion for particular remarks; of which our Readers will form a judgment for themſelves.

Our own nation comes firſt in order: and whether Engliſhmen, who are parties, are competent judges of their own true character or not, they may at leaſt give their opinion of their own picture as drawn by a countryman.

Though our character on the whole, as given by this Author, is not diſadvantageous, yet, in ſome particulars, his cenſures indicate a bias in favour of regal power, and prerogative, contracted perhaps among our continental neighbours, better trained than we are, to the virtue of ready and implicit obedience.

The Author obſerves—'There is no people, according to the unanimous avowal of foreigners, over whom prejudices have ſo little influence as the Engliſh. Many even of thoſe, a moderate portion whereof is occaſionally beneficial to the community, have been rooted out without the leaſt mercy. The reſpect due to royalty, for inſtance, of which it is certainly better to have a little *too much*, than much too little, is rather becoming obſolete. Nobleneſs of birth is held much cheaper than it is neceſſary or proper it ſhould be; and the bars of diſtinction between the different claſſes of the community are not ſtrong enough to reſiſt the impertinence of the vulgar; too wantonly ready to recall to notice the level on which nature has placed all mankind, and very unwilling to yield any precedence to rank and dignity of ſtation.'

Why ſhould our countryman, on the authority of foreigners, plead in behalf of prejudices; a *little* of which will ſoon introduce a great deal more? Why ſhould we have *a little too much reſpect for* royalty? Have we not ſmarted a little too *much* for that

propenſity,

propenſity, ever to adopt it again? On what principles ſhould nobleneſs of birth be held in higher eſtimation than is commonly afforded to it? Why is it impertinent in the vulgar 'to recall to notice the level on which nature has placed all mankind?' What is the natural conſequence of forgetting the *natural* rights of mankind?—But as the Author is rather deciding than arguing, theſe queries will probably incur the cenſure of *impertinence*; and we ſhall be happy if we can get excuſed on the plea of its being a national failing. He has given an ingenious and candid deduction of our national freedom; but the admiſſion of ſuch principles, as thoſe above, only tend to carry us back to that ſervility, which, he juſtly remarks, to be founded in ignorance.

He farther urges this want of reverence for high birth, in the following paſſage:

'Without abetting thoſe ſlaviſh maxims that unneceſſarily or undeſervedly exalt any individuals above others, it may be aſſerted that no danger can accrue to public freedom, and that no perſon need apprehend any diminution of his importance, by allowing honorary diſtinctions to thoſe whom fortune has placed above him; ſince the leaſt reflection teaches that ſuch conceſſions are purely formal and exterior, and far from interfering with his real welfare; on the contrary promote it, by that dilatation of ſoul which the great, if not totally loſt to all ſentiment, cannot help feeling, when they are treated with a becoming deference; and by that benignity of heart, that deſire to prove ſerviceable, which naturally accompanies, and is indeed produced by, ſo agreeable a ſenſation.'

Thus when this *duty* of paying a larger ſhare of honorary diſtinctions to particular families is fulfilled, we are to be repaid by the *dilatation of ſoul* it is to produce! But the ſuperior opportunities of diſtinguiſhing themſelves by noble deeds, which great perſons poſſeſs, are much ſurer means of attaining perſonal reſpect to add a luſtre to family dignity, than this method of *puffing* them up is likely to effect. How adulation will *dilate* the ſouls of nobility, where it is ſufficiently applied, our Author himſelf ſhall inform us:

'This idea of excellence ſuperior to the reſt of mankind, a Frenchman gives the fulleſt ſcope to, when ſpeaking of perſons of birth; the countleſs numbers of whom, diſperſed over all France, inſtead of convincing men of the futility of ſuch kind of merit, is on the contrary, through the moſt unaccountable deluſion, eſteemed by the natives a proof of the illuſtrioufneſs of their nation. One often hears the individuals of a province enumerating the many noble families it contains, and glorying over the inhabitants of thoſe which, however more populous, rich, and commercial, have not ſuch high names to boaſt of. This infatuation is ſo univerſally prevalent, that even domeſtics think themſelves intitled to notice and regard in proportion to the quality and grandeur of their maſters; thoſe who happen to belong to the principal families, are as proud of their livery,

as if it were a badge of honour and diſtinction; and pretend to as much deference at leaſt, as a *bon bourgeois*, a ſubſtantial citizen.'

Again, our treatment of the clergy expoſes us to the following animadverſion:

'Our diſregard for eccleſiaſtics, to give it the ſofteſt term, is another charge brought againſt us by foreigners, and chiefly by thoſe of the Romiſh communion; who think our behaviour in this reſpect the more reprehenſible, as the veneration they profeſs for their own clergy borders as much upon exceſs the other way. But however they may be to blame, it muſt be confeſt there is but too much room for this accuſation; and ſuch a conduct naturally tends to have ſo pernicious an effect upon our morals, that impartiality obliges one to paſs condemnation on a large body of our countrymen, and many of thoſe not of the vulgar, for this heinous treſpaſs not more againſt decency and good manners, than all ſound policy.

'Notwithſtanding ſome of the clergy may render themſelves unworthy of their cloth (as no profeſſion whatever is exempt from ſuch as diſgrace it) yet far the greater number are men of virtue and exemplary lives; and were it only for their learning, of which, in the opinion of all intelligent foreigners, as well as in our own, they poſſeſs a more conſiderable ſtock than the clergy of any other country, they are amply intitled to our notice and regard, as contributing ſo largely to ſupport the literary honour of the nation, and enriching it daily with ſo many valuable productions.'

Now, as our Author deals much in aſſertions, we will hazard one; *viz.* that *our morals* will ſtand the compariſon with thoſe of any nation of his election, where clergymen are treated more conformably to his idea of fitneſs or propriety. It may be true, perhaps, that we know no reſpect due to holy characters, beyond what a ſuitable holineſs of manners will claim: and if this correſpondence of manners with the aſſumed character is not found, our Author, who is ſo well acquainted with the diſpoſition of the Engliſh, need not be told the concluſions they will draw. Our clergy are complimented on their ſuperior learning, we believe it is but doing them juſtice; as many therefore as improve their five talents to ten, are in no danger of loſing their reward in England: ſhould any of them, on the other hand, hide their ſacred talent, and purſue the things of this world; the freedom from prejudices, with which we are charged, enables us to give ſuch a proper reward alſo.

After admitting that deſerved cenſures may be paſſed on the clergy for having, in former days, eſpouſed the cauſe of arbitrary power, he adds: 'But if objections lie againſt them on this ſcore, it ſhould not, on the other hand, be forgotten that the firſt legal ſtand againſt the iniquitous deſigns of James the Second, was made by the heads of the church of England, who took the lead in reſiſting him, at a time when it was far *from* clear that he would meet with the reverſe of fortune that *ſhortly after* befel him.'

It was very clear, that if the heads of the church of England united with the people, the crown could not perſiſt in the meaſures then purſued. Whether the deſire of preſerving church power at home, rather than of conſigning it back to Rome, had not ſome influence on the conduct of the clergy at that time, let our Author enquire. If power of any ſpecies is in danger of ever being unduly exerted, it is of no importance to the aſs *whoſe* panniers he carries. The duty of the people is to ſee that they are not overloaded by any body.

After all, to bring the point to a ſhort iſſue; what is this want of veneration which our Author ſo much complains of? He certainly knows human nature too well not to be ſenſible that whoever poſſeſſes power, whether civil or eccleſiaſtical, is tempted to extend it as far as it will ſtretch; conſequently in a nation which forms any pretenſions to the juſt rights of mankind, a jealous circumſpection will always accompany the veneration with which the governed regard the governing. Enough power ſtill remains for a *juſt* exerciſe of it; but if ever we are brought to pay that *little too much* regard to power, which our Author contends for, farewell all pretenſions to a free government!

We muſt be a terrible people if the following ſtrictures have any foundation broad enough for them to ſtand on:

'The uſual extravagances which heat of youth and warmth of paſſions univerſally inſpire, are in this country carried to lengths unheard of elſewhere. The ſtrangeſt exceſſes of all ſorts equally prevail among the high and the low. Our daily papers are full of them, not a few originals in their kind; but many of them are often attended with the moſt ſerious conſequences: thoſe ariſing from intoxication eſpecially, are ſometimes terrible. It is even ſaid that in the brutal fury of drunkenneſs men have gone ſo far as to aſſociate themſelves by mutual oath for the deſtruction of the firſt of their fellow-creatures who might unhappily fall in their way, and have too faithfully kept their word.

'Certain it is that a proneneſs to miſchief is among us too commonly the reſult of a debauch; our reſtive, impatient ſpirit, at all times averſe to much controul, becomes then incapable of any.'

Now would not any foreigner imagine on reading this paſſage—but ſtop! every poiſon is ſaid to furniſh its own antidote; and a paſſage within a few pages of the former will correct the malignity of it better than any thing we can urge againſt it:

'Of all the accuſations prejudice has formed againſt this nation, there is none more void of truth, than that which the French, of all our neighbours, are perpetually urging againſt us (if indeed it may not be affirmed they are the original inventors and propagators of it) the charge of a ferocious diſpoſition, prone to indulge itſelf in ſcenes of blood and barbarity. If by this, they would mean no more than a *fondneſs in our lower claſſes* for paſtimes of the rough, gymnaſtic kind,

kind, the combats of animals, and ſometimes of gladiators, there is no denying, that, till very lately, exhibitions of this kind were highly favoured, and even met with encouragement and applauſe from no few of the better ſort. Neither can it be diſſembled that countenance is ſtill given to ſome remains of thoſe boiſterous and inelegant amuſements. But if the French, or any other miſrepreſenters of our cuſtoms and manners, led away by ſuch appearances, infer from thence, that we are of a ſanguinary, cruel temper, they certainly go wide of the mark. Humanity is an appendage, which no foreigner well informed, and converſant in our ways and real character, was ever backward in allowing us. All our laws and civil regulations powerfully favour and ſecond ſuch a ſpirit. There are few inſtances of private, and none of public or legal cruelty among us, comparatively with thoſe exerciſed in other countries.'

As the before mentioned horrid drunken aſſociations are not excepted in this defence of our humanity, we will paſs them over.

Our Author repeats the frequent charge of ſuicide on the Engliſh, which is ſo often copied by one Writer from another. 'The moſt fatal of thoſe habits for which we deſerve to be ſtigmatized, is that amazing propenſity to ſelf-deſtruction, which diſtinguiſhes us in ſo deplorable a manner from every other civilized nation.' Mercy on us! what between drunken aſſociations to kill others, and this amazing propenſity to kill ourſelves, it is a wonder that ſo many of us remain alive! But, ſeriouſly; the Writer in a paſſage above has appealed to our news-papers as full of inſtances of the extravagance of the paſſions among us; and with regard to ſuch accuſations, it may be ſufficient to repeat what we lately obſerved on a ſimilar occaſion; that if the foreign Gazettes deſcended to ſuch minute domeſtic occurrences as our numerous papers of intelligence do, this and many other ſtigmas might be transferred to the continent. It has been ſaid, by one of our late travellers, that there is ſcarcely a night paſſes but perſons, more or leſs, are found murdered in the ſtreets of Paris, which the Pariſians look on as things of courſe. If the like happened in London for one week's continuance, the whole metropolis would be in a conſternation.

It is ſtrange what lengths Writers will go when a principle is once adopted. Thus we are told, 'the fair ſex are not in the leaſt inferior to the men in that horrible ſpecies of intrepidity, and are prompted to it by motives equally frivolous; though commonly their inducement to act ſuch terrible tragedies is love, a paſſion that commits more ravages, and does incomparably more miſchief in this country, than in any other whatever.'

Yet when our Author is dwelling on the effects of the ſame paſſion among the Spaniards, and inſtances the vindictive temper both of men and women on the diſcovery of falſehood; he

adds,

adds reſpecting the former, that their 'reſentment, when they are unfaithfully dealt with, often produces ſcenes of the moſt tragical nature; no nation in Europe being more jealous, and ſuffering more from the terrible effects of that moſt unfortunate paſſion.' This latter paſſage, to ſay no more, ſufficiently acquits us of the incomparable exceſs of miſchief produced here on the ſcore of love.

'Our views in amorous engagements, moreover, obtain a better verdict, in the paſſage immediately following the tragical one above given:

'Strada, in his Hiſtory of the Low Country wars, ſays that Mars only travelled in other regions, but had fixed his principal ſeat and reſidence in thoſe; it may with equal propriety be aſſerted, that love, however known in other countries, is no where elſe ſo powerfully felt as here; where daily inſtances evince how effectual and extenſive its dominion is over the inhabitants of this iſland, from the higheſt to the loweſt. Whence foreigners obſerve very juſtly, that connections ariſing from its influence, are of a much more ſerious nature in England than in moſt other places; where love is oftener treated as an amuſement, than as an affair of real importance.'

Here we begin to be reconciled with ourſelves: for if love gives riſe to more ſerious connections here than elſewhere, it ſhews that we can make even this arbitrary paſſion ſubſervient to the dictates of common ſenſe, and that we act in general from more ſteady motives than our more volatile or leſs virtuous neighbours.

It is by no means with an invidious view that the above paſſages have been contraſted; but being ſuch as they are, they only evince how difficult it is to avoid inconſiſtency by entering too minutely into ſuch diſquiſitions, and finiſhing ſeparate parts of the picture in too ſtrong colours. We now paſs on to the French.

Our Author gives a very ſtriking and juſt diſplay of the barbarity of French manners before the reign of Lewis XIV. when both the country and inhabitants underwent a remarkable change, by an almoſt ſudden tranſition; not that their preſent ſtate is by any means enviable:

'From this juſtly celebrated epocha of Lewis the Fourteenth's reign, the French may be conſidered as quite another nation; their genius, ideas, and manners, then underwent ſo thorough and radical an alteration, as would render inapplicable to the preſent race, the reflections that would be true in regard to their anceſtors.

'As much as the latter, from a conſciouſneſs of their freedom, were apt to be reſtive and untractable, and ready to break out in oppoſition to government, their deſcendants are become ſupple and obedient without meaſure; and though repreſentations, or rather ſupplications, are ſometimes made to the throne, by ſuch whoſe legal functions intitle them to that liberty, yet the main body of the people are tame *and paſſive in their* expectations of ſeeing any grievances

redreſt; and have nothing of that promptitude to proceed farther, than bare complaints, of which the ſeditious nobility of former days knew ſo well how to avail themſelves.

'From this univerſal depreſſion of all claſſes, they retain little of that boldneſs and fortitude of ſpeech for which they once were ſo renowned; and in whatever relates to public affairs, rather inſinuate than declare their minds.

'Though they excel in every ſpecies of intellectual endowments, and yield to no people in the advantages reſulting from a polite education, yet they ſeem to value themſelves much more on the ability they derive from thence of making themſelves acceptable, and admired in company and converſation, than intent on uſing thoſe valuable acquiſitions on nobler and more ſerious occurrences.

'True it is, indeed, that opportunities of this ſort cannot be ſo frequent in an abſolute monarchy, as in a free country; but as there ſtill remain ſome, they who are ſtinted to them ſhould, for that very reaſon, lay themſelves out to improve them to the utmoſt.

'But this is far from being the caſe with the French; who, whenever occaſions offer to diſplay their talents in diſcourſing pertinently on matters of ſtate, ſeem rather ſtudious to avoid giving offence to the higher powers, than ſolicitous to handle the ſubject with fulneſs and propriety; and therefore content themſelves with cautious indications of what might be ſaid; and ſhun thoſe deep diſquiſitions into things, which, however they might evince the capacity of the ſpeaker, would certainly render him obnoxious to thoſe whoſe friendſhip and favour he prefers to the dangerous honour of being eſteemed a man of eloquence and reſolution.

'Thus the frequent harangues made in their parliaments, or, to ſtile them more properly, their courts of judicature, and in their provincial aſſemblies of the ſtates, ſavour but little of ſtrength and firmneſs; though the language may be laboured and refined, and the rules of rhetoric obſerved with great accuracy and preciſion, they are abſolutely void of that energy of thought, which even when alone can give life to the commoneſt words; but without which all the powers of diction are fruitleſs and inſipid.

'Notwithſtanding the parade that is made in France of the beauties of thoſe ſpeeches, they can pleaſe no perſon converſant in manly, ſolid eloquence, ſuch as diſdains to be fettered by any other regulations than thoſe of truth and argument.

'To ſpeak, however, of theſe performances with impartiality, it muſt be allowed that ſometimes (not often indeed) one meets with ſuch as have their merit; but it is at moſt of the ſecondary kind. Elegance it may be called, but not eloquence. It may participate of the wit and politeneſs of a Pliny in his panegyric; but not of the force and grandeur of a Demoſthenes or a Cicero in their orations.

'From theſe premiſes it follows, that whatever magnanimity the French may poſſeſs on all other emergencies, ſuch as in the uſual concerns of life between individuals, or in a military capacity (in both which inſtances it were injuſtice to deny them a very honourable ſhare of courage and ſpirit) yet in a civil and a political light, they are amazingly degenerated; and are fallen to a degree of puſillanimity and abjectneſs equally low with that of any European nation

tion whatever; for though forms of law ſtill remain, their validity cannot preponderate againſt court favour; which, whoever can ſecure, may bid defiance to all the laws and judges of the kingdom.

'This they are ſo well aware of, that all who have any affair in litigation, are much more anxious to procure friends and ſupporters among thoſe who are known to have the ear of men in power, than in preparing arguments againſt the day appointed for the trial of their cauſe; ſure of winning it, however weak the latter may be, provided they are ſeconded by the countenance and protection of the former.

'The great wiſh and ſtudy therefore of a Frenchman is to ingratiate himſelf with the grandees, and what they rightly call *les puiſſances*, thoſe who are inveſted with the offices and authority of the ſtate; to obtain ſome portion of which, is the capital aim of every man who aſpires at any degree of conſideration.'

This political character of our neighbours almoſt obliterates every fault our Author found with the Engliſh in the ſame point of view. It is needleſs to attend to the other parts of their character, which are deſcribed agreeably, but, like all the reſt, too diffuſively.

When we arrive among the Italians, affairs are ſtill worſe than in France:

'That part of the Italian nation which inhabits the country, where formerly flouriſhed the moſt renowned of its anceſtors, is, by a ſad reverſe of things, become the reſidence of the moſt degenerate of their deſcendants. It is principally at Rome we find the feweſt traces of the heroic character of the ancient Romans. Valour, eloquence, and the ſpirit of liberty, the three pillars on which they erected the immenſe edifice of their power and glory, are, in a manner, trampled upon in modern Rome; where ignorance, idleneſs, and puſillanimity, lord it over the minds of the preſent race, with very few inſtances of exception.

'The ſole inheritance they have derived from the old Romans is preciſely that portion of their character which made them ridiculous and deſpicable, the genius of ſuperſtition, that infects whatever relates to the practical part of their religion; which, excluſive of the abſurdity of many of its tenets, is here held out to the multitude as a matter of paſtime and amuſement, and ſerves to fill up the many hours of vacancy and leiſure reſulting from a general inactivity of life. Theſe exhibitions of eccleſiaſtical pageantry ſeem perfectly calculated to engroſs the attention of the crowd, nor leſs adapted to the taſte of the numerous actors, who perform the many various parts aſſigned them with remarkable expertneſs and alacrity; indeed, ſome of the firſt members of the community are occaſionally proud of making a capital appearance in them.

'While immerſed in theſe prepoſterous occupations, and thence juſtly become the deriſion of Europe, they yet retain the ſtile of that triumphant people before whom the nations trembled. The S. P. Q. R. is inſcribed or carved on every monument to which the public has contributed; and there ſtill ſubſiſts among them an aſſembly that *calls itſelf the* Senate.

'After recording theſe proofs of vanity, no body will wonder that they ſhould frequently aſſume airs of importance and majeſty, and ſpeak of themſelves as if they were the adequate repreſentatives of the people whoſe name they have inherited.

'The grandees at Rome, the majority of whom are eccleſiaſtics, may juſtly be reputed the moſt unhappy perſons of their rank. The tax they pay for greatneſs far exceeds its worth; and they are continually deprived of the moſt eſſential comforts of life by the conſtraint and regulated forms of pride that accompany their moſt inſignificant actions, as well as by the ſtudied ſolemnity without which they are cautious never to expoſe themſelves to the eye of the world.

'The ruling paſſion that actuates them all is a love of pomp and oſtentation, which helps as much, or more than any other cauſe, to conſume their revenues; but this they readily ſubmit to from a conſciouſneſs of the admiration and applauſe a diſplay of exterior grandeur and magnificence commands from the public; whoſe principal favourites in this country are thoſe who regale their ſight with gaudineſs and finery.

'As they ſet the example, ſo they are cloſely copied by the inferior nobility and gentry, in a reſerved, unſociable diſpoſition, that induces them to avoid much reciprocal intercourſe, and ſtudiouſly to keep aloof, as it were, from that ſort of feſtivity which conſiſts in a frankneſs and hilarity of manners. No people in Europe are leſs acquainted with what is called good fellowſhip; to which their averſion ariſes partly from the general narrowneſs of their circumſtances, and partly from their exceſſive œconomy, not to call it niggardlineſs, in every kind of expence but that of equipage; the only article, together with its appurtenances of dreſs and liveries, on which they are apt to be laviſh. Their chief entertainment is to parade in their coaches abroad, while the utmoſt parſimoniouſneſs reſtrains them at home from that good cheer and convivial merriment, which, in other countries, render domeſtic enjoyments the moſt valuable and attractive. But of theſe they know ſcarce any thing more than dry unintereſting converſations; wherein their natural cautiouſneſs preſides with ſo very oppreſſive an influence, that as whatever is ſaid in thoſe meetings is, by the circumſpection, or rather timidity of the ſpeaker, carefully calculated to give no ſort of offence either to individuals, or to the government, the ſame depreſſion of mind deters them from launching into any ſubject worthy the attention of any audience whatever.

'The clergy have made this part of Italy their ſeat of empire; and compoſe a monſtrous proportion of the inhabitants, not only at Rome, but throughout the whole eccleſiaſtical ſtate, as the Pope's dominions are very pertinently called. Whatever relates to government, civil as well as religious, is veſted in the hands of the prieſts: a race of mortals who ſeem here to be conſidered as the only beings fit to manage and direct all affairs, unleſs it be thoſe of the military liſt; wherein, however, if they do not aſſume the executive, they fully arrogate the directive part. Few employments of any dignity or importance are out of their poſſeſſion; and if we except the illuſtrious *houſe of* the Colonnas (which claims the ſtation of High Conſtable *by inheri*tance) there is not, perhaps, one noble family, a lay-mem-

ber of which is decorated with any poſt of prime eminence. Such is the reverence the clergy have had the dexterity to propagate throughout all claſſes of men for their order, that the higheſt pinnacle of honour and ambition is to be conſiderable among them; and attain to the preferments reſerved for thoſe only who belong to their body. No family eſteems itſelf ſo truly diſtinguiſhed and conſpicuous, as when ſome individual of it is a member of the ſacred college; the title given collectively to thoſe whoſe perſons are known by the name of Cardinals. This appellation, in the ears of a modern Roman, ſounds as lofty as that of *Imperator* did among the ancient. And as the wiſhes and endeavours of theſe aimed at meriting that ſalutation from the legions, the others are no leſs eager and indefatigable, and ſpare neither pains nor purſe in procuring that diſtinction from the papal court; where the ſpirit of venality reigns with a boldneſs and uncontroul not exceeded, perhaps, even in our electioneering ſcenes in England; between which and thoſe of the Vatican the ſole diſparity conſiſts in the ſmaller number of the bribed, and the leſs noiſy and tumultuous methods of corruption.

'Such are, in general, the Romans of this day; and though ſome particulars of this deſcription are not unapplicable to the other Italians, yet they ſuit with more propriety the character of the former, who ſeem to be the moſt remarkable for thoſe peculiarities that diſtinguiſh their countrymen from other nations.

'Italy contains an amazing multitude of idle, and therefore needy wretches, uninſtructed in any lawful calling, unprincipled in their morals, and glad to embrace any mode of living that will exempt them from labour. Hence the prodigious numbers of hangers-on about the gates of convents and monaſteries; the offals of whoſe tables are, at ſtated times, beſtowed on the crowds of beggars that lie in wait for them with an avidity that muſt convince every ſpectator how little elſe they have to depend on for their ſubſiſtence.'

Theſe remarks are amplified by an examination of various particulars, the concluſions from which are thus emphatically ſummed up:

'From what has been premiſed, we have a right to infer that pride, indolence, effeminacy, and ignorance, are the four cardinal virtues of Italy.'

We now come to the Author's account of the Spaniards; but of this people, and of their country, enough has, perhaps, been ſaid in our accounts of Mr. Baretti's work: we ſhall, therefore, proceed to the ſecond volume of theſe *characteriſtics*, which, as before obſerved, contains the characters of the Germans and the Dutch; both of which are extended with the prolixity of a German commentator. The following paſſages, it might be thought, would not leave much more to add, without entering into details of particular cuſtoms and local deſcriptions.

'It has often been aſſerted, by the French eſpecially, that the Germans are ſlow in the apprehenſion of things, and heavy in their proceedings. To which it may be anſwered, that they are uſually very ſolicitous *thoroughly to comprehend* what they go about; and more intent

intent to ſecure ſucceſs by labour and diligence, than willing to riſk it by hurry and precipitation. This is the natural reſult of their phlegmatic diſpoſition; a ſtate of mind that holds the paſſions in a happy ſubjection to reaſon and reflection; by ſubſtituting coolneſs and ſerenity of judgment in the room of impetuoſity and fire of imagination; the ſuppreſſion of theſe making way for that even temperature of the ſoul which enjoys all its various ſenſations with calmneſs, and is not eaſily moved from its poiſe.

'This habit of deliberation renders the Germans leſs liable to be actuated by violence in their reſolutions, than many of thoſe who boaſt of the ſuperiority of their councils. Hence proceeds that moderation which preſerves the Proteſtants from being held in as much hatred and abhorrence in the Romiſh parts of Germany, as in the other countries of that communion. Moſt of their religious wars were much leſs prompted by inconſiderate zeal than political motives; as plainly appeared at the treaty which terminated their domeſtic troubles, by the facility with which all ſpiritual matters were accommodated.

'Whatever the difference of opinion may be touching their intellectual endowments, their moral qualities have never been called in queſtion. Their benevolence, friendlineſs, and hoſpitality, are well known; and their candour and ſincerity are almoſt proverbial. Their manners are plain, ſimple, and little altered from what they were ages ago: and if they have adopted many foreign uſages, yet they have had an eye to propriety in their imitation, and have not been the ſervile copiers of the French in their needleſs refinements, nor of the Italians in their falſe notions of grandeur. Thus their tables have an ample ſufficiency, without endleſs niceties; and their ways of living are generous, without being profuſe. Though lovers of ſtate, yet their Princes indulge in the moſt friendly and frequent intercourſe; and never permit an ill-grounded pride to obſtruct the pleaſures of good fellowſhip and agreeable ſociety. Very different herein from thoſe of Italy; among whom an approximation is almoſt impracticable, from the prepoſterous difficulties they find in adjuſting the ceremonial to be obſerved between them.

'This is the more remarkable, as the German grandees are of all people the moſt infatuated with their birth, tenacious of the prerogatives annexed to it, and deſirous of augmenting them by an acceſſion of titulary honours.'——

'The German Princes live entirely *ſuo quiſque more*, each after his own way; and excepting the ſpirit of ceremonioufneſs, in which they all agree, ſeem not in the leaſt inclined to make any particular Sovereign belonging to the Germanic body, the peculiar object of their imitation, how great ſoever his reputation or power; this would be an avowal of his national pre-eminence, and a ſort of tacit homage to it; conceſſions which their pride and loftineſs of ſoul render them induſtrious to avoid.

'The models, therefore, they copy after, are uſually fetched from other countries; and they are very deſirous of being thought the introductors of any improvements derived from abroad. But even in *theſe* they are ſtudious to ſtrike out ſuch marks of diſparity from the *original* pattern, as may ſufficiently ſhew them to be chiefly guided by

by their own notions, and to ſtand in no need of the produce of foreign invention; a talent of which the Germans are fully perſuaded they poſſeſs a more copious meaſure than any other people whatever.

'The conſequence of this frame of mind is a remarkable variety in the humours and manners of their different courts, which are very far from reflecting the image of each other, and in many inſtances affect as little a reſemblance as poſſible.'

In attentively peruſing the characters of the Germans and Dutch, the Reader will often encounter a repetition of the ſame ſentiments and remarks, varied only in mere expreſſion.

The Dutch, however, appear to be our Author's favourites, the chief fault attributed to them being a too great love of money: and the ſingular circumſtances attending the hiſtory and ſituation of that people have enabled him to render his account of them the moſt entertaining part of the work.

We conſider the following extract as the beſt written part of the character. After mentioning the advantageous account of Holland, given by St. Evremond, the Author obſerves,

'Other French Writers, much leſs impartial, have repreſented the Dutch in a very unfavourable light; and ſpeak of them as being, with very few exceptions, a rough, unpoliſhed, ill-bred people.

'If we aſcend no higher than the vulgar claſſes, the aſſertion is altogether true enough; but nothing can be more falſe, if we apply it to the better ſort. They are, it muſt be allowed, leſs inclinable to ſociety, and leſs tolerant of ſudden familiarity from perſons with whom they are unacquainted, than the French, who, as Eraſmus in his *Diverſoria* well obſerves, behave with people, at firſt ſight, *veluti cum olim notis ac familiaribus*, as if they were old friends and acquaintance. But ſtill they are ſufficiently affable to ſatisfy a moderate man, who can be contented with plain manners, and who ſeeks not in a vain flow of unmeaning phraſes, an opportunity of making a ſuitable return.

'The truth is, the Dutch are, in general, a candid, downright people; and as application and induſtry are the only paths they ſeek to tread in, and the only helps they chuſe to depend on, they neither ſtudy nor ſtand in need of any refinement in their behaviour, which is uſually attended with much frankneſs and ſimplicity; an openneſs of thought and freedom of ſpeech characteriſes moſt of them; and they ſeldom are converſant in fraud and deceit, for which indeed their native bluntneſs very happily diſqualifies them.

'This neglect of the arts of inſinuation, or what ſome have not improperly termed artifice and flattery, has ſubjected them to the cenſure of the difficult part of mankind, who require blandiſhments, and a complimentary ſtile from all they meet. Theſe talents they certainly poſſeſs not; but ſtill, if deeds are preferable to diſcourſes, there lies no juſt complaint againſt them for want of humanity; in the real exerciſe of which they are by no means defective, as abundant proofs may be given.

'That they are of a friendly diſpoſition, and eaſy to live with, is *evident beyond diſpute*, from the number of ſtrangers who ſettle and

and proſper there, without exciting any jealouſy among the natives; who, perhaps, of all mankind, are the leaſt tinctured with the vice of nationality; and deal their good-will and favour indiſcriminately to all who deſerve them, without inquiries about their religion or country. In theſe reſpects the Dutch, not leſs to their ſingular emolument than credit, ſeem to be the people moſt practically ſenſible of the truth of that fundamental maxim of all political felicity, which condemns to oblivion thoſe accidents in a man's character, which, as he cannot prevent them, he is not anſwerable for.

'They have been accuſed of inhoſpitality, and a ſhyneſs to foreigners; but when we reflect on the frequency of theſe, the ſuſpicions that wait on the character of many, and the uncertainty which accompanies that of moſt, it is no more than reaſonable and prudent, they ſhould take time to ſcan the merits of their gueſts, by the only ſure teſt, that of their conduct, which, when praiſe-worthy, never fails to entitle them to all the encouragement they have a right to expect.

'It has alſo been ſaid they are deficient in perſonal generoſity, and very unwilling to grant pecuniary aſſiſtance; but this may be partly accounted for by the perpetual uſe their inceſſant vigilance and induſtry are employed in pointing out for their money; and by the experience moſt of them have had, that few perſons, watchful of opportunities, need ever be driven to the neceſſity of depending on another's bounty. Theſe conſiderations, one may preſume, contribute to harden their hearts againſt the ſolicitations of thoſe individuals, whoſe poverty ariſes from ſelf-neglect; and who therefore ſtand little or no chance of any countenance in Holland; where a manifeſt continuity of endeavours to thrive, is the only recommendation to patronage, which, in caſe of ſuch a credential, is not difficult to obtain; as frowns and cenſure are never the portion of indigence when unmerited, and incurred through the unavoidable miſchances that will ſometimes befall the moſt prudent. Diſtreſs of ſuch a nature is always ſure of meeting with comfort and relief; and none are abandoned to their evil deſtiny, but ſuch as are unfortunate through their own fault. There is no country where greater ſcope is given, as well by public as by private ſupport and furtherance, to thoſe talents whoſe exertion is the moſt lucrative to the poſſeſſor; as may be clearly evinced by attending to the methods practiſed in the ſettling and improving of their plantations abroad, and the carrying on many of their commercial undertakings at home; both equally profitable, through the wiſdom of their various regulations, to all the parties concerned in theſe ſeldom unſucceſsful adventures.

'Allowing, therefore, for that modiſh vice among them of complacency and exultation in their ſuperior riches, which naturally engenders ſome degree of indifference and ſlight for ſuch as are inferiors in this particular, we are not to refuſe them an acknowledgement of the many good qualities which amply counterbalance theſe defects; which, after all, are but too commonly found every where, and poſſibly fall under ſo much notice and cenſure here, only from the greater number of individuals in circumſtances that ſet them *above* unneceſſary complaiſance, and that are apt, at the ſame time, *to infuſe* a confidence and overbearingneſs, which nothing can

counteract

counteract but thoſe principles of gentleneſs and moderation, inſtilled by a liberal education; an advantage very few of them poſſeſs, from the general neglect in their early days of every thing that is not conducive to pecuniary profit.

'This, to the Dutch, is an object of the ſame conſequence, glory and conqueſt were formerly to the Romans, and for which their avidity is equally reſtleſs and impatient. As that military nation treated, a long time, arts and learning with ſuch contempt, that *literæ in homine Romano*, a man of letters at Rome, as Cicero tells us, was a prodigy; and ſuch attainments were deemed trifling, as being uſeleſs for the great and ſole end of their politics; in the ſame manner that ſtudious politeneſs, and thoſe refined modes of intercourſe which, though they may be graceful and captivating, are not the ſources from which wealth is expected to flow, for that reaſon are held cheap, and accounted frivolous by a commercial people, wholly ingroſſed by that capital object.

'Such a diſpoſition excludes not, however, the knowledge and practice of thoſe virtues which are moſt eſſential to ſociety; and as the Romans, though rude and fierce in their primitive ages, were yet noble and generous (never, indeed, more worthy of the two latter epithets, than when deſerving of the former) ſo the Dutch, in the midſt of that ardour for lucre, which is their ruling paſſion, have ſhewn the moſt real and effectual attention in promoting whatever could contribute to the ſolid welfare of every individual in their commonwealth.

'Their beneficence and charity have been of a comprehenſive and a providential nature; and, by obviating the introduction of want and miſery into their country, have proved as ſuperior to the humanity that relieves diſtreſs, as the ſcience which prevents diſorders, is above that which cures them.'

A fondneſs for illuſtrating his characters by parallels, is apt to betray our Author into wrong compariſons.—Thus:

'Long after the foundations of their republic had been laid on the firmeſt baſis, and the nobleſt ſuperſtructure erected upon them, at an epocha when they were become the powerfulleſt nation at ſea, and the wealthieſt people at land of any in Europe, we find that, like the ancient Romans, in the glorious and triumphant periods of the commonwealth, when they vanquiſhed a Pyrrhus and a Hannibal, and brought the Grecian empire under ſubjection, they ſtill retained their primitive manners in the midſt of every temptation to deſert them. Thus, while a Van Tromp, a De Ruyter, and many other memorable names, were aſſerting the honour of their flag, and carrying the terror of their maritime force through ſo many ſeas, and while, at the ſame time, their treaſures ſeemed inexhauſtible, from the prodigious ſums they continually expended in defending themſelves ſo vigorouſly on every ſide, and in the generous aſſiſtance and protection of their allies, ſtill the heads of the ſtate ſought no other perſonal luſtre, but that which reſulted from their actions and councils, and reſerved all grandeur and magnificence for public occaſions.'

In the firſt place, the generality of hiſtorians date the corruption of *Roman* manners from the deſtruction of Carthage, and

and the ſubjection of Greece, the very times on which our Author fixes, to celebrate their reſiſtance of the temptations to deviate from the purity of them. Again, he has elſewhere much more juſtly compared the Dutch with the Carthaginians, than in this inſtance with the Romans: a nation of indefatigable traders, with a nation of ambitious warriors continually aſpiring after foreign conqueſts. Moreover, by the ſubjection of Greece, the Romans acquired a vaſt acceſſion of rich provinces, the reſidence of polite arts; whereas the Dutch, in their quarrels with France and England, acquired little more by their naval ſucceſſes than the aſſertion of their independence againſt foreign pretenſions.

The following excellent obſervations are by no means unſeaſonable:

'The main ſpring from whence flows this general felicity of endeavours to proſper, the happy talent of avoiding unneceſſary and uſeleſs expences, is not only the praiſe of the mercantile and laborious claſſes, but equally of thoſe whoſe native patrimony is ſufficiently conſiderable to procure them all indulgences; who, though exempted from the ſolicitude and care requiſite to raiſe one, are, nevertheleſs, obſervant of an orderlineſs and œconomy in the management of their income, to which the inheritors of eſtates in moſt other European countries, are too fatally ſtrangers. Whence it happens, that while theſe are ſquandering them without meaſure, and often in the moſt ignominious manner, thoſe are enjoying a decent and reaſonable portion of all ſuch pleaſures as leave no ſting behind, from the recollection of their coſt, or of their impropriety; ſuch pleaſures, indeed, as to perſons of a depraved taſte, or a wild imagination, would hardly appear deſerving of the name; but which, to a life of ſobriety and temperance, are of infinite value by the tranquillity and eaſe that accompany their purſuit, which has nothing in it of that vehemence and eagerneſs, which diſquiet a mind too much taken up with paſtimes, and apt to view them as objects worthy of a ſerious attention. Another happy reſult of this moderate and circumſpectful diſpoſition, is, that while in England, in France, and in other countries, where ſcenes of prodigality are frequent, fortunes are perpetually going to wreck, and genteel families are daily reduced to indigence, in Holland, through a cautious and moſt laudable abſtinence from whatever has a tendency to careleſſneſs and profuſion, no waſte is ſuffered in any article, however ſlight and diminitive; and by the continual practice of this ſavingneſs, on all occaſions, no inconſiderable ſums are laid up in the courſe of years out of middling revenues, and a decent proviſion is made, at the ſame time, for all domeſtic emergencies.'

But we muſt deſiſt. Had the above work been confined to one half of its preſent compaſs, the many judicious remarks to be found in it would have been more connected, and leſs weakened by amplification,—by which the beſt ſentiments are oftener *injured* than improved.

H

It is ſtrange that the Ruſſians were not introduced. A nation ſo lately *forced* from a ſtate of barbarity to civilization, and brought to claim equal rank with other nations by whom they were ſcarcely known, and all this effected by the genius of one man, would have added greatly to the variety of European characters.

ART. II. *Lectures on the Materia Medica: Containing the Natural Hiſtory of Drugs, their Virtues and Doſes; alſo Directions for the Study of the Materia Medica; and an Appendix on the Method of Preſcribing.* Publiſhed from the Manuſcript of the late Dr. Charles Alſton, Profeſſor of Botany and the Materia Medica in the Univerſity of Edinburgh, by John Hope, M. D. Profeſſor of Medicine and Botany in that Univerſity. 4to. 2 Vols. 1l. 11s. 6d. Boards. Dilly. 1770.

DR. Alſton reduces all the ſubjects of the Materia Medica under three general heads, which are commonly called the three kingdoms; viz. the mineral, vegetable, and animal.

The ſeveral ſubjects of the mineral kingdom are treated alphabetically, in the following order: metals, water, ſalts, ſulphurs, earths, and ſemi-metals. In the vegetable kingdom we have the roots, barks, woods, herbs, flowers, fruits, ſeeds, gums, reſins, reſinous gums, and concreted juices.

We ſhall give our Readers a ſhort article from each kingdom.—From the mineral we ſhall take the

OSTEOCOLLA.

SECT. I.

'Oſteocolla *offic.* Oſteocolla, alias offrifragus, oſteites, ſtelochites, ammoſteus, oſteolithos, holoſteus, *Worm. Muſ.* 53. Oſteocolla *offic. Dale*, 39. Oſteocolla, *Charlet. Foſſ.* 22. Oſteocolla, *Schroder.* 361. Lapis offifragus (cujus 2 ſpecies) *De Boot*, 416. Oſteocollus, *Aldrov. Muſ. Metal.* 626. *Schw.* 387. Oſteocollus cruſtaceus, *Geſner. Rar. Foſſ.* 30. *Dale.* The bone-binder.—This is a friable, not very hard chalky ſubſtance, of a white colour, and inſipid taſte, commonly in cylindrical pieces, of different ſizes, knobby without, hollow within, or filled with a dry earth.

'It is found in the Palatinate, Saxony, Sileſia (*De Boot, Worm.*) growing among ſands. "It is found in Germany, as alſo in England. . . Sometimes the roots of living trees are found charged with this kind of ſubſtance." *New Diſpenſ.* p. 173. Vide *Charlet.* l. c.—*Thomas Eraſtus* wrote an epiſtle de lapidis fabuloſi, qui in Palatinatu ad Rhenum reperitur, hiſtoria, ortu, natura & cauſis. Extat in opuſculis ſuis medicis. Francoforti 1590, in folio. In the *Phil. Tranſactions*, No. 39. for Sept. 1668, p. 771, there is an extract of a letter, from Prof. *Beckman*, concerning this ſtone.

"The oſteocolla, ſays *Beckman*, grows only in a ſandy, not gravelly ſoil; neither in any rich or clayey ground; and being found above the ſurface of the earth, you may ſtill find downwards of its branches, till you come to two mens depth under ground, its branches

branches commonly growing ſtreight up, yet ſometimes ſpreading ſideways. The branches are not all of equal thickneſs, and the farther from the common ſtem the thinner; the ſtalk uſually equalling the thickneſs of an ordinary man's arm or leg, and the branches the thickneſs of one's little finger. It is found by this mark upon the ſand, which is here every where yellowiſh: there appears a whitiſh fatty ſand, which if dug into, hath under it, a dark, fatty ſomewhat moiſt and putrid matter, like rotten wood, called the flower of this ſubſtance. When found it is altogether ſoft, yet rather friable than ductile; ſo if one would have a whole piece, with its branches, he muſt carefully remove the ſand from it, and let it lie ſo a-while; for expoſed to the ſun for half an hour or ſo, it grows as hard as ever. It requires time to come to maturity, for in the place where I digged ſome of it laſt year, I this year found others, but they remain ſtill ſoft and friable, though now in the fifth month." Thus Mr. *Beckman*, l. c.

" Oſteocolla . . . . in terra radicatur, ubi ramos habet diverſe craſſitiei, radices paſſim per terram diffundit, forma corallii ſupra terram aſſurgit, multis tuberibus aſpera & inæqualis, nec niſi annuo ſpatio matureſcit." *Albin. Orat. MS.* p. 32. " Creſcit per arenam forma corallii." *Schroder.* 361. Vide De lapide oſteocolla inquiſitio, auctore *Ambroſio Brurero*. Nouremberg. (*Phil. Tranſ.* No. 467. p. 373.) who with *Newman* derives it from the popich radices. " Quæ ſi vera ſunt, ſequitur, in illo loco ubi hoc anno oſteocolum extractum fuit, altero anno nullam ibi novi concretionem expectandam eſſe." Vide *Cartheuſer. M. M.* i. p. 173.

SECT. II.

' It is abſorbent like chalk; commended in fluore albo and agues; and is ſaid wonderfully to forward the generation of the callus, and conſolidation of fractured bones.—It is given to 3ij; and is alſo outwardly applied. *Credat qui vult.*

" Celebratur ad oſſa cito glutinanda, quippe materiam callo ideoneam citiſſime ſuppeditat, adeoque glutinationem maturat. Adhiberi poteſt interne a 3j. ad 3iß. & externe in catapl. emplaſtris, &c. Præparatur levigando cum aqua geranii. Cremor Weinlini prodeſt hypochondriacis." *Schrod.* 361.

' It is an inſipid, dry, thirſty earth, and effervesces with acids like chalk; but I could not, by a chamber-fire, reduce it to calx viva, though *Margraaf* did it by only diſtilling it in a retort. Vide *Eſſ. & Obſ.* vol. ii. p. 187, ſo that it is abſorbent. Yet I think its effects on fractured bones wants confirmation, though atteſted by *Matthiolus, Dale*, &c.

" Compertum eſt a complurib⁹ in Germania, perfracta oſſa procul dubio ſanari triduo aut quatriduo, hujuſce lapidis 3iß. pondere potu ac rubro meraco, cum mane tum veſperi hauſto. Sed interim os fractum reſtaurare, æquare, ac aſſerulis circumquaque munire operæ pretium eſt; & affectum locum illinire unguento ex geranii radicibus cæruleum florem gerentis & lactantis ſuis axungia." *Matth.* p. 961.

" Memini me Reyſtadii didiciſſe incolas uti lapide *Reinbarch* dicto. *Illius* enim 3j. in vino rubro exhibet, in quo prius vinea pervinca *madefacta fuerit* per noctem, idque mane per dies 4 aut 5 atque hac *ratione* dolores eximunt, graviaque ſymptomata, fracturaſque intra 4 *aut* 5 dies ſanant, magna cum omnium admiratione; cujus rei ocu-

lati

laris ipſe ſum teſtis, ejuſque rei *Matthiolus* mentionem fecit. Eodemque lapide uti præterea ſolent, in formam cataplaſmatis redacto, cum geranio contuſo, & oleo olivarum, vel roſato, tam felici ſucceſſu, ut ſine dolore ac inflammatione partis, oſſa coagmententur. Quod incredibile videri poſſit niſi præter me innumerabiles alii oculati & idonei teſtes extarent." Thus *Quercetan.* as quoted by *De Boot*, p. 419.

" Haſce tamen vires extendare videtur *G. F. Hildanus*, l. 1. obſerv. 90. ubi inquit graviter errant impoſtores nonnulli, qui hoc lapide ſe fracturas paucorum dierum ſpatio poſſe curare gloriantur: attamen illum ſingulari quadam virtute & proprietate occulta generandi callum, præditum eſſe certum eſt. Eo enim, refert idem, ſe curaſſe fracturam completam & compoſitam 30 dierum ſpatio, in ſene, quæ alioquin duorum menſium in ſpatio curari nequiverit. Verum experientia doctus monet, in corporibus bene habitis & juvenibus caute eo utendum eſſe. In iis enim callum nimis magnum generari ſolet, ut deformitatem inducat. Quocirca hoc genus remedii ſaltem in ſenibus & extenuatis, quibus languet calidum innatum, adhibendum eſſe cenſet." Thus *Wormius*, p. 53. " Oſſifragi lapidis etiam mentionem facit *G. F. Hildanus Obſervat. Chirur.* cent. 3. obſ. 90. in qua circa finem hæc ſcribit. Ego etſi ipſum in fracturis oſſium præſtantiſſimum eſſe, controverſiam vocare minime contendam; attamen intra tam paucos dies, ut ſcribunt *Matthiolus* & *Quercitanus*, oſſa fracta ſanare poſſe, non facile mihi perſuadere poſſum." *Tollius* in *De Boot*, p. 421. That it will cure fractures in three, four, or five days, is abſolutely incredible; the *oculati teſtes* might have been impoſed on; and *Hildanus* denies the fact. But *Hildanus* owns it much ſhortens the cure. True; but there was lately in our infirmary a complete and compound fractura cruris, of a maniac perſon, cured in (as I remember) fourteen days, without taking any oſteocolla; ſo that he could walk without any dreſſings on it. And if there was any ſuch virtue in the oſteocolla, it would never have fallen into diſuſe as it has done.'

From the vegetable kingdom we ſhall ſelect our Author's account of the

FRAXINUS.

Sect. I.

' Fraxinus. Off. Fraxinus excelſior. *B. P.* 416. *T.* 577. Fraxinus, *Dod.* 833. *Ger.* 1472. *R. Syn.* 469. F. vulgaris, *Park.* 1418. F. vulgatior. *J. B.* i. ii. 174. *R. H.* 1702. Fraxinus, floribus, nudis, *H. Cliff.* 470. The common aſh, or aſh-tree.

' It grows wild in our woods, as well as in hotter climates, flowering in February and March, and ripening the ſeed in October. It is a large beautiful and uſeful tree.

" Fraxinus in ſylvis pulcherrima, pinus in hortis,
Populus in fluviis, abies in montibus altis:
Sæpius at ſi me, Lycida formoſe, reviſas,
Fraxinus in ſylvis cedat tibi, pinus in hortis."
Virgil Ecl. vii. v. 65.

Semen lingvæ avis dictum, folia, cortex raro lignum, uſualia ſunt, potius medicinalia.

" Latini nominis etymon probabile apud grammaticos non invenio: nam a frago dici, quod in fragoſis locis naſcatur, aut a φραξις, ſepimentum, quod ad ſepes conficiendas utilis ſit, minus placet." *R. H.* All agree that our aſh is the fraxinus and μελια, of the ancients. For though Dioſcorides does not deſcribe it, yet *Theophraſtus Hiſt.* lib. iii. c. xi. p. 181. does, and alſo Pliny, but leſs accurately. " Fraxinus . . . procera ac teres, pennata & ipſa folia; multumque Homeri præconio, & Achillis haſta nobilitata. Materies eſt ad plurima utilis." *Plin.* lib. xvi. c. xiii. p. 384.

Sect. II.

' The bark and leaves are attenuating, deobſtruent and diuretic; called ſplenic, and lithontriptic; and commended in the ſpleen, jaundice, dropſy, gravel, exceſſive fatneſs, lues venerea, &c. and externally as diſcutient. The ſeed, being more oily, is preferred by ſome as a better diuretic.

" Folia ſiccant valide, curantque ictus ſerpentum. Sed uſus ſunt rarioris. Cortex & lignum, ſiccant itidem, attenuant, ſplenis duritiem ſpecifice emolliunt; diuretica ſunt lithontriptica, eaque non è poſtremis. N. ſunt qui lignum die Joan. Baptiſtæ cæſum, vulneribus ſolo affricatu mederi credunt; cædunt autem alii ante ſolis ortum, alii ipſo meridiani temporis punctо. Semen (foliis adhærens) calfacit & ſiccat valide, conducit epaticis, pleuriticis, calculoſis. Præparationes ſunt, 1. Extractum ex corticibus. 2. Oleum, ex ligno. 3. Sal com. ex cinere corticum. N. ſal ex ligno incinerato vulneribus intus & extus, cum felici ſucceſſu, uſurpatum vidi." *Schroder*, p. 592. Vide *Hoffman*, *Mangeti*, p. 416.

' For 1. The bark is of a bitter, ſomewhat muſty, and ſubaſtringent taſte, and peculiar ſmell, when green only: as are alſo the leaves, but not muſty. The ſeeds are bitter and oily. The bitterneſs is not exceſſive, far leſs the ſlypticity. " Corticis infuſum vel decoctum, vitrioli ſolutionem, gallarum inſtar, nigro colore tingit." *Geoff.* iii. p. 497. I made an infuſion foliorum, and alſo ſummitatum, ſine foliis, ſeparately, more theæ; and, after a day's maceration, poured into a glaſs of each a ſolution of vitriol, which turned them greeniſh dark and opake; and they precipitated ſlowly. They did not turn tinct. heliotropii red; nor did ol. tartari make them fetid.—2. An infuſion corticis, alſo ſummitatum, but not foliorum, reflects the blue, and tranſmits the orange rays of light, but not ſo ſtrongly as the lignum nephriticum, or more faintly. Acids and alcalies have the ſame effect on both. Aſh-tops and leaves are commonly burnt for the lye they afford, which is uſed in bleaching. " The leaves analyſed give a great deal of acid liquors, much oil and earth, a little urinous ſpirit, no volatile ſalt, and a moderate quantity of fixed ſalt." *T. Hiſt.* p. 333.—3. *Diſcorides*, lib. i. c. cviii. p. 58. ſays, " Fraxini foliorum ſuccus, & ex ipſa tum in vino pota, tum etiam impoſita, viperarum morſibus opitulantur." A friend told me that by a fomentation of aſh-leaves and tops, he cured his dog in a night's time, which, from the bite of a viper, had his head ſo ſwelled that he could neither ſee nor eat. I have uſed them frequently in diſcutient fomentations; though I think the antipathy the ſerpents are ſaid to have to this tree fabulous. " Tan-

tæque

taque eſt vis, ut ne matutinas quidem, occidenteſque umbras, quam ſunt longiſſimæ, ſerpens arboris ejus attingat, adeo eam procul fugiat. Experti prodimus, ſi fronde ea gyro claudatur ignis & ſerpens, in ignem potius quam in fraxinum fugere ſerpentem." *Plin.* lib. xvi. c. xiii. p. 384. " Idem etiam ſe expertum prodit Ambr. Paræus. At Camerarius contrarium ſe expertum in ſerpentibus Germanicis: & D. Charas *(in obſ. & experim. de viperis)* aſſerit ſe facto circulo e foliis fraxini, qui habuerat circa tres pedes diametri, viperam vivam in eum immiſiſſe, que. folia nihil verita, illico ſub iis ſeſe occultum ivit." *R. H.* 1703. This Mr. Geoffroy tranſcribes, without mentioning Mr. Ray.—4. It is commended in many diſeaſes, as for the ſpleen. " In libro de Dynamidiis Galeno adſcripto legimus, ad ſplenum, cortices fraxini excoque in vino, & bibat quotidie donec ſanetur. Si vis probare, da Porcello per triduum ut bibat, & in quarto occide ipſum, & non invenies ſplenem." Vide *J. B.* " In poculis ex ligno factis, ſi quis aſſidue bibat lienem extenuari aiunt, eoque nomine & corticis decoctum quidam exhibent, quo etiam aliqui, vice ligni guajaci felici ſucceſſu utuntur." *R. H.* For the dropſy, ague, rheumatiſm, green-ſickneſs, fatneſs, &c. " Fraxini ſemina *(autore Hippoc.)* N° x. trita & cum vino pota, urinam ducunt & vulvarum doloribus auxilio ſunt." Vide *J. B.*

' According to the analyſes in *Geoffroy* iii. p. 496. Fol. recentium ℔ v. gave olei ſpiſſi ʒiij. ɜβ. ſalis fixi alcali ʒβ. gr. xxv. terræ ʒxiij. gr. ij.—And cort. recentis ℔ v. afforded olei ſpiſſi aquâ gravioris ʒij. ʒij. fiſſura erat in retorta. Salis fixi alcali ʒij. gr. xlv. terræ ʒiv. ʒij. gr. ix. Is there ſuch a difference in the quantities of fixed ſalt and earth? Scarcely. " Semen fraxini incoercibile fere ſal volatile, præbet." *Ludow. Ph.* 209.

' The bark may be given in infuſion or decoction to ʒβ, perhaps ʒj. the doſe not being determined. I would begin with ʒij. The ſeed in powder, to ʒj. or rather in emulſion. But it is a too common tree to be valued or uſed now-a-days.'

From the animals we ſhall tranſcribe Dr. Alſton's account of the ſcorpion.

SCORPIONES.

Sect. I.

' Scorpio, Scorpio terreſtris, *offic.* Scorpius, *Aldrov. Inſect.* 577. *R. Hiſt. Inſ.* p. 9. Scorpio, *Ionſ. Inſ.* 95. *Worm. Muſ.* 264. *Charlet. Inſ.* 54. Scorpio, *offic. Dale* 354. The Scorpion—is an eight-footed land inſect, with an oval body, jointed tail, armed with a ſting, and of a ſooty dark colour (though ſome are of a yellowiſh white) found in every warm and hot country.

' They are very common in the ſouth of France, the Canaries, Italy, Aſia, Africa, America. In Germany and Swiſſerland there are alſo ſome Scorpions, but they are not reckoned hurtful. There is a very curious Memoir on Scorpions, containing ſeveral experiments, by *Mr. Maupertius, Mem. Acad.* 1731, p. 317—326, wherein ſeveral vulgar errors are corrected. He ſays,

" There are two ſorts of Scorpions about Montpelier; one ſmall, and of the colour *of burnt* coffee, common in houſes; the other lives in

in the fields, and is of a yellowiſh white colour, about two inches long. They are ſo plentiful about a village called Souvignargues, five leagues from Montpelier, that the peaſants drive a ſort of trade in them with the apothecaries of the neighbouring villages.

(α) "I made an irritated Scorpion ſting a dog, in three or four places (ſays *Mr. M.*) in that part of his belly which is freeſt of hair, and an hour after he ſwelled much, and ſtaggered, and rendered all he had in his ſtomach and guts, continuing for three hours to vomit, from time to time, a ſort of viſcid (bave) ſlaver. The tenſion of his belly diminiſhed after every fit of vomiting, but immediately ſwelled again, and ſo alternately for the three hours: but then convulſions ſeized him; he bit the earth, dragged himſelf along on his fore-feet, and, in fine, died five hours after he was ſtung. I never obſerved any ſwellings on the part ſtung by Scorpions. Some days after I repeated the experiment, and cauſed ſeven or eight dogs to be ſtung by enraged Scorpions, brought freſh from Souvignargues, again and again, ſo that ſome had ten or twelve wounds on the ſame part; yet none of the dogs died, ſwelled, or ſuffered any thing but the pain of the ſtinging. I made Scorpions alſo ſting three chickens under the wing, and on the breaſt; but none of them gave the leaſt ſign of ſickneſs; though I made uſe of both male and female Scorpions, and newly taken. Hence (ſays he) it is not eaſy to determine how many circumſtances muſt concur to render the ſting of a Scorpion mortal. And this, perhaps, gave credit to ſome counter-poiſons uſed in Languedoc, as the oil, in which Scorpions have been drowned, applied to the part, the Scorpion itſelf bruiſed on it, &c." Thus *M. Maupertuis*.

(β) 'It is affirmed, that once a mouſe, being ſhut up in a bottle with a ſcorpion, was ſtung by it, and ſoon died; but another mouſe being put into the bottle, and alſo wounded, ſhe had the courage to devour the Scorpion, and the good fortune to be avenged of her enemy and cured of her wounds at the ſame time. This fact is looked on as certain; and the mouſe as inſpired by nature with the knowledge of this remedy. Mr. Maupertuis put a mouſe and three Scorpions into a bottle: the mouſe ſoon received ſeveral punctures, which made her cry out at firſt; but then, reſolving to defend herſelf, with her teeth ſhe killed all the three Scorpions, but did eat none of them, neither did the ſtings give her further trouble.

(γ) "It is very remarkable, concerning this inſect, what an ingenious gentleman, who lived ſeveral years in Barbary, told me he had ſeveral times tried, that if it be ſurrounded with a circle of burning coals, it does, upon the ſenſe of the heat, turn itſelf violently every way to make its eſcape; but finding it impoſſible, and the pain from the fire increaſing, it ſtrikes itſelf twice or thrice with the ſting on the back, and immediately dies of the wounds. Others may make what reflections they pleaſe on this ſelf-murder; it is to me, beyond all diſpute, ſufficient to decide the controverſy between writers, whether poiſonous animals, of the ſame ſpecies, can kill each other." *Mead of poiſons*, p. 55. edit. 1702. I never ſaw a Scorpion alive; but by the ſtructure of the tail, and form and ſituation of the ſting, it ſeems to me not to be poſſible for the Scorpion

to

ſting itſelf on the back. Neither does it appear probable, that upon its ſtinging itſelf it ſhould immediately die. N. B. In the edition, 1745, of *Dr. Mead on poiſons*, we have, "The fact has ſince been confirmed to me by others, who have aſſured me that it is a common diverſion among the ſoldiers at Gibraltar (where theſe creatures abound) to make this experiment. This ſelf-murder decides the controverſy among writers, &c." p. 95. "Others may, &c." being left out; which ought never to have been inſerted. But let us hear *Mr. Maupertuis*.

"It is alſo reported, ſays he, in Languedoc, that if a Scorpion be incloſed within a circle of burning coals, it will ſting and kill itſelf. I made an incloſure of coals, and put a Scorpion in it; which, feeling the heat, ſearched round for an outgate, and finding none, it traverſed the coals, which half burnt it. I put it again into the incloſure, and, having no more ſtrength to endeavour to force a paſſage, it ſoon died; but without ſhewing the leaſt deſire to make an attempt on its own life. The ſame experiment was repeated on ſeveral other Scorpions, which all acted the ſame way. The Scorpion's poſture of defence gave occaſion to this ſtory, but thus ſting itſelf it cannot."

'The ſame learned gentleman has many other curious things concerning the ſting, its perforations, and the bottle whence it iſſues; the fruitfulneſs, courage, cruelty to one another, want of natural affection to their young ones, their enmity to ſpiders, or rather their being their moſt delicious food, &c. They feed on flies, hoglice, ſpiders: yea on one another.

"Terreſtris σκεφρωις crudus, tritus & impoſitus, ſuæ plagæ remedium eſt: eſtur quoque toſtus in eundem uſum." *Dioſcor.* l. 2. c. 13. totum, p. 92. He gives the ſymptoms following the ſting, *Ibid.* c. 6, p. 427, which do not well agree with Mr. Maupertuis's obſervations. "Quidam & ab ipſis fœtum devorari arbitrantur: unum modo relinqui ſolertiſſimum, & qui ſe ipſius matris clunibus imponendo, tutus & a cauda, & a morſu loco fiat. Hunc eſſe reliquorum ultorem, qui poſtremo genitores ſupremus conficiat." *Plin.* l. 11. c. 25. p. 274. 'Pelli interficique a prole tradit Ariſtoteles." *Dalecamp.* in *Plinii*, l. c.

SECT. H.

'They are called diuretic, and a remedy for the wounds they give; but are of no uſe here. The oleum Scorpionum was thrown out of the *Lond. Diſp. edit.* 1721. as were the inſects themſelves, *edit.* 1746. We retain the name, but few keep the ſubſtance. "Doſe a ℈ß. ad ʒß." *Lem. Diſp.* 496.

"Urinam cient, calculo renum aut veſicæ impeditam (vivi inciperati & exhibiti). Ictibus propriis ſubveniunt, (triti & impoſiti), *Præp.* 1. Oleum Scorp. ſimplex. 2. Oleum Scorp. compoſ. Meſuæ. 3. Oleum Scorp. magnum Matthioli. 4. Oleum Scorp. ſanguineum." *Schrod.* p. 871.

'Scorpions feeding on inſects, their juices may perhaps be acrid and diuretic; but whether they are ſo I cannot tell. That their ſting prove mortal, the ſting muſt go further in than the perforations,

which are at ſome diſtance from the point, and convey the virus into ſome of the veins, which perhaps the blood, flowing out, often carries away with it; which accounts for the ſting's proving ſo ſeldom mortal. By ſome experiments made with common oil on the bite of a viper at London, one would think that the virtues of the oil of ſcorpions might be owing to the oil only, if it has any. But a great variety of ſuch experiments made at Paris ſince ſeem to prove that oil-olive is no cure for ſuch bites; neither, mixed with the virus of vipers, does it enervate its virulency.—See a Narration of Experiments made 1 *Junii* 1734, before ſeveral *Members of the Royal Society*, on one *William Oliver*, a viper-catcher, who ſuffered himſelf to be bit by a viper, or common adder; and on other animals likewiſe bitten by the ſame and other vipers, drawn up by *Cram. Mortimer, M. D.* their Secretary, with ſome remarks on the cure of the bite of a mad dog; *Phil. Tranſ.* vol. 39. N° 443, for *October* 1736; wherein it is obſerved that common ſallad oil was found an effectual cure of the bites of vipers, even after the the parts were ſwelled, and other direful ſymptoms had already followed. See alſo a *Memoir*, wherein is examined whether oil-olive is a ſpecific for the bite of a viper, by *Meſſ. Geoffroy* and *Hunauld*, *Mem. Acad.* 1737. p. 255—285. Now, ſince we have no reaſon to doubt of the facts related in either of theſe papers, the difference muſt, in my opinion, be owing to the vipers in England not being ſo virulent as they are in France.—Oil ſeems to contribute no more to the cure than as it relaxes the parts, and ſo aſſuages in ſome meaſure the pain.

" Obſtupeſco ad Galeni verba, quando, Simpl. Med. l. 10. (fol. 75. G) ubi dixit ſputo hominis jejuni Scorpiones occidi, ſubjungit, propriis oculis ſe vidiſſe, & hanc experientiam pluribus vicibus ſibi comprobatam. Si homines & ſcorpiones, qui illa ætate Romæ & Pergami naſcebantur, ſimiles erant iis nunc in Hetruria naſcentibus, licitum mihi ſit dicere, bona cum venia Galeni, non poſſem me credere, hoc niti experientia; namque pluribus vicibus curavi per ſex dies continuos ſputari a jejunis hominibus & ſitibundis in Scorpiones, & Scorpiones non ſunt mortui. Moriuntur equidem certe, ſpatio quadrantis horæ, ſi ſingulis illorum ſupra dorſum, tres aut quatuor guttæ olei olivarum infundantur. Unde multo magis ſtupori mihi eſt Albertus magnus, qui libro de animalibus recenſet, quod immerſerit aliquando in lagenam olei Scorpionem, qui ibi vixerit ultra 21 diem ſe movendo, & in gyrum in fundo hujus olei volvendo. In ſimili vaſe, fere pleno, ipſe incluſi viperam, &c." *Franc. Redi Obſ. de Viperis*, p. 235. Vide *Nucl. Belg.* p. 266.

Dr. Alſton appears to have poſſeſſed conſiderable learning and knowledge in the Materia Medica; but his lectures are not drawn up in a very maſterly manner; and they are loaded with quotations, many of which are too trifling to merit a place in a work of this kind.

For a farther idea of Dr. Alſton's character as an Author, ſee his *Index Medicamentorum*, &c. Rev. vol. vii. p. 371. Of his *Diſſertations on Quick-lime and Lime-water*, vols. ix. 280, and xv. 539. Of his *Diſſertation on Botany*, vol. xi. 387.

ART. III.

ART. III. CHOIR GAUR, *the Grand Orrery of the ancient Druids, commonly called Stonehenge, on Salſbury Plain, aſtronomically explained, and mathematically proved to be a Temple erected in the earlieſt Ages, for obſerving the Motions of the Heavenly Bodies. Illuſtrated with Three Copper Plates.* By Dr. John Smith, Inoculator of the Small Pox. 4to. 5s. ſewed. Horſfield, &c. 1770.

WE have heard of a philoſopher who attempted to prove that black was white, of another who undertook to maintain that white was black, and of a third who aſſerted that water was fire. All theſe believed that they had ſufficiently ſupported the points they had laboured, and they affected thoſe honours to which the public *emolument* of ſuch labours had a claim. Dr. John Smith, Inoculator of the Small Pox, ranks with theſe. In the firſt place, however, that juſtice may be done to his ſentiments and his ſyſtem, he muſt ſpeak for himſelf. In his introduction, he ſays, 'As an inoculator of the ſmall pox, I rented a very convenient houſe in the pariſh of Boſcombe, Wilts, by conſent of thoſe who call themſelves the principal inhabitants: which I had no ſooner done, but was prevented by every act of violence in the purſuit of my buſineſs, by theſe malevolent villains, NOYSEY WRETCHES! who actually partake of the nature and quality of that brute, which they daily feed on.

'To divert myſelf from theſe Choirophagi; I placed my attention on Stonehenge, (about ſix miles diſtant) a ſtructure which ſtrikes every beholder with wonder, and amazement. From many, and repeated viſits, I conceived it to be an aſtronomical temple; and from what I could recollect to have read of it, no author had as yet inveſtigated its uſes. Without an inſtrument, or any aſſiſtance whatever, but White's Ephemeris, I began my ſurvey. I ſuſpected the ſtone, called the Friar's Heel, to be the index that would diſcloſe the uſes of this ſtructure; nor was I deceived. This ſtone ſtands in a right line with the center of the temple, pointing to the north-eaſt. I firſt drew a circle round the vallum of the ditch, and divided it into 360 equal parts; and then a right line through the body of the temple to the Friar's Heel; at the interſection of theſe lines, I reckoned the ſun's greateſt amplitude at the ſummer ſolſtice, in this latitude, to be about forty degrees, and fixed the eaſtern point accordingly. Purſuing this plan, I ſoon diſcovered the uſes of all the detached ſtones, as well as thoſe that formed the body of the temple.

'When I had drawn a plan of the whole temple, I laid it before Nathaniel St. André, Eſq; at Southampton, a gentleman *not more diſtinguiſhed in* the learned world for his univerſal knowledge

knowledge of the polite arts, than for his benevolent and hoſpitable diſpoſition in private life. He honoured it with his approbation, and adviſed me to publiſh it; and at the ſame time put into my hands Wood's Stonehenge, the only book I had ſeen ſince my undertaking this difficult taſk. I thought, at the firſt peruſal, he had ſubverted my whole plan; but ſoon diſcovered his error, in having placed the eaſtern point ten degrees, at leaſt, more northward, together with all the detached ſtones of the temple.

'I acknowledge myſelf greatly indebted to this late ingenious architect, for his curious ichnographical plans of Stonehenge; and have taken the liberty of correcting ſuch errors, as I diſcovered in them. The plan (except the horizon) in plate the 2d, is Mr. Wood's, with the lines left by which he took the angles of the ſtones. Plate 1 is my plan, with ſeveral additional ſtones.

'To theſe ſtones, which are the ſubject of the following work, I appeal for the truth of what is here advanced.'

This was certainly a very ſingular kind of conſolation, which the good Doctor ſought, when he was baniſhed by the *Choirophagi*; and if the dreams of a mind a little diſturbed on this occaſion, were no leſs ſingular, it cannot admit of a wonder. His dreams were theſe, 'The outward circle of the temple conſiſts of thirty pillars; theſe, multiplied by the 12 ſigns, make 360, as many days as were reckoned in the antient ſolar year; (or at leaſt I apprehend ſo). Theſe pillars were crowned at top, with a circular corniſh of impoſts. All circles were looked upon by the ancients as ſymbols of the Deity, of eternity, and of the revolution of time. The ancient Egyptians repreſented the year hieroglyphically, by a ſerpent with the tail in its mouth; which repreſentation is continued down to us in our common almanacks, with theſe mottos: *in ſeſe volvitur annus; annus latet in angue.* Whether or not the Druids allowed for the ſolſtices in reckoning the days of the year, I cannot take upon me to ſay; they muſt certainly know the number of days, and hours, the year conſiſted of, from this mathematical obſervatory. The diviſion of the great circle into 360 degrees, is as ancient as their common parent Noah; if not many ages primæval to the deluge.

'The inward circle is the lunar month: between it and the great ellipſes you ſee the phaſe of the moon, when ſhe is ſix days old; the Druids then began to reckon her days, till ſhe put on the ſame appearance again; which were 29 days and 12 hours: here they had an opportunity of comparing the lunar months, with the ſolar year.

'At the upper end of this circle, there are ſix ſtones ſtanding cloſe together, by which are expreſſed the harveſt and hun-

ter's

ter's moon: ſhe, at theſe ſeaſons, riſes ſix nights together, with little variation, owing to the ſmall angle ſhe makes. Vid. Ferguſon on the harveſt moon, p. 130.

'Next to this circle is the great ellipſis, compoſed of ſeven pair of pillars, with an impoſt on each pair; I call them the ſeven planets, which at preſent give names to the ſeven days of the week: the reaſon why they are deſcribed by three ſtones, or trilithons, I apprehend to be this: the Druids conceived, that each planet had great influence over the ſeaſons; they never gathered plants, &c. but under the aſpects of one or other of them; a practice continued almoſt to our times by botaniſts of great repute. All nature is ſenſible of the genial warmth of the ſun; the water of the ſeas would become ſtagnant, were it not for the moon's preſſure on our atmoſphere, which cauſes tides, and many other phœnomena unaccounted for; what influence the other planets may have over us, I muſt leave to the Reader. Whatever the Druids did, was myſterious, and religiouſly kept from the knowledge of the vulgar; from thence, I conclude, theſe trilithons expreſſed the three ſeaſons of the year; the word autumn not being known, in any of the celtic languages, nor among the Jews; for in the holy Scriptures you have only ſeed time, harveſt, and winter; or ſpring, ſummer, and winter.

'Theſe planets, with two ſtones of the inner circle, give that ovi-form, or egg-like ſhape to the earth. This is the ſerpent's egg, or ovum mundi, of the ancients, who were entirely ignorant from whence it proceeded. The Druids, in the creation of the world, conceived all nature to ſpring from this egg of the earth, which myſtery they concealed from the world, in other works, beſides this of Stonehenge. Vid. the Ancient Univerſal Hiſtory, vol. 1. p. 27, 34, 35, 36. Vid. Pliny's Natural Hiſtory on the Serpent's Egg. Vid. plate 1. fig. 1. The Serpent's Egg with the Equator, the Tropics of Cancer, and Capricorn, the Polar circles and the Ecliptic, which the Druids wore ſuſpended from their necks on all public occaſions.——Page 66.

'If what has been ſaid is not ſufficient to prove this a tropical temple, let us enquire into the derivation of its Britiſh name, Choir Gaur.

'Choir, in all our dictionaries, is rendered choire, or quire of a church; the true ſenſe of the word being loſt in all the Celtic languages. Calaſio, in his Hebrew Lexicon, tranſlates the radical word Chor, or Cor, Concha Marina; which may, (I preſume) be called Cancer; the crabſhell, reſembling more the quire of a church than any other; it being of an elliptic or oval form.

'Gaur in the Iriſh, Gauvr in the Armoric, and Gaſar in the Welſh, are words of the ſame ſound, and ſignify Caper the *he-goat; from whence* Capricorn, the ſign when the ſun enters the

the winter ſolſtice; and Cancer, when the ſun enters the ſummer ſolſtice.

'I hope the Reader is now convinced of its being a tropical temple, erected by the ancient Druids, for obſerving the motions of the heavenly bodies: and from whence probably the choirs of all churches derived their name. Vid. Toland, Pezron, Skinner, Richards, &c.' Page 68.

Such is the principal part of Dr. Smith's account of this great *Deſideratum* in the learning of antiquity; and though his dream is wilder than thoſe of Jones, Charlton, Stukely, &c. &c. yet *their* opinions were merely conjectural, and not by any means ſupportable. It was left for the Authors of the Monthly Review to clear up this great myſtery.

When Dr. Smith was baniſhed by the *Choirophagi*, or eaters of hog's fleſh, he was certainly led by inſtinct to meditate at Stonehenge: for Stonehenge is nothing more or leſs than a temple erected to the goddeſs *Inſerentia*, the tutelary power of inoculation. This appears from many evident proofs. The outward circle of thirty pillars exactly, or nearly, correſponds with the number of eruptions in favourable caſes; the intermediate circle is anſwerable to the number of pills, of ethiops mineral, &c. generally given by way of preparation; and the innermoſt circle repreſents the number of days the patient may be confined in conſultation of his own ſafety, and that of the *Choriophagi*.

That the ancient Britons were acquainted with inoculation, will plainly appear from Dr. Kirkpatrick's account of the Welſh inoculation, who performed that operation by friction.

We hope, therefore, as Dr. Smith ſays, 'the Reader is now convinced of its being' an inoculating temple, erected to the goddeſs *Inſerentia*. However, to remove all doubt of it, we ſhall finally ſhew that CHOIR GAUR ſignifies prophetically, ſymbolically, and emblematically JOHN SMITH, and that it cannot be wreſted to any other meaning.

The word *Choir* is well known to ſignify a particular part of a church. Now, in ſome places, as in Somerſetſhire, Kent, &c. the ruined choirs retain the names of *Prie Dieu* (near Wells) and *Grace Dieu*. This *Grace Dieu* is literally the *Gratia Domini*, the expreſs meaning of the Hebrew etymon of *John*, יוחנן. Here, then, we plainly ſee that the word *Choir* means JOHN. It only remains to prove that *Gaur* ſignifies SMITH, and this is obvious. This word, which, in the Welſh orthography is *Gaſr*, means *Caper*; and *Caper*, and *Faber* a ſmith, which the Welſh pronounce *Faper*, having, according to that pronunciation, only a ſingle letter to diſtinguiſh them, it may eaſily be ſuppoſed that time has occaſioned the trifling alteration, and that *they* are ſynonimous terms. Thus this great deſideratum is

brought

brought home to the plaineſt underſtanding. *Stonehenge* is a temple erected to the goddeſs of Inoculation, and the myſterious *Choir Gaur* is the medical JOHN SMITH.

ART. IV. *Archæologia: or Miſcellaneous Tracts, relating to Antiquity.* Publiſhed by the Society of Antiquaries of London. Vol. I. 4to. 15s. in Sheets. Whiſton, White, &c. 1770.

THERE is no ſtudy from which more information may be derived, or which offers to the curious a larger field for reſearch and amuſement, than that of the antiquities of different ages and nations. The inquirer in this branch furniſhes the hiſtorian with his beſt materials, while he diſtinguiſhes from truth the fictions of a bold invention, and aſcertains the credibility of facts; and, to the philoſopher, he preſents a fruitful ſource of ingenious ſpeculation, while he points out to him the way of thinking, and the manners of men, under all the varieties of aſpect in which they have appeared.

A curioſity to examine into ancient times, ſeems to have exerted itſelf in England, before it was felt in any of the other kingdoms of Europe. We had a Society of Antiquaries ſo early as the reign of Queen Elizabeth; and a ſuccinct view of the hiſtory of this eſtabliſhment, may perhaps be no improper introduction to the account which we are to offer of the work before us.

This Society owed its foundation * to Archbiſhop Parker, that munificent patron of letters, and of learned men. The members of it met near twenty years at the houſe of Sir Robert Cotton; and in 1589, they reſolved to apply to Queen Elizabeth for a charter of incorporation, and for ſome public building, where they might aſſemble, and have a library. A petition accordingly, and reaſons in ſupport of it, were drawn up, and appear to have been ſubſcribed by Sir Robert Cotton, Sir John Doddridge, and Sir James Lee; but it is uncertain whether they were ever preſented. It is probable, however, that the Society was countenanced by her Majeſty; and in 1590, it had arrived at a conſiderable degree of reputation. This reputation was fatal to it; the little jealouſy of James I. was alarmed; he was afraid leſt the arcana of his government, and the myſteries of ſtate, ſhould be canvaſſed, and he diſſolved it.

But, in the beginning of the preſent century, the Antiquarian Society began to revive; and a number of gentlemen, eminent for their affection to this ſcience, had weekly meetings, in which they examined the antiquities and hiſtory of Great-Britain preceding the reign of James I. but without excluding any other remarkable antiquities that might be offered to them.

* *Anno 1572.*

From

From this time, the Society grew in importance; and in 1750, they unanimously resolved to petition the King for a charter of incorporation. This they obtained the year following, by the influence of the late Earl of Hardwicke, then Lord Chancellor, and their then President Martin Folkes, Esq. The King declared himself their 'Founder and Patron,' and empowered them to have a body of statutes, and a common seal, and to hold in perpetuity lands, &c. to the yearly value of a thousand pounds.

In 1753, the Society formed a design of communicating their discoveries to the public; and in consequence of this resolution, they have, at length, published the first volume of their transactions.

This work consists of above sixty discourses or dissertations; and of these, the greater part is employed in elucidating the history and antiquities of England. But amidst the variety of matter which is here presented to the Reader, it appears surprizing to us, that the laws, the customs, and the government of our Saxon ancestors, with the more important and problematical parts of our history, should have remained unnoticed. Points of mere curiosity, and of little importance, seem almost wholly to have engrossed the attention of our Antiquaries. The dissertation on an Egyptian colony established at Athens, Lucian's Ogmus illustrated, the observations on the wardrobe account for the year 1485, and the paper relating to the Welsh castles, are the most valuable articles in this collection. The rest of them are, for the most part, to be considered as frivolous, and as regarding only the rubbish of antiquity.

It might appear invidious if, in giving a specimen of this publication, we should have recourse to one of its least interesting articles. We shall therefore lay before our Readers an extract from the observations on the Welsh castles, which are written by the Honourable Mr. Daines Barrington, and have a considerable share of merit.

This ingenious lawyer and antiquary, having assigned some reasons to prove, that most of the more important castles of Wales owe their origin to Edward the First, makes a few remarks with regard to their use, and the propriety of their situations.

'The castles,' says he, 'upon the more extensive plans are almost universally either upon the sea coast, or not far from the mouths of great rivers, or arms of the sea.

'Such expensive fortifications secured the landing of English troops, which could not be marched through the inland parts, both from frequent attacks in the passes of the mountains, as also from want of provisions.

'The

'The Kings of England, therefore, when they paſſed through, or invaded, either North or South Wales, always kept near to the ſea coaſt; except in the unfortunate expedition of Henry the Second, who attempted to march his army over the Berwin mountains, which was conſequently defeated, and nearly deſtroyed by cold and famine.

'We found in the late war, the great difficulty and expence of marching four or five thouſand men to Lake Champlain or Oſwego; and Wales was, perhaps, a ſtill leſs practicable country in the 12th or 13th centuries.

'The reaſon of theſe caſtles being ſometimes built at ſmall diſtances, ſeems to be owing to a want of reciprocal aſſiſtance in caſe of an attack by the Welſh, who, having no fleet, could not interrupt the communication by ſea.

'Thus, for example, the garriſons of Carnarvon, Beaumaris, and Conway, could at any time ſend ſupplies of proviſions or men by the Menay, to the fortreſs which apprehended an attack.

'The leſs important caſtles are to be found generally on the marches which divided England from Wales; and it was not neceſſary for the Engliſh to build them upon ſo extenſive a ſcale, as aſſiſtance was ſo near at hand in caſe of an attack. The Welſh likewiſe were not provided with any military engines, or means of forming a regular ſiege: it is to the uſe of formidable battering trains of artillery, that we owe the expenſive plans of a Cohorn or a Vauban. The caſtles of Edward the Firſt were rather calculated for parade and ornament, than for a neceſſary ſecurity againſt the enterprizes of ſuch an enemy as the Welſh.

'Beſides theſe fortreſſes on the frontier, there are a good number of caſtles both in Glamorganſhire and Pembrokeſhire, which are neither on the ſea coaſt, nor on the confines of England.

'The firſt of theſe were probably built by the deſcendants of the twelve knights adventurers, who conquered that county under Fitzhammon, in the time of William Rufus.

'Thoſe in Pembrokeſhire by the deſcendents of the Flemings, who were ſent there in the reign of Henry the Firſt; I ſay by the deſcendants, becauſe on their firſt ſettling there, they could not have had a ſufficient number of hands to carry on ſuch works. Whatever they might have been when firſt completed, we find mention in Caradoc's hiſtory of moſt of the caſtles in both theſe counties being deſtroyed.

'It ſhould follow from what I have been thus endeavouring to prove, that the central parts of Wales, being the counties inhabited by the Welſh themſelves after the Engliſh conqueſt, ſhould have ſcarcely any caſtles at all; if any one, therefore, will draw a line from Cowbridge in Glamorganſhire, to Den-

bigh, he will find this to be the caſe. I have fixed upon theſe two towns, as being each of them about ten miles from the ſea coaſt, and lying nearly North and South.

'I think I could account for almoſt every caſtle in each county upon theſe principles; but this would lead me to a very tedious enumeration, and I fear that I am already ſcarcely intelligible without the aſſiſtance of a map of the principality.

'But it may be ſaid, that theſe conjectures are contrary to the Welſh hiſtories, which mention caſtles that were the works of the Welſh and Engliſh, before the reign of Edward the Firſt.

'That ſuch might have been built, there can be no diſpute; but if by the Welſh, I am confident they could have been little more than a fortification of ſods; or if by the Engliſh, previous to that time, they muſt ſtill have been very inconſiderable. If this kind of military architecture had been brought to any degree of perfection in the reign of Henry the Second, would not that King have ſecured his conqueſt of Ireland by ſuch fortreſſes?——

'With regard to the ſuppoſition of large caſtles being built by the Engliſh Lord Marchers or Adventurers, I muſt obſerve, that it was a fundamental rule of policy in the crown of England, not to permit its powerful vaſſals to erect fortifications of a conſiderable ſtrength. They were not wanted againſt the Welſh, and therefore could only be uſed againſt the crown: I may add alſo to this, that a Lord Marcher was not equal to the expence.

'I muſt likewiſe obſerve, that it by no means follows, becauſe Caradoc of Lancarvan mentions a caſtle having been built before the time of Edward the Firſt, remains of which, bearing the ſame name, continue to this day, that theſe are the ruins of that identical one which he gives an account of.

'The fortreſs may have been ſo much repaired as to become a new one, or it may have been entirely rebuilt at a ſmall diſtance. The caſtles of Flint and Rhydland were thus refortified and augmented by Edward the Firſt.

'I pretend to no greater knowledge in the Welſh language, than having picked up the names of the principal objects that have occurred on the road; I can, however, from the etymology of a word, ſhew a probable conjecture, that a caſtle may have changed its ſituation though not its name.

'It ſeems to be generally agreed, that Pengwern, where the Princes of Pawiſland are ſaid to have had a palace, is the ſame with Shrewſbury.

'Now Pengwern ſignifies high land, or a promontory which projects into a moraſs; and this is by no means applicable to the ſituation of Shrewſbury at preſent.

'But

'But there is no occaſion to decline the authority of the great Welſh hiſtorian; if he raiſes a caſtle in one page, he often deſtroys it in the next; in ſhort, in the early times, they were eaſily built and eaſily thrown down. Every page almoſt of Caradoc's hiſtory furniſhes proofs of this.

'I ſhall, however, particularize the inſtance of Caerphyli caſtle.—This is, perhaps, the moſt conſiderable fortreſs in the principality; and therefore ſhould be, according to what I have already preſumed to conjecture,

——*Regis opus*,

and of no other King than the conqueror of Wales.

'Caradoc informs us, that Rees Prees raiſed the caſtle of Sengenneth in the year 1221; he likewiſe mentions, that it was refortified two years afterwards by John le Bruſe. Now I will refer it to any one who hath ever ſeen theſe magnificent ruins, whether a Prince of S. Wales could take ſuch a fortreſs as the the remains ſhew it to have been. I am perſuaded he would not have pulled it down even in the compaſs of two years, as he had neither gunpowder nor battering rams to uſe againſt it, which Sir Chriſtopher Wren was obliged to employ in demoliſhing the old cathedral of Saint Paul's.

'Much leſs could a Lord Marcher refortify it in that time.

'As it is therefore clear from Caradoc's authority, that this caſtle was raiſed and refortified within the compaſs of two years, during the reign of Henry the Third, I conclude that it was a very common and inſignificant fortreſs.

'When then could this vaſt ſtructure be built, but in the reign of Henry's ſucceſſor? who meant to give South Wales a ſpecimen of his magnificent architecture, as he had already done in North Wales, by building the caſtles of Carnarvon, Beaumaris, and Conway.

'If it be ſaid, that it cannot be ſuppoſed the Welſh hiſtory would be ſilent on this head; my anſwer is, that Caradoc only mentions this King's having built the caſtle of Beaumaris, without taking notice of either Carnarvon or Conway, which we know with the greateſt certainty to have been works of Edward the Firſt.

'I may add to this, by way of ſtrengthening the conjecture, that this King once returned from North Wales by the ſea coaſt through South Wales, and proceeded thence to Briſtol; though I cannot immediately recollect the authority which I can refer to for this.

'It is therefore highly probable, that in this progreſs he might paſs the Taff at a ford near Caerphyli, (as I conclude there was then no bridge or ferry at Cardiff) and might at the ſame time have fixed the ſituation of that caſtle, the ruins of which are ſtill ſo magnificent and ſtupendous.

'But it may poſſibly be urged, that ſome of theſe conſiderable fortreſſes were built by the ſucceſſors of Edward the Firſt; to which I anſwer, that the Kings of England ſeem to have paid very little attention of any kind to the principality after its conqueſt, till the reign of Henry the Eighth: Dr. Powel's continuation of its hiſtory till that period, does not fill above twenty pages.

'Some antiquaries have likewiſe attributed many of theſe ſtructures to the Romans.

'With regard to this ſuppoſition it may be ſaid, that ſuch caſtles might chiefly have been expected near Cheſter and Caerleon, as thoſe were the moſt fixed and eminent ſtations for the Roman legions.

'Now I cannot obſerve, that any of the fortreſſes near either of theſe places, differ materially in their architecture from thoſe which are known to be the works of much later times. If any conſiderable caſtles likewiſe in Great Britain had been the works of the Romans, we muſt undoubtedly have found ſome remains of them at proper intervals near Severus's Wall; but I never happened to hear of ſuch.

'Beſides this, it muſt be conſidered, that the Roman garriſons, both in Germany and Gaul, were preciſely in the ſame ſituation that they were in England, being equally ſurrounded by the natives, who occaſionally roſe againſt them.

'Now I have often inquired from travellers, whether they had ever ſeen, in France or Germany, caſtles like thoſe in Wales, and have always been anſwered in the negative.'

In eſtimating the value of reſearches into antiquity, we ought always to be directed by the importance of the conſequences which reſult from them. The deſcription of a mutilated and clumſey utenſil, or the aſcertaining of an unimportant date, muſt for ever be unintereſting. An exhibition, on the contrary, of the features of the human character in diſtant and remote times, and a collection of thoſe circumſtances and peculiarities which have a reference to ſentiment and deſign, will perpetually awaken curioſity, and produce both entertainment and inſtruction.

ART. V. *Memoirs of the Marquis de St. Forlaix.* Tranſlated from the French of Monſ. Framery, by Mrs. Brooke. Vols. I. and II. 12mo. 5 s. Dodſley. 1770.

AMONG the works that have amuſement for their object, there are none, perhaps, ſo engaging as thoſe which, under fictitious names, exhibit ſcenes and adventures that might have happened in real life. We enter with keenneſs into the different ſituations of diſtreſs and of joy, in which the Noveliſt places his characters. Deceived by his art, we forget, for a time,

time, that his repreſentations are feigned, and we find an agreeable paſtime in the tumult and agitation of our paſſions.

In this ſpecies of compoſition, there are few publications more entertaining than the Memoirs of the Marquis de St. Forlaix. They are written in the form of letters, which ſucceed each other in proper order; and the incidents on which they turn are natural and probable. It is to be remarked, however, that the manners repreſented by the Author, are thoſe of his own country; and on this foundation, ſeveral circumſtances in the work are juſtifiable, which, to the mere Engliſh Reader, may appear harſh and overſtrained. The characters drawn in it have ſufficient variety, and are well diſtinguiſhed. That of St. Forlaix is maſterly, and every where ſupported with propriety. In De Prele, we have an excellent picture of a man of faſhion, who has profited by an acquaintance with the world, and is above its prejudices. We have only to regret in this performance, that the deſcriptions it gives of love, are rather too melting and tender. The virtue and accompliſhments of Julia, are too ſtrongly contraſted by the ardent and indelicate advances of Henrietta. In a work that would promote the intereſt of morality, the ſtruggles betwixt modeſty and paſſion ought not to be pourtrayed with too warm a pencil.

Of the manner in which this novel is written, the following letter from Julia to Henrietta, will furniſh an agreeable ſpecimen.

To Henrietta St. Forlaix, at St. Forlaix.

'My dear Henrietta, how amiable, how ſoft is virtue! how amply does ſhe reward thoſe who obey her precepts! ſhe has her ſorrows like all other affections; but even in the midſt of thoſe ſorrows ſhe brings conſolation. Her momentary afflictions are fully compenſated. They never fail to be ſucceeded by the pureſt, the moſt lively, and moſt durable pleaſures.

'Every delight of which virtue is not the ſource, begins by enchanting, and ends by tearing the ſoul. She purſues a road directly contrary. Though difficult at firſt, her paths grow inſenſibly eaſy, and conduct to unalterable felicity.

'If the laſt ſenſation we experience is always the moſt lively, and that which ſtrikes us moſt, virtue is then preferable to every other good.

'Do not regard this as a leſſon of morality which I am giving you, my dear Henrietta; it is rather a felicitation which I make myſelf.

'I am at length happy, and I think I may flatter myſelf nothing will trouble my happineſs. I no longer oppoſe that of your amiable brother; he has obſerved the only conduct worthy of him and of *me*. *I ſee him* every day, and I ſee him by my *mother's command*. I confeſs I love him, and I am permitted to

to confeſs it. He divines my tenderneſs, and I do not contradict it.

'He has even obtained of me ſome trifling favours. I bluſh whilſt I grant them; but I conſult virtue, and ſhe makes me no reproaches.

'We were yeſterday in the garden. St. Forlaix appeared leſs gay than uſual. His eyes, which he turned towards me, ſeemed full of ſorrow. He endeavoured to hide from me the inquietudes which preyed upon him. He was obliged to yield to my preſſing and tender intreaties. He had wrote to my father, to demand his conſent to our union; he had that very day received an anſwer equally noble and affecting. My father would not conſent that St. Forlaix ſhould, by eſpouſing me, form an alliance which he regarded as diſadvantageous to him.

"My Julia," ſaid your brother, "if your father is indeed determined to oppoſe our marriage, muſt we then be doomed to paſs our lives in wretchedneſs! if you love me, can you reſolve to make another happy! ſoft and ſubmiſſive as I know you to be, you will obey the orders of your parents, and even deny me the ſatisfaction of knowing how much this ſacrifice coſts you."

"You deceive yourſelf, my dear St. Forlaix," replied I. "All you predict would really have happened, if, in compliance with your wiſhes, I had had the weakneſs to form theſe tender ties without the permiſſion of thoſe on whom I depend. As they would not have confirmed our vows, they would have had a right to diſſolve them. But my conduct has ſecured us from this misfortune. My mother herſelf commanded me to love you. She was preſent when I promiſed you my tenderneſs. My heart perhaps had already prevented her commands, was perhaps diſpoſed to favour you even in contradiction to her will: but it was in her preſence I firſt confeſſed this to you; nor till this confeſſion did I certainly know it myſelf. I am conſcious, my mother is not the ſole miſtreſs of my fate; neither has my father alone the right to break the chain her maternal hands have formed.

"My heart has not given itſelf up to love, without the approbation of thoſe who ought to diſpoſe of it. If their inclinations ſhould change, this heart is not reſponſible, as it is by their order it has engaged to love for ever.

"My father's delicacy alone oppoſes our union: I will never form one to which he does not conſent, nor ſhall he ever force me to make a ſecond choice. I love you, St. Forlaix: it is only by making you happy I can ſecure felicity to myſelf. If I am not yours, I will never be another's."

'St. Forlaix was tranſported; this unaffected confeſſion of my ſentiments made every obſtacle diſappear from before his eyes. He ſwore to love me always, however fate might diſpoſe of

of us. He demanded of me the ſame vow. I promiſed what he deſired; which was all I allowed myſelf. He inſiſted that my hand ſhould ſeal this promiſe on his lips. I could not avoid conſenting. He devoured it with kiſſes. They penetrated my ſoul. He obliged me to confeſs to him the pleaſure I felt—Ah! my Henrietta! how delicious are theſe lawful enjoyments!

'It is in your power to find the ſame, my deareſt friend. Endeavour to render my brother's heart as virtuous and as pure as that of St. Forlaix. In a few years, when he ſhall have merited by his ſervices a rank equal to that which your brother enjoys, what ſhould prevent our families, already made one by the tendereſt ties, from being yet more ſtrictly united? How happy ſhould I be to be twice the ſiſter of my Henrietta!

'Above all things do not, my dear friend, confide too much in yourſelf: your manner of thinking is too violent, not to have every thing to fear. Why am I not with you? You ſhould not have a thought which you did not repoſe in my boſom. I ſhould have only to remonſtrate, to make you feel the conſequence of every ſtep you were about to take.

'But you have in your own family a man above all prejudices, and by that circumſtance in a ſituation to point out exactly the bounds of vice and of virtue. He thinks ſufficiently ill of human nature in general, but he alſo renders the ſtricteſt juſtice to all mankind. An action truly good is more valuable in his eyes than in thoſe of any other perſon. His counſels will ſurely be very uſeful to you.

'You will know I ſpeak of Monſ. De Prele. St. Forlaix has communicated to me ſome of his letters: they have inſpired me with the greateſt eſteem and veneration for his character.

'Adieu! my dear Henrietta! I hear St. Forlaix. I have paid what I owe to friendſhip. Allow love to have its turn.

Your's, JULIA.'

In juſtice to Mrs. Brooke, we muſt obſerve, that her tranſlation is well executed, and diſcovers her taſte and ſenſibility.

ART. VI. *An Eſſay on the Weather; with Remarks on the Shepherd of Banbury's Rules for judging of its changes; and Directions for preſerving Lives and Buildings from the fatal Effects of Lightning. Intended chiefly for the Uſe of Huſbandmen.* By John Mills, Eſq; F. R. S. Member of the Royal Societies of Agriculture of Paris and Rouen, of the Œconomical Society of Berne, and of the Palatine Academy of Sciences and Belles Lettres. 8vo. 2s. Hooper. 1770.

PHiloſophical obſervations become truly valuable, when they do not merely furniſh out ſome entertainment to the enquiring mind, but are directed to anſwer uſeful purpoſes to ſociety. *It is with a view* of this kind, the pamphlet before us

is offered to the world: the Author introduces it in this manner: 'Thinking it would be wrong in me to be the firſt publiſher of another perſons diſcoveries, eſpecially when there was reaſon to preſume that the diſcoverer himſelf might be induced to communicate them to the public; this eſſay has lain by for ſome years, in expectation that my highly reſpected friend, Dr. Benjamin Franklin, would one day favour the world with what he had before imparted to me concerning the affinity between lightening and the electrical fire, and the means of preſerving houſes from the dangers of the former. That ſcruple being now removed, by the Doctor's late publication of his "Experiments and Obſervations on Electricity," with the addition of his "Letters and Papers on various philoſophical Subjects," I at length give the following ſheets (originally intended as a part of my Treatiſe on Huſbandry) in hopes that they may be of ſome ſervice to that eſſentially neceſſary, but too much neglected claſs of mankind, huſbandmen.'

It might, as Mr. Mills juſtly obſerves, have been expected, that as ſuch great improvements have been made in natural philoſophy in the two laſt centuries, an accurate account of the weather would ere now have been attained. Some perſons, among thoſe who are trained to the occupations of a rural life, have made, and no doubt do make, judicious obſervations of this nature, but they have often very little opportunity or ability for communicating them to the world; and others, who are better qualified for ſuch remarks, are frequently deterred from them by different employments or purſuits.

Several advantages may ariſe from ſome foreknowledge of the changes of the weather; our Author therefore ſolicits farmers to turn their attention to obſervations of this kind more than they have generally done, with a probable expectation of reaping *a crop* of uſeful knowledge; 'for,' ſays he, 'though ill-founded predictions have caſt a diſcredit upon the ſtudy of, or attention to, the changes of the weather; yet it is hard to ſay to what degree of perfection men who make the works of nature their ſtudy may arrive, both in tracing the cauſes of the alterations of the weather, and in foreſeeing the ſucceſſions of its changes.—The fiſherman who has been long practiſed in his buſineſs, ſeldom unfurls his ſails when a ſtorm is near: and were farmers equally attentive, and had once acquired as much judgment in this matter, they would be as ſeldom overtaken by unlooked-for changes.'—He exhorts them, however, not to look ſo high at all times, as to neglect what paſſes around them on the ſurface of the earth; and remarks, that the *beginning* vegetation of plants, eſpecially of the natives of each country, is *a kalendar* well worthy obſervation, as a directory of the ſeaſons proper for certain works in the Spring. Linnæus, that

illuſtrious

illuſtrious botaniſt, recommended it to his countrymen to obſerve, with all care and diligence, at what time each tree expands its buds and unfolds its leaves, imagining that an exact attention to the time of the foliation of trees may determine the true ſeaſon for Spring ſowing, as well as produce ſome other and perhaps unexpected benefits. 'Mr. Stillingfleet, it is ſaid, who has given us a judicious tranſlation of ſeveral excellent pieces publiſhed by ſundry diſciples of the Linnæan ſchool, informs us, that he himſelf was told by a common huſbandman in Norfolk, that when the oak catkins begin to ſhed their ſeed, it is a proper time to ſow barley: and why, adds he, very properly, may not ſome other trees ſerve to direct the farmer for the ſowing of other ſeeds? The prudent gardener never ventures to put his houſe-plants out till the mulberry leaf is of a certain growth.'—'There is a wonderful co-incidence,' continues our Author, 'which probably takes place in all countries, between vegetation and the arrival of certain birds of paſſage. Linnæus ſays, that the *wood-anemone* (in Sweden) blows from the time of the arrival of the ſwallow; and Mr. Stillingfleet finds by a diary which he kept in Norfolk for the year 1755, that the ſwallow appeared there on the 6th of April, and the *wood-anemone* was in bloom on the 10th of the ſame month. Linnæus obſerves, that the *marſh-marigold* blows when the cuckow ſings; and Mr. Stillingfleet finds by his diary, that the *marſh marigold* was in bloſſom on the 7th of April, and the cuckow ſung the ſame day.'—The methods here hinted at, ſays Mr. Mills, 'deſerve the moſt ſerious attention of every lover of his country. A ſeries of obſervations of theſe kinds, properly made by intelligent perſons, in different parts, and afterwards rightly compared and combined, would ſoon afford almoſt infallible rules to guide the huſbandman in one of the moſt important parts of agriculture. I cannot too ſtrongly recommend it to the public-ſpirited inhabitants of the Britiſh dominions in particular, as a means by which the power and opulence of this happy ſtate cannot fail to be conſiderably increaſed, and the felicity of individuals to be conſequently confirmed.' It is added, that 'the principal points neceſſary in the making of theſe obſervations are, 1ſt, That they be continued for a due length of time, and that the *time* and *place* of obſervation be particularly ſpecified. 2dly, That they be made on the ſame *ſubjects*. 3dly, That the *ſoil* and *expoſition* be carefully noticed and deſcribed, in order to their being duly compared with the field intended to be ſown. The neceſſity of being as exact as poſſible in this laſt article, will appear to every one who does but conſider, what all know, that the *north wind*, *ſhade*, and a *moiſt ſoil*, hinder the leafing of the trees, as much as a *dry ſituation* on the *ſlope of a hill inclining to the ſouth* promotes it.—Another circum-

ſtance which would greatly facilitate the application of theſe obſervations, is, to take the trees in their progreſſive order of leafing: for nature is always regular, and the guide would then be ſure.'—Some ſocieties of agriculture inſtituted in foreign nations, have already taken up this ſubject: that of Berne in particular has publiſhed annually obſervations of this kind: an abſtract of thoſe for the year 1766, is here ſubjoined as a model worthy of imitation.

The firſt ſection of this Author's eſſay treats of *clouds*, *fog*, *rain*, *ſnow*, *hail*, upon all of which we have philoſophical remarks expreſſed in an eaſy manner, and fitted for the uſe of thoſe whoſe benefit is here more immediately intended. To theſe are added reflections upon *thunder* and *lightening*, concerning which modern diſcoveries and experiments have clearly proved, that *lightening*, or *the electric fluid* drawn from the clouds, has all the properties of *that* produced by the electric machine and no other: a particular account is given of the iron rod, or conductor, which, being properly placed on the outſide of a building, will prove a good conveyance for this ſubtle fluid into the earth, and prevent the damage otherwiſe to be expected.

The ſecond ſection, which is ſhort, conſiders prognoſtics of the weather taken from *vegetables* and *animals*; and thoſe which are here offered are ſuch as uſually fall under common obſervation.

Section the third gives an account of prognoſtics taken from the *ſun*, *moon*, and *ſtars*; here the famous rules for judging of the weather, given by the ſhepherd of Banbury, begin to fall under examination, and are continued through the following ſections, which ſpeak of prognoſtics from the *clouds*, from *miſt*, from *rain*, from the *winds*, and from the changes of *the ſeaſons*. Who this ſhepherd of Banbury was, is not known, nor have we any certain proof that the rules called his were penned by a real ſhepherd: both theſe points, as Mr. Mills remarks, are however immaterial: their truth is their beſt voucher. Mr. Claridge, (continues he) who publiſhed them in the year 1744, tells us, that they are grounded on forty years experience, and thus very rightly accounts for the preſumption in their favour: 'The ſhepherd, whoſe ſole buſineſs it is to obſerve what has a reference to the flock under his care, who ſpends all his days, and many of his nights, in the open air, under the wide-ſpread canopy of heaven, is obliged to take particular notice of the alterations of the weather; and when he comes to take a pleaſure in making ſuch obſervations, it is amazing how great a progreſs he makes in them, and to how great a certainty he arrives at laſt, by mere dint of comparing ſigns and events, and correcting one remark by another. Every thing, in time, becomes to him a ſort of weather-gage. The ſun, the moon, the ſtars,

ſtars, the clouds, the winds, the miſts, the trees, the flowers, the herbs, and almoſt every animal with which he is acquainted, all theſe become, to ſuch a perſon, inſtruments of real knowledge."

Our Author quotes ſuch of the ſhepherd's rules as tend to ſtrengthen or *confirm* his own reaſonings, by facts; and endeavours to explain others of them on the principles of the lateſt diſcoveries, which, he ſays, Mr. Claridge was either unacquainted with, or neglected to notice.

This Tract is calculated to yield entertainment to many; it may alſo be of real advantage to thoſe who are engaged in any employments of huſbandry; and will, we hope, prove the means of exciting a more diligent attention in our countrymen to the particular points it recommends. We ſhall cloſe our account with an extract from that part in which the Author ſpeaks of thunder and lightening. 'A perſon,' ſays he, 'apprehenſive of danger from lightening, happening during the time of thunder to be in a houſe not ſo ſecured, (that is, by the iron rod, which he had before mentioned) will do well to avoid ſitting near the chimney, near a looking-glaſs, or any gilt pictures or wainſcot; the ſafeſt place is in the middle of the room, (ſo it be not under a metal luſtre ſuſpended by a chain) ſitting in one chair, and laying the feet up in another. It is ſtill ſafer to bring two or three mattraſſes or beds into the middle of the room, and folding them up double, place the chair upon them; for they not being ſo good conductors as the walls, the lightening will not chuſe an interrupted courſe through the air of the room and the bedding, when it can go through a continued better conductor, the wall. But where it can be had, a hammock or ſwinging bed, ſuſpended by ſilk cords equally diſtant from the walls on every ſide, and from the cieling and floor above and below, affords the ſafeſt ſituation a perſon can have in any room whatever; and what indeed may be deemed quite free from danger of any ſtroke by lightening.' Whoever would be more fully inſtructed in intereſting points of this kind, is recommended to what Dr. Franklin has ſaid in his Philoſophical Letters *, ſubjoined to his Experiments on Electricity, printed in 1769, and particularly the LIXth.

ART. VII. *A Sketch of the Philoſophical Character of the late Lord Viſcount Bolingbroke.* By Thomas Hunter, Vicar of Weverham in Cheſhire. 8vo. 4 s. ſewed. Cadell. 1770.

IN the dedication of this Sketch, to the Biſhop of Cheſter, we have the following paſſage:

'When we conſider religion in its more public and diffuſive influence, as moſt powerful to enforce the obligations of morality, and

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* *See Reviews for* March and April 1770.

to impreſs the ſeveral orders and characters of men with the proper knowledge of the principles, and the moſt cogent motives to the practice of their duty, to reclaim the flagitious, to confirm the virtuous, to controul the proud, to repreſs the injurious, to reſtrain the licentious, to ſoften the obſtinate, to diſarm the cruel, to abaſh the venal and corrupt, to awe the factious and turbulent, to enſure the loyalty of ſubjects to their prince, and the prince in the intereſts of his people, to promote the peace, to unite and confirm the ſtrength, and to increaſe the happineſs and grandeur of a ſtate, it ſeems a public concern, and the duty and intereſt of the ſtate to *reſtrain*, if not to *puniſh* the inſulter and underminer of its laws, and the invader of its beſt ſupport and ſecurity.'

We cannot help obſerving, upon this paſſage, that, whatever commendations the Author may be entitled to for his zeal in ſupport of religion, he little underſtands its intereſts, if he thinks that Writers againſt it ought to be *reſtrained* or *puniſhed* by the civil magiſtrate. Such intimations, ſurely, are unworthy of every Proteſtant, and are no leſs inconſiſtent with the principles and manners of the times in which we live, than they are repugnant to the genius and ſpirit of Chriſtianity.

As to the merit of the work, we can only ſay that it contains many juſt obſervations on Lord Bolingbroke's character as a Philoſopher and Reaſoner, and that the Author's ſtyle and manner are lively and agreeable, though diffuſive and declamatory. The ſtrictures he makes, however, are ſuch as muſt be obvious to every unprejudiced and intelligent reader of his Lordſhip's works; and Mr. Hunter expreſly ſays, that 'his ſophiſms are ſo palpable, his miſrepreſentations ſo groſs, his inconſiſtencies ſo glaring, and his fallacies ſo conſpicuous, that they cannot poſſibly impoſe upon any *honeſt* man, who is but tolerably acquainted with the art of reaſoning, and rudiments of literature.'

Mr. Hunter entertains a very high opinion of Lord Bolingbroke as a Scholar, a fine Writer, an Hiſtorian, and a Politician. The praiſes he beſtows upon him in theſe reſpects are, in our opinion, highly extravagant, we had almoſt ſaid, ridiculous. Part of what he ſays we ſhall lay before our Readers; it will ſerve as a ſpecimen both of his ſtyle and of his judgment:

'What diſtinguiſhes the noble Author, ſays he, from moſt other men, who have appeared upon the ſtage of letters, is that commanding genius, which not confined by the ſphere of a particular profeſſion, ranged through all, and attempted univerſal ſcience. Hiſtory, ancient and modern, profane and ſacred, polite and barbarous, opened to him her ample page. Manners, habits, laws, and inſtitutes, the moſt ſtriking actions, examples, and characters the moſt illuſtrious and diſtinguiſhed in peace and in war, were familiar to *his view*, crowded upon his pen, and might ſeem to have been *objects* that exiſted yeſterday.—Nor was he a ſtranger to the broken monuments,

monuments, and faded traditions of remoter ages. He ſaw enough of theſe, and of the comments of the Rabbies, and the legends of the Talmudiſts to deſpiſe them, and to deſpiſe thoſe who affect to build regular and complete ſyſtems on ſuch partial, hypothetical, and uncertain foundations.

'Ancient philoſophy, and its ſeveral ſects, its profeſſors, their opinions and characters, its ſchools, their riſe, progreſs, and decline, where they agreed, and where they differ from each other, and where they deviate ſometimes from their own original principles, as in the Platonic or Academic ſchool, are amply, familiarly, and gracefully recited and commented upon, and with preciſion enough, except where exaggeration or paraphraſe, ſuggeſtion and conjecture are admitted, the better to ſerve his own hypotheſis, or to form an exacter parallel between ancient and modern doctors and doctrines. From the old, he ſteers with ſufficient ſkill and dexterity, through fathers, councils and ſchoolmen, to the new world of ſcience—to modern ſyſtems and diſcoveries;—where his obſervations on men and books—on things and characters that bore the higheſt name, and made the greateſt figure in theſe latter ages of ſcience, diſplay his extenſive genius to much advantage. He dwells not on generals only, like a ſtranger in the country, nor gives you a map of the mere coaſts and bearings, but enters, as far as his prejudices would allow him, into the receſſes, the heights and depths of this philoſophic region. He talks like one at home, familiar with every face he meets, and with every place and character he mentions: Des Cartes, Malebranche, Bacon, Locke, and Newton ſeem domeſtic to him, familiar friends at his table, and companions in his cloſet.

'He had a large and comprehenſive capacity, and a very ſtrong memory; and he would not loſe the credit of either; having exhibited to the world very diffuſely his great ſtock of materials, and let the reader ſee, that there was nothing in literature, ancient or modern, which he did not know, or thought not worth his while to know.

'His reading was evidently extenſive; few amongſt mankind have had leiſure to take the ſame compaſs, and ſtill fewer the ability to retain and apply it ſo gracefully; ſome oſtentation there is in the diſplay of it, which the affectation of quoting ſo much by memory cannot hide. Yet after all, we are agreeably entertained, as well as informed by his reading. His compaſs of thought was like that of his reading, large and comprehenſive; and on the account of both, a ſcholar is at leaſt obliged to him for that general chart of literature, which he has ſtruck out, and for the general characters and manners of authors, though greatly aggravated and miſrepreſented, in which a reader of a different turn may profit much.

'He has compoſed more books, as Tully ſays of Pompey, that he had fought more battles, than others had read. Sometimes plunged in the rubbiſh of remote antiquity, he brings up into light traditions that are almoſt defaced by time, and long buried from common obſervation. In ſhort, he is a cabbaliſt, chronologer, critic, ſtateſman, patriot, politician and hiſtorian:—And on all theſe ſubjects he appears not like a *ſtranger* in a ſtrange land, ſhy, reſerved, and *awkward, and as one who* underſtands not the manners and language

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of the country; but, as if always at home, he deſcants familiarly, and applies happily, both in honour of his wit, and ſpeciouſly in ſupport of his argument. He ſometimes enlarges plauſibly, and decides with ſufficient authority; and may ſeem a ſcholar of every ſect, a member of every council, and an infallible judge of every religious controverſy that had divided Chriſtendom. But it is peculiar to his Lordſhip's honour, that from public life, from buſineſs, from pleaſure and the pomp of a court, and from ſtudies of the politer, more open and eaſy kind, he could ſo ſoon, and ſo much abſtract himſelf, as to enter into theſe airy ſpeculations and ſubtle diſquiſitions concerning ideas, modes, relations, &c. which may ſeem to have no exiſtence, to make no figure, and to challenge no regard out of the walls of a ſchool or a college. Nay, he has done himſelf farther honour, if not by more judgment and greater preciſion, yet by a larger compaſs, and more general and extenſive ſurvey of knowledge, than has been taken by any of the followers of Mr. Locke, or even by Mr. Locke himſelf.'——

'His ſtyle will ſcarce admit the character of humble proſe; it is not compoſed of mere ſimple terms, which ſerve to no other ends, in the hands of an ordinary writer, than barely to expreſs his meaning: it has a graceful harmony in the conſtruction, is enlivened by wit and ſatire, ennobled by eloquence, decently decorated by pertinent quotations from the learned, and enriched by the moſt appoſite and illuſtrious examples from hiſtory, ancient and modern.——His cenſures and free raillery on the impertinencies of ſcholars, and the impoſitions of ſchoolmen, are not only juſt, but weighty, animated and ſtriking: he is the fartheſt from what you may call a dull or heavy writer, the common character of his tribe. He has much vigour of ſpirit, and fire in his conſtitution, which tranſfuſed into his compoſition, keep his reader ſufficiently alive, awake and attentive.

'Nor is there any thing of force or conſtraint in his language: all is free, unlaboured, and copious, and ſeems more the product of nature and genius, than of art or ſtudy. Other Authors, in reſpect of imagination and eloquence, you may compare to waters drilling ſlowly, drop by drop, from ſome penurious fountain, or forced by art into unnatural deviations, diſtortions, and a partial and ſparing diſtribution: but Lord Bolingbroke is natural and unexhauſted, always full and overflowing, on ſubjects, the one the baſeſt, the other the moſt barren that can fall to the ſhare of a writer, viz. infidelity and abſtract ideas: he is copious as if he derived from a divine fountain; and though baneful in his contents, yet beauteous in his flow, as if he ſtrayed through the groves of Paradiſe: the Syren's voice charms, though deſtruction is the ſubject of the ſong.

'Lively and copious, accurate and elegant, though he is all theſe, yet all are too low to expreſs his manner and diction: gracefulneſs without art, and dignity without affectation;—eloquence unlaboured, and not tricked up or debaſed by the meretricious ornaments of rhetoric, nor formed by the eſtabliſhed rules of compoſition, but natural and original, like diſtinguiſhed ſtrength and beauty in other men, are characteriſtic of his Lordſhip's language; and he may ſeem born to give laws to oratory, rather than to have borrowed any from the

art:—his capacity very eaſily comprehended, his memory retained, his imagination combined, and his judgment ſelected the propereſt and brighteſt images, which the book of nature, in its various appearances, and the hiſtory of man in its various revolutions, preſented to his reading and obſervation. All theſe ſtood ready at his call, to embody his conceptions, to illuſtrate his opinions, to enliven his deſcriptions, and to give the faireſt appearance to his reaſoning. He is happy in the uſe he has made of travels and hiſtory, and of his various and immenſe reading; and in the application of it, to the illuſtration and embelliſhment, though not to the proof, as he ſhould ſeem to intend, of any preſent argument and opinion. We admire his eloquence, and are ſtruck with his wit, while we reject and deſpiſe his reaſoning. His exotic importations, as I would call them, appear in their new ſituation both natural and charming to the eye; but they intoxicate the brain, and are poiſon to the taſte. There is beſides an order and arrangement of his words; a grateful variety, yet happy coincidence in the turn, a graceful redundance in their length, and a maſculine vigour in the whole ſtructure of his periods: theſe are ſo full, ſo rounded, and ſo tempered with the juſt proportion of ſenſe and ſound, that we are at once informed and charmed by an accuracy without method, and an elegance without art: Nature ſtill ſuggeſting, from her unexhauſted ſtore, variety to his conceptions, copiouſneſs to his diction, and order, ſtrength and ſplendor to both: and where the ſubject favours, as when public virtue, liberty, and national happineſs, the effects of the ſpirit of patriotiſm, and of the conduct of a patriot prince, come under his obſervation, his eloquence riſes with the riſing glory of his country; we are charmed with the deſcription; the proſpect is lovely, the colours are anſwerable, and we behold with delight and admiration the painter and the pencil, both the peculiar lot, and unrivalled honours of Britain.'

If any ſenſible perſon, who has peruſed Lord Bolingbroke's works with attention, can read the foregoing high-flown encomium without indulging a little riſibility, he muſt have a great command over his muſcles, and be a very grave perſonage indeed!—Our Author proceeds:

'The political world and its ſyſtem was indeed the ſphere, in which he ſpread his faculties to moſt advantage, and as a theoriſt moved with moſt eaſe, moſt gracefulneſs and dignity: here he triumphs over the reſt of mankind, and even over himſelf. The ſtate of Chriſtendom, and of the ſeveral nations that compoſe it;—their conſtitutions, wars, alliances, and revolutions for ſome centuries, with their ſeparate and peculiar advantages, mutations, declenſion and growth, as well as thoſe of ancient Greece and Rome, he appears to have read, to have digeſted, familiarized to his memory, and embodied within his frame:—and perhaps no private gentleman better underſtands the character of his neighbour, the nature of the ſoil, with the products and limits of his own demeſne, than his Lordſhip did the intereſts, whether natural, commercial, or political, of the ſeveral nations that *compoſe the preſent* ſtate of Europe. He appears to be *familiar with the characters* of their princes, the genius of their miniſters, *and the various cauſes* and circumſtances, natural and civil, *which have contributed in* various ages to form the manners, influence

fluence the politics, direct the arms, extend the empire, and to raiſe or depreſs the fortune of the ſeveral ages.—Here we are ſubdued by his reaſoning, we are inſtructed by his wiſdom, we are charmed by his eloquence; we admire his preciſion, and the more ſo becauſe of the extent of his knowledge:—that he could at the ſame time take in ſo general, and ſo particular a view of objects, ſhew the connexion and reference they had each to other, and how cauſes diſtant in time, and remote from common obſervation, operating through a courſe of years, of ages and events, have produced later and more modern effects;—ſo that Lord Bolingbroke might ſeem hiſtoriographer, or rather of the cabinet council for ſeveral centuries, to the ſeveral Princes of Europe.

'The age of Lewis the XIVth was peculiarly fitted to his pen: it was a grand political vortex, which draws within its ſphere the principal ſtates of Europe. His Lordſhip, I think, acknowledges, that he has made this æra the ſubject of twenty years ſpeculation; and indeed the retroſpect he has taken, and the ſketch he has given us of the hiſtory, or rather the politics of this period, might have rendered the acknowledgment unneceſſary. He appears as a perfect maſter in the theory of this buſy ſcene. Characters, cauſes, conſequences, and connections are given and pointed out with the ſagacity of a hand, that ſeems to direct every motion, of a ſpirit that informs every wheel, and of an eye that catches the leaſt and laſt vibrations, and purſues the remoteſt effects of every ſpring in this huge and complicated machine. Here I think he peculiarly triumphs, not only in the ſobriety of his manner, but in the clearneſs of his matter; not only in the pertinence, but in the juſtneſs and force of his reflections, and ſolidity of his reaſonings; and in that eaſe and accuracy, with which he comprehends and diſcuſſes the rights intereſts, demands, conduct and views of the ſeveral contending powers: when he comes to ſee things at a nearer diſtance, and while they were, as he expreſſes it, in the tranſaction, he is ſtill more particular, more alive and paſſionate, pictureſque and entertaining: nothing ſhould ſeem more accurate, more juſt and judicious than his ſtate of the caſe between the Queen and her allies, and the ſtate of the war from its commencement to the treaty of peace at Utrecht.

'The knowledge of human nature was eaſy, and clear to a mind capacious and penetrating like Lord Bolingbroke's, and like his, familiar by practice and theory, by converſation and reading, with the hiſtory of mankind:—this is the proper ſchool of the paſſions, where they appear not delineated in the liſeleſs draught, and with the inſipid formality of a recluſe profeſſor, or the vague or crude hypotheſis of ſome new adventurer in moral philoſophy, but in their cauſes and combinations, their workings and progreſs by immediate effects, or remoter conſequences, cloathed with circumſtances and realized, and as I would ſay, embodied by fact and experience: but he ſaw ſtill further, not only the general current, but the particular turnings and windings of the human paſſions;—not only their ſimple uniform operation, but their effects when combined and complicated, or when operating upon particular parties, from particular principles or intereſts, or upon ſingle characters and in ſingular circumſtances:—and how each, or all, contributed to the forming in the

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views of human wiſdom, that political criſis, which, according to his Lordſhip's deductions, influenced the ſubject of his preſent examination.

'We muſt except from this merit of his political works, the eſſays that were written to ſerve the ends of a party, to gratify paſſion, and feed his reſentment. In theſe he has practiſed ſome of that ſubtlety he condemns in the ſchoolmen. And after all the applauſe that is given, and is due to his great political ſagacity, it muſt be acknowledged, that he has ſometimes a refinement in his reflections, and in his deriving effects from remote cauſes, that would eſcape the obſervation of common ſenſe, and will be found of little uſe to the common good; as his building ſo much—nay the whole ſucceſs on a prudence without piety, and a courſe of nature without providence, is the baſeleſs fabric of a political viſion; and which civil hiſtory might have ſhewn his Lordſhip, had been by ſeeming accidents, to appearance the moſt trifling, demoliſhed in a thouſand inſtances.

'We may perhaps not without reaſon apply to his Lordſhip the remark, which Montaigne has made upon Guicciardini: "I have obſerved, ſays he, this of him, that of ſo many perſons, and ſo many effects, ſo many motives and ſo many councils as he judges of, he never attributes any of them to virtue, religion, or conſcience, as if all theſe were utterly extinct in the world."—The Frenchman adds; "This makes me ſuſpect that his own taſte was vicious; from whence it might happen, that he judged other men by himſelf." I wiſh there was no reaſon to apply this to his Lordſhip: but his confeſſed admiration of Tacitus might eaſily lead him to, or at leaſt confirm him in, both his ſcepticiſm concerning providence, and his ill opinion of mankind. He gives you a general, but ſtriking review of times paſt, juſt obſervations on preſent objects, and rational conjectures of future conſequences: he ſtates facts, balances different intereſts, and weighs oppoſite powers: the genius of the ſeveral nations, the temper of the court and of the people are tranſiently, yet very expreſſively preſented to the reader: he is preciſe, yet not minute, as he is general, yet not confuſed, ſpeculative yet practical, refined yet rational and juſt. He reaſons with ſtrength and calmneſs, debates with temper, contradicts with decency, cenſures with modeſty, and condemns with ſeeming juſtice and impartiality. On theſe ſubjects his Lordſhip appears to great advantage, and worthy of our admiration; adorned with ſobriety and wiſdom, with eloquence and authority, with the gravity of a ſenator, the unaffected grandeur of a ſtateſman, and the port and majeſty of a prince.

'Politics were indeed his proper element; here he moves and ſpeaks with moſt grace, and appears to the greateſt advantage. He is clear, yet elegant, eaſy yet ſtrong,—explicit enough and copious, yet with all that proper reſerve, diſcretion, decency, and dignity, which he aſcribes to Lewis the XIVth; in whoſe character he is happy enough: and if he is not the moſt majeſtic writer, yet he has moſt the air of majeſty of any author I have ever yet met with upon the ſame ſubject; and has ſaid more to the honour of the Grand Monarque, and of his meaſures and miniſters, in two or three pages, than *Voltaire* has been able to ſay in two not inconſiderable volumes.'

But

But his Lordſhip's excellencies, as a Writer, Mr. Hunter tells us, are not confined to politics, and political ſpeculations: he has with much elegance repreſented, or rather expoſed, ſchool-divinity and metaphyſics: his reaſon and his rhetoric are both uſefully and handſomely employed upon this occaſion; and ſubtleties and non-entities (Mr. Hunter's own words) exiſt no where ſo gracefully as in his Lordſhip's confutation of them.

'What his Lordſhip has ſaid againſt Cudworth and againſt Clarke, ſo far as the one or the other have made the principles of morality independent on the will of God, appears to me juſt and rational: to charge this opinion with abſurdity and impiety would be uncharitable, as ſome learned and good men have endeavoured to ſupport it. But we may aſk, where is the pre-eminence and ſupremacy of Deity tied down to a law common to himſelf, and to frail and mortal creatures?—Or where is the infirmity of mortals, conforming in their conduct to the order and method of an infinite and immortal God? What can imagination itſelf conceive in the immenſity of nature, detached from, or independent of, the infinite and all perfect God? Or not the effect of the conſtitution of the univerſal Creator? Is it not ſome degree of preſumption in us, who are often at a loſs in our enquiries after the ſprings of human action and policy, to give law to the eternal Mind, and preſcribe the method and order of its operations?—An heathen poet might claim ſome allowance in his extravagancies; but I muſt think it unbecoming, and unworthy of the faith, or the philoſophy of a Chriſtian moraliſt and divine, to admit a better nature, and re-eſtabliſh Homer's Fate upon the throne of God. To talk of God's being obliged to act according to the nature of things, is ſuppoſing God an inſtrument in the hands of nature: 'tis ſuppoſing nature without an author, and works before a workman: 'tis ſuppoſing God a neceſſary, not a voluntary agent, ſubject to a law before a lawmaker, and directed by a plan prior to eternity.

'But if Lord Bolingbroke ſeems to have the advantage over his enemies, and has ſaid many things well on this ſubject; yet I muſt needs think it the ſtrangeſt thing in the world, that the noble Author, after ſo eager a conteſt for a morality dependant on the Divine Will, ſhould as eagerly contend againſt all moral attributes in the Divine Being.

'To conclude this encomium upon his Lordſhip, and his excellencies as a Writer, it muſt be acknowledged, that his abilities, as a reaſoner, where prejudice, party, or paſſion, or his ſingular principles interpoſe not, like miſts to dim the ſight, and mar his diſcernment, were as conſiderable as his other extraordinary endowments, on indifferent as well as on political ſubjects, where his great ſtrength lay. He lays down premiſes, makes diſtinctions, and deduces concluſions with all the truth, accuracy, and regularity, though without the forms of the moſt preciſe logician.'

What ſurpriſes us moſt, our Author tells us, is, that Lord *Bolingbroke*—a ſpirit ſo high, and genius ſo ſublime, ſhould *ſubject himſelf*, for a courſe of years, to the ſervile drudgery of *ranſacking* the writings, and compiling and producing to the

world

world the crude and flimſy obſervations and objections of men, whom, on any other ſubject, he would have treated, in point of knowledge, literature, and criticiſm, as the moſt contemptible of their kind.

'Here you ſee, ſays Mr. Hunter, the arm of Hercules employed, not to cleanſe the ſtable of Augæus, but to gather up the rankeſt ordure, left by former occupants, and to preſent it as the moſt precious ointment, for the refection of his readers. Yet ſtill a Bolingbroke appears even in this dirty work: his philoſophical labours contain a compleat body of infidelity ancient and modern: and if the arms he has employed againſt religion, are borrowed, they have received from his hands a new poliſh and ſplendor: and if he has not always managed them with more dexterity, he has puſhed them with more hardineſs, intrepidity, and vigour, than was ever done by any preceding champions. They were indeed but dwarfs or pigmies; and, compared with him in reſpect of genius and eloquence, Morgan is pert, Tindal is laboured, languid, and heavy, Middleton is only not inſipid, and Shafteſbury cold, ſtiff, and affected. And if the arms of infidelity, combined and conducted under the banners of Lord Bolingbroke, are not ſucceſsful and victorious, it is for this reaſon alone, that they are directed againſt heaven.'

Notwithſtanding all theſe encomiums, Mr. Hunter tells us, that Lord Bolingbroke appears, from his whole manner, to have intended more the pomp of his learning, than the ſolidity or uſe of it.

'He has not (ſays he) that I remember, advanced one new truth, or confirmed an old one; and is a mere critic and commentator on other men's opinions, whoſe works he ſeems to have read with little other view than to diſtinguiſh himſelf, and to expoſe the reſt of mankind, as knaves, or fools, or madmen.'

——'Compared with the philoſophy and philoſophers of the greateſt name and diſtinction, both in ancient and modern times, or conſidered intrinſically or without any compariſon, Lord Bolingbroke's philoſophical labours are, in reſpect to the materials and tendency, at beſt impertinent, and can claim no rank, attention, or fame, as the legitimate offspring of true wiſdom.'

——'The more I read Lord Bolingbroke, the more I find myſelf convinced of the futility of his reaſoning, the oſtentation of his learning, the vanity of his head, and the corruption of his heart.—His falſehoods are ſometimes ſo bold and plain, that you admire his effrontery:—his paradoxes are ſo novel, that you ſmile at his vanity;—though his fraudulent chicane and ſophiſtry are ſometimes ſo palpable, that we cannot reſtrain our indignation and contempt for the man, who could ſo wilfully, or eaſily impoſe upon himſelf, and attempt ſo groſly to impoſe upon others.

'In pretence he is modeſt,—in fact more confident and aſſuming, than any Author he has cenſured: no man has affected more to humble human pride,—no man ever gave greater proofs of human vanity:—in words indeed he expreſſes a diffidence of himſelf, but he has at the ſame time ſhewn a thorough contempt of all mankind:—

he profeſſes his zeal for truth, whereas he had plainly nothing ſo much in view, as victory; and he has diſplayed his learning, and extended his reading, as other conquerors have done their arms, with no other view but to deck himſelf with the ſpoils of the vanquiſhed.

'His ſtyle and manner are his peculiar glory: it is here indeed he triumphs; he is generally elegant, ſplendid, and happy in his diction; he may ſeem only too ambitious of ornament for a philoſopher, whoſe dreſs ſhould be his leaſt concern or recommendation: and after all the applauſe that has been given, or can be demanded to his excellencies, as a Writer, it muſt be inſiſted upon, that he frequently dilates ſo much, that he is confuſed;—he explains till he is obſcure,—he repeats till he is odious,—he blackens till he is infamous,—he is inconſiſtent to the moſt palpable abſurdity, and pompous to a moſt ridiculous vanity.

'In ſhort, more affected modeſty,—more real aſſurance;—more ſhew of knowledge, more inſtances of ignorance;—more ſlender premiſes, more poſitive concluſions—more aſſumption and leſs proof—more declamation againſt fraud and impoſition, more real impoſture—more vehement invectives againſt prejudice, more glaring proofs of paſſion;—more eaſy credulity, more daring infidelity—more pretence to preciſion and accuracy, more chicane and ſophiſtry;—more parade of argument, more inconſiſtency;—more affectation to defend God's laws, more real impiety;—more genius, more wit, more futility and folly, I never met with united in one Writer, Pagan or Chriſtian.

'This noble Writer, I ſhould compare to ſome diſtinguiſhed ſtream, deriving from a copious native fountain, and receiving in its progreſs abundant ſupplies from Greece and Rome, from Egypt and India, and every other region waſte or cultivated, wholeſome or poiſonous in the known world:—ſmooth, rather than ſolid, it reflects not perfectly either ſun or ſtars, or any of the works of a righteous and gracious God: clear and tranſparent it delights the eye, though you are offended with the dirt and impurity of the bottom; ſtrong, though ſometimes raging,—majeſtic, though ſomewhat pompous, it fills and delights the ear; its taſte is grateful to the ſenſe, and refreſhing to the brutal order,—but the ſoul of man, who drinks it, dies: ſometimes flowing with becoming grandeur and graceful indignation, it breaks in pieces the ſubtle nets and artificial devices, raiſed at the expence of ages to confine its courſe, and obſtruct its paſſage, and with an irreſiſtible torrent ſweeps away at once the tottering ruins of Gothic ſtructure, the ancient abodes of falſe zeal, and falſe knowledge, the cells of monks, and the porticos of ſchoolmen, which ſerved only to croud the banks, and to obſcure the genuine and manly beauties of nature:—but ſometimes ſwelling beyond all reaſonable bounds, it ſaps the foundations ſet by nature:—at laſt, after a range large and irregular, polluting the ſhades of the learned, laying waſte and open the properties of all men, and deſolating the temples and altars of the gods—after levelling with the ground every hope and production of nature, that aſpires towards heaven,—after undermining all ancient boundaries, ſtrengthened by the ſucceſſive labours of the growing generations of men—after laying cities waſte

and

and deſolating kingdoms, ſo that before it the earth is as the garden of God, and behind it, a dreary wilderneſs, it plunges itſelf with blind rage and ſullen fury, and is for ever loſt, in a gulph baneful and unfathomable.'

Theſe extracts, ſurely, are ſufficient to enable our Readers to form a juſt idea of the *Sketch* now before us.—Mr. Hunter tells us in his preface, that he was *with reluctance drawn from ſereuity and the ſhade, to the preſent publication, being deſirous, could he have prevailed on his friends, to ſteal through the world in ſilence, &c.*—The affection and regard of his friends were, we doubt not, very ſincere; but we cannot think Mr. Hunter lies under great obligations to them on the preſent occaſion; nor can we entertain an high opinion of their judgment: for the obvious effect of this Sketch, ſo far as it can be ſuppoſed to take effect, muſt be (though Mr. H. could have no ſuch end in view) to make its readers entertain a more exalted idea of Lord B.'s literary character than it deſerves; and, conſequently, excite a deſire, in many, to peruſe thoſe parts of his works which are evidently calculated to inſtil prejudices into ſuperficial minds, againſt both natural and revealed religion.

ART. VIII. *A free and candid Correſpondence on the Farmer's Letters to the People of England, &c. with the Author.* By the Rev. Mr. Thomas Comber, A. B. Rector of Kirkby-Miſperton, Yorkſhire. 8vo. 2s. Bladon. 1770.

WE have, on former occaſions, commended to the public the works of this judicious and able Writer; particularly his Reflections on the Middletonian Controverſy *, and his Vindication of the Revolution †, againſt ſome paſſages in Dr. Smollett's Hiſtory of England. We have now before us a publication relating to ſubjects of a nature very different from thoſe of either of the above-mentioned treatiſes; a ſubject, however, to which the qualifications of the Author ſeem every way adequate. He appears to be a man of learning, of good taſte, and, moreover, to have acquired conſiderable knowledge and experience in huſbandry and agriculture: and can there be a more commendable employment for thoſe hours which a country clergyman may be able to ſpare from the more important duties of his ſacred function, than the cultivation of ſo rational and uſeful a ſcience?

Mr. Comber has, in this Correſpondence, very candidly and judiciouſly, animadverted on various paſſages in Mr. Young's *Farmer's Letters*; and though he has corrected ſeveral miſtakes of that Writer's, he never treats him with even the ſmalleſt degree of aſperity, never aſſumes any airs of ſuperiority, but, in

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* See Rev. *vol. ii. p.* 386. † Rev. vol. xix. p. 245.

all his ſtrictures, keeps in view the excellent maxim thus quoted, by way of motto, in his title-page:

" ——— Still finding, as a friend,
Some things to blame, but *many* to commend."

The ſubjects of our Author's animadverſions are, the improvement of waſte lands; culture and exportation of corn; price of proviſions; incloſure of commons; large and ſmall farms; ox-draught, and horſe-draught of plough and carriage; culture of graſſes, roots, trees, &c. of the poor's laws, work-houſes, overſeers, juſtices of the peace, &c. of population, and the political ſtrength of this country; and, laſtly, he has naturally introduced a very ſenſible criticiſm on Dr. Goldſmith's admired poem, *The Deſerted Village:* from which, as it falls more particularly within the ſphere of a literary Journal, we ſhall make an extract or two.

Our Author obſerves, that he can join with Dr. Goldſmith 'in all his declamation againſt *luxury* in general, and its ſpecies in cities in particular;' that he 'is in concert with him againſt all ſuch monopolizers of enormous farms as deſolate a country, or even a village:' nevertheleſs he totally differs from the Poet, in ſuppoſing the deſertion of villages a proof of depopulation. On the contrary he maintains, from general principles, without regard to a few particular inſtances, 'that the deſertion or deſtruction of villages is ſo far from being a proof of the ruin of the country, or *depopulation*, that it is an actual proof in point, as the lawyers ſay, of the direct contrary, *viz.* the *improvement* and *population* of the country, though it ſeems at firſt a *paradox*.

'I need not, continues the Author, explain this matter to you; but I will explain it to any one who waits for ſuch proof, by reference to one inſtance, which proves the *general* caſe a million times better than the deſolation of *Auburn*, in the language of Dr. *Goldſmith*, put into the toothleſs mouth of

" The ſad hiſtorian of the penſive plain,"

can prove the contrary propoſition.

'Let us, my friend, call our eyes, or rather invite others to call their eyes on *Kirkleatham*, the hourly improving ſeat of our honoured friend (the friend of human kind) Charles Turner, Eſq. Within four or five years laſt paſt (the limits of Dr. Goldſmith's obſervation) here was a village, ſuch an one as many thouſands are yet to be ſeen in England, and I humbly ſuppoſe in Ireland too, the ſeat of *ignorance*, *idleneſs*, and *dirt*.

'This village conſiſted of chiefly two claſſes of inhabitants, *viz.* the higher, who honoured themſelves with the names of *farmers*, and the lower, who called themſelves *labourers*. The *former*, beſides the other diſadvantages under which they laboured, felt ſeveral, which proceeded ſolely from their being crowded together in a village. Their farms lay *diſperſed* and *intangled*, and, in general, *diſtant from* their habitation; ſo that they had the greateſt *trouble* and *inconvenience* in conveying the fruits of their lands home, and con-

veying their manure back to the lands, and moving cattle, &c. from one field to another.

'Our very intelligent friend, the proprietor of this village, has done what every man of ſenſe ſhould; he has, by compoſing *farms* of contiguous *lands, given*, I may ſay *created*, great advantages to every farmer. He has, in the next place, built nearly in the center of each farm, convenient farm-houſes, out-houſes, &c. ſo that the men and cattle go no idle ſteps, and are no longer tempted to ſuffer the manure to rot on the ſoil of the village, rather than be at the expence of the labour of removing it to a *proper* but *diſtant* place.

'Whatever is for the advantage of the farmer of a farm of moderate extent (and ſuch are all Mr. Turner's) muſt be for the advantage of the labourer who depends on him. In proportion to the higher culture which the farmer gives to his ground, will labour be, *cæt. par.* as the mathematicians ſay; and therefore, at the ſame time that the preſent *labourers* will have much more conſtant employment and better wages than before the improvement, there will ariſe a breed of more labourers; not to herd together in ſome future *dirty* village, but to live ſeparately and much more comfortably in cottages, placed on waſtes near the reſpective farmers on whom they depend for employment and bread.—In view of this increaſed demand for labour, Mr. Turner has choſen and properly diſpoſed of a conſiderable number of foundlings from the grand repoſitory; and by their being happily out of the way of bad example, and by their converſing little with any perſons but thoſe of their reſpective maſters families, they become *very* likely to riſe good members of ſociety, and, in their turn, maſters and fathers of families; eſpecially as Mr. Turner greatly encourages the marriages of the lower claſs.

'From this juſt view of matters, we may ſafely conclude, that wherever we ſee one of the dirty, miſerable old villages raiſe its loathſome head, there is no real improvement, no population going forward: and on the contrary, that the *deſertion* or *deſtruction* of a *village* is the ſtrongeſt preſumption of *improvement* and *population*.

'I cannot, dear Sir, finiſh my ſurvey of a *deſerted village*, without noticing *one* or *two ſtriking* objects in it, which Dr. Goldſmith, to anſwer the purpoſe of his painting at all, ſhould, inſtead of *bringing* full to the eye, have hid under a group of trees. They are indeed very different, nay oppoſite objects, *viz.* the *alehouſe* and the *parſonage*.

'On the deſcription of the former, Dr. Goldſmith has beſtowed no leſs than two paragraphs, and thirty-nine verſes. He has indeed, by the pencil of poetry, bruſhed it up ſo ſpruce, that we may juſtly ſay with Virgil,

" ——— Miratur novas fondes, et non ſua Roma."

Such pictures ill ſuit the alehouſes of villages in Old England, however they may ſuit thoſe of happier Ireland in days of yore. But be they as ſpruce as the Doctor pleaſes, alehouſes in villages are the *ſeats*, the *ſeminaries* of every vice which can *corrupt* and *ruin* the people, and render uſeleſs the church. Here idleneſs, drunkenneſs, gaming, *lewdneſs*, curſing, &c. are *profeſſed* and practiſed,——inſomuch, that one of the moſt deſirable circumſtances of a rural neighbourhood,

bourhood, is not to *want*, and therefore not to *tolerate* an alehouſe. If decent farmers are encouraged by good landlords to that degree, as to be able to brew ſmall beer and ale ſufficient for their families and poor neighbours, which they will be able to do at a much cheaper rate than they can buy it at the alehouſe (almoſt half of the whole price) alehouſes may, in thouſands of pariſhes, be totally pulled down, as they ought, as ſome of the greateſt nuiſances,—and which, more than all others, render ineffectual the labours of the maſter of the *parſonage*, whoſe picture Dr. Goldſmith hath well drawn in the main, though he hath added ſome features which would more becomingly have been thrown into a ſhade.——The encouraging of ſtrolling beggars is, in reality, the encouraging *idleneſs*, and almoſt every vice; and while ſuch are *relieved* (as we too benignly call the *encouraging* of them) it is in vain that we *chide* their wanderings.—No wonder if ſuch *miniſters* of *vice* preach it up in the *alehouſe*, if they are allowed to do it over the parſon's fire! To *relieve* the *wretched*, however *wicked*, occaſionally from hand to mouth, may be, in ſome caſes, perhaps all, even laudable; but to take care that they ſhall be *relieved conſtantly* and *properly*, by thoſe whom the law appoints, is a thouſand times more laudable.

'As I know not, Sir, of one *village deſerted*, except in conſequence of a ſyſtem of *improvement*, I wonder why Dr. Goldſmith did not draw the conſequences of ſuch improvement on the clergyman's *manſion* and *environs*. Except in caſes of notorious oppreſſion and fraud, the clergyman's tithes ariſe in proportion to the culture of the fields; and we might reaſonably have hoped to ſee *innocent*, nay *laudable elegance* attend the good man's door;—whereas, on the contrary, he tells us, that the houſe is fallen; for he ſays, in ſuch a place it *roſe!*

'Why the ſchoolmaſter's *noiſy manſion* too ſhould fall in the general ruin of a *deſerted village*, I ſee not; for ſince ſuch village is *deſerted* only that the country may be better inhabited in ſeparate houſes, the farmers, with their other improvements, will always carry on thoſe of their children's education; and, as ſiſter arts thrive beſt together, *agriculture* will *require*, and well pay for a ſkill in the practical mathematics, mechanics, and be reciprocally advanced by their advance.

'When I read, Sir, Dr. Goldſmith's exclamation;

——"The man of *wealth* and *pride*
Takes up a ſpace that many *poor* ſupplied;
Space for his lake, his parks extended bounds,
Space for his horſes, equipage, and hounds;"

I cannot expreſs my wonder, that ſo good a deſcriptive poet ſhould have forgot what Mr. Pope long ago ſo happily and juſtly expreſſed, viz.

"Yet hence the poor are cloth'd, the poor are fed;
Health for himſelf, and for his children bread
The lab'rer bears."——

Evidently nothing can contribute ſo much to the convenience and *comfort* of the countryman, both farmer and labourer, as the great and *rich* man's choice to make his environs ſmile, and to promote a *ſpirit* of improvement throughout, which ſhall reach far beyond the

pale

pale of his park, nay, the boundary ſtone of his eſtate. I would mention a few ſhining examples which might ſhew England to be not inferior to France in her Turbillys, her Chateauvieux. I could mention many; but I leave Dr. Goldſmith to look into your Tour, thoſe faithful *regiſters* of the improving happineſs of our dear country, to which you muſt greatly contribute, by making the examples more generally known.

'I muſt not conclude without obſerving, that it is really aſtoniſhing, that a man of Dr. Goldſmith's genius and talents can remain a dupe to vulgar *prejudice*, after all that has been ſo clearly reaſoned in favour of the incloſing of commons, under *proper regulations*: yet, that he is ſuch a dupe, is moſt evident from the following lines:

"Where then, ah! where ſhall *poverty* reſide?
To 'ſcape the preſſure of *contiguous pride?*
If to ſome common's fenceleſs limits ſtray'd,
He drives his flock to *pick* the *ſcanty blade*,
Thoſe fenceleſs fields the *ſons of wealth* divide;
And even the *bare-worn* common is *denied*."——

'I have not, Sir, quoted theſe lines barely to ſhew that Dr. Goldſmith is a dupe to *vulgar prejudices*, but for a much better reaſon, *viz.* to take occaſion, in *humble proſe*, to give an antidote againſt the alluring poiſon of *poetry*, diſtilled by *falſehood*.

'He aſks, in a complaining ſtrain, where *poverty* with his *flock* ſhall reſide? You and I will tell him; he may reſide at the ſelf-ſame ſpot as he has hitherto, with only this difference, that he will become *plenty!*

'While he drives his *flock* to a *fenceleſs common*, they *muſt pick* ſuch a *ſcanty blade*, as will ſcarce allow them or their maſter to live. He muſt not, he ought not (at leaſt) to wonder that the *ſons of wealth* deny him leave to *ſtarve* on a *bare-worn* common, which is none of his, and can do him no good. If he will but be patient, he may ſoon ſee that theſe ſons of wealth will, for their ſake, ſoon fence and divide this common, and allow him ſuch terms that his flock and he may both thrive, and he may find his *particular* good in the *public*.

'I cannot forbear ſmiling at the picture Dr. Goldſmith draws of England:

"——— E'er her griefs began,
When *every rood* of ground maintain'd its man."

In all the calculations which are made of the number of men which England can maintain, we have nothing like this, *viz.* four men to one acre.

'In what archives does Dr. Goldſmith find this fact? In what happy æra was England thus *populous* and thus *cultivated?* It muſt ſurely have been in the heroic times of Arthur or Brute.

'You, Sir, have given us, in your Northern Tour, many ſtriking accounts of the fruitfulneſs of potatoes; and if any Author can prove that long ago, the culture of that excellent plant was as well known and practiſed as now; we may think, that in ſome places, this calculation might be true, if men lived on potatoes alone. But I know no other vegetable by whoſe produce on one-fourth of an acre, a ſtout man could be ſupported with every neceſſary for a whole year.

Perhaps Dr. Goldſmith takes his ideas from the happier climate of Ireland, and applies them to her leſs fertile ſiſter England. However, Dr. Parnell, whoſe life he has lately wrote, gives no ſuch favourable account of the culture of Ireland, as to corn, when he aſſures us, that

" *Half an* acre's *crop* was *half a ſheaf*."

' It is indeed no wonder that Dr. Goldſmith ſhould talk of *deſertion*, *deſtruction*, and *depopulation*, when he judges of plenty by a ſtandard, to which our higheſt improvements in agriculture are by no means equal.

' His deſcription of an Engliſhman in that happy (I had almoſt ſaid, *fabulous*) ſituation, is, however, curious:

" For him *light labour* ſpread her wholeſome ſtore,
Juſt gave what life requir'd, but gave no more.
His beſt companions, *innocence* and *health*,
And his beſt riches, *ignorance* of *wealth*."

That labour which was neceſſary to cultivate a rood of ground, muſt have been *light indeed*, as he muſt have been *idle* almoſt all the time the crop was growing.

' The Doctor is a better judge of what is *wholeſome* than I can pretend to be; but if he means potatoes by the *wholeſome ſtore*, which is the product of the *light labour*, I believe his brethren, the phyſicians, will not allow them a *very wholeſome* food, eſpecially when joined with a very *ſedentary* or *idle* life. He admits, however, that this kind of employment

" Juſt gave what life requir'd, but gave no more."

Now I am much inclined to think, that a theory which promiſes only juſt what was neceſſary to retain body and ſoul in union, would in practice be found very liable, from a variety of cauſes and accidents, frequently not to give quite ſo much.

' In ſhort, Sir, I cannot become ſo ſerious a convert to Dr. Goldſmith's theory, as not to think that, in our preſent ſtate of improvement, we may be much happier in *general*, if our people's labour will produce them, according to *all human probability*, conſiderably more than what will juſt ſuſtain life, though their labour be not *ſo very light*; unleſs we can ſuppoſe that in caſes of diſappointment, by the ordinary means, men are to be ſupported by an extraordinary Providence, by *manna*, *&c.* from heaven.

' Dr. Goldſmith's declaration of his long-nurs'd hopes to " die at home (at *Auburn*) at laſt," is very natural, and *very tender*, as coming from a Poet prejudiced in favour of his native place. But ſurely, if *Auburn* is become a *deſerted village*, in conſequence of the general improvement of the country (and I can conceive no other reaſon) Dr. Goldſmith will find it a more agreeable retreat on this very account.—And when he comes

" Amidſt the ſwains to ſhew his book-learn'd ſkill,"

if he has acquired a few *more rational* notions of juſt policy, he will not be the *leſs agreeable*, or *leſs inſtructive* companion.'

Theſe

These remarks will naturally remind ſuch of our Readers as have peruſed Dr. Goldſmith's poem, of what the ingenious Bard has himſelf obſerved, in his dedication, and of which our Author takes notice in the following terms, viz. that Dr. G. had 'been aſſured, by ſeveral of his *beſt* and *wiſeſt* friends, and expects to be aſſured ſo by his patron too, that "the *depopulation* he deplores is no where to be ſeen, and the diſorders he laments, are only to be found in his own *imagination*." Mr. Comber concludes, however, with expreſſing his wiſh that a deſcriptive genius, like Dr. G. would give us the reverſe of the medal. 'A picture of an *improved*, or cultivated country, ſays he, would ſhine in the majeſty of MILTONICS.'

ART. IX. *A Journey from London to Genoa through England, Portugal, Spain, and France.* By Joſeph Baretti, continued from page 305, and concluded.

THE villages in the neighbourhod of Madrid conſiſt of as deſpicable hovels as are to be found in the Highlands of Scotland. They are built of mud, and wretchedly thatched; few have more than a ground floor; the fire-place is in the middle, and there is a hole in the roof to let out the ſmoke: the families of theſe hovels, of which the hogs and poultry are part, are frequently pretty numerous.

The death of the Queen filled the ſtreets with bands of blind beggars, who ſung her praiſe to various inſtruments; many of theſe ſung extempore, and played ſo well, that they might have been thought to have had a piece of muſick before them.

There is a claſs at Madrid called *Majo*, which is pronounced *Mako*; a Mako is a kind of low perſonage between the *Paiſard* of Paris, and the city-ſpark of London; the man, for they are of both ſexes, is a low fellow who dreſſes ſprucely, affects the walk of a gentleman, looks blunt and menacing, and aims on all occaſions at a kind of dry wit. The women, as well as the men, ſwear at every word *por vida de Dios*, which we ſuppoſe to be *by the life of God*. If you ſay this is a fine day, the Mako or Maka will confirm your obſervation, and ſwear, *por vida de Dios* that the day is very fine.

In Carnival time all the world is in maſquerade: the common people run about the ſtreets in viſors fantaſtically dreſſed, and the better ſort uſed to go in carriages to each other's houſes: but the king has, within a few years, built a grand hall called *el Amphitheatro*, to which the maſkers reſort twice a week during the Carnival. Every body maſked is admitted for about five ſhillings ſterling, and the company is entertained the whole night. The dancing place holds three hundred couple, and this number ſometimes all dance at a time; there are ſeats amphitheatrically diſpoſed round it, with three galleries above, which admit

admit five or ſix thouſand more. In theſe galleries and in ſeveral large rooms to which the company aſcend by four ſtaircaſes at the four corners of the hall, they have hot or cold ſuppers, coffee, chocolate, lemonade, and other refreſhments, at a very reaſonable rate. A conſiderable number of waiters attend in a uniform dreſs of a pompadour colour. There are alſo two large rooms, one for the men and one for the women, with four beds in each, for the accommodation of any who ſhould happen to be ſuddenly taken ill; and there are phyſicians and ſurgeons regularly attending. There are alſo two ſmall rooms with inſcriptions over the doors, importing, that one is *a cage for Cock-birds*, the other *a cage for Hens*; in plain language, they are two temporary priſons like our round houſes, in which if any perſon raiſes a diſturbance, or behaves indecently, he is confined till the morning, by the guards who attend at the entrance. The laws are printed in a ſmall book called *Baile de Maſcaras*, we ſuppoſe *the Ball of the Maſkers*, or the *maſked Ball*.

The band conſiſts of forty hands, twenty of which play at a time, alternately from nine in the evening till ſix in the morning without intermiſſion. The private aſſemblies and domeſtic balls are, ſince the building this theatre, very rare. The expence is defrayed by the profits ariſing from the ſuppers and refreſhments, and the money taken at the door is applied to embelliſh the public walks round the city.

Among other laws of this ball, there is one which prohibits the wearing gold or ſilver; nor are the ladies allowed any jewels except on one finger. The dreſſes, therefore, though fanciful and elegant, are not rich.

In Spain the girls are married at twelve or thirteen years old; becauſe if the parents do not provide them early with a huſband, they will provide a huſband for themſelves of whom perhaps the parents may not approve. If a girl gives a man a ring, or any other token as a pledge that ſhe will marry him, the laws, after a ſhort delay, will enforce the marriage in deſpight of the parents, except the girl can be perſuaded to change her mind. This law, however, does not extend to the chief nobility. The Spaniſh girls have alſo another privilege; for if they happen to be with child, they are ſure of a ſpeedy marriage, the man whom they affirm to be the father, being compelled to become the huſband.

It is a law in Spain, that no eldeſt born of a grandee, can marry the heireſs of another. In conſequence of this law, ſays Baretti, the daughter of the Counteſs of Benevente, whoſe income will be 50,000 doubloons a year, is to marry the ſecond ſon of the Duke d'Oſſuna, who has not a ſhilling: if ſhe had married the Duke's eldeſt ſon, he would have been the richeſt

ſubject

ſubject in Chriſtendom. Our Author might have added here, that 50,000 doubloons are equal to about 35,000l. ſterling*.

The dead are carried to the grave with their faces uncovered, the grandees in their robes, the reſt of the people habited like friars and nuns.

The friars have a practice of introducing pictures to their audience towards the cloſe of their ſermons, as auxiliaries to their eloquence. A friar, after having expatiated on the torments of hell, nods to ſome attendants who immediately bring a picture which repreſents devils running red hot irons into the ſouls of miſerable ſinners; the ſouls are repreſented by girls, and the devils are rendered frightful by horns, claws, and tails. The preacher claps a lighted torch before the picture, and with the moſt hideous vociferation denounces againſt the unrepenting, everlaſting torments like thoſe repreſented in the picture.

Our Author having continued at Madrid a week, proceeded to *Alcalà*, the *Complutum* of the Romans, which was once the principal town in Caſtile, but is now one of the pooreſt: in the 15th century it had 60,000 inhabitants, but has now ſcarce five; and the beſt houſe in it may be hired for twenty ſhillings a year; at a diſtance, however, it makes a good appearance, being encompaſſed like Toledo with a mooriſh wall, on which are many turrets. At this place there are the ruins of a univerſity, which was once very famous.

Nothing occurs of ſufficient note to be taken into our epitome till the ſeventh day of our Author's journey from Madrid, where he gives an account of the migrating ſhepherds of Spain and their flocks; thoſe that he met with near *Zaragozza*, were upon their march from the hilly country round Lerida, it being then near the end of October, to the plains of Andaluſia, where they were to winter. The ſhepherds told him, "That they go this long journey backwards and forwards every year, at the rate of two, three, and even four leagues a day, both men and ſheep lying every night in the open air, except the weather is very bad; for in that caſe the men will form to themſelves a hut of branches, if there are any at hand. That, were the ſheep to be kept conſtantly at home, and under ſhelter every night, as is the caſe with thoſe they call *ovejas caſeras*, *(home-bred ſheep)* their wool would grow coarſe, and the flocks endangered by the rot, which is only avoided by frequent change of climate, and keeping in the open air. That the ſheep in Arragon and Andaluſia, one with another, will commonly ſell to the butcher for about twenty-four reals apiece, and that the ſheerings of three ſheep, when found and full grown, do gene-

* We are *told afterwards*, that 25 doubloons are equal to about *18l. Engliſh.*

rally

rally yield an *arroba* of wool; that is, *five and twenty pounds weight*, before it is cleaned, which diminiſhes by half when purified and rendered fit for ſale. That ſheep will feed on nothing but tender graſs, and never touch roſemary, thyme, ſage, lavender, and other ſuch plants, except when hardly preſſed by hunger; but that they would ſoon periſh, were they to live but three or four days upon ſuch an improper food."

From this account, which he ſuppoſes to be true, he infers, that the notion of mutton becoming ſweet, in conſequence of the ſheep's feeding on odoriferous plants, is a vulgar error.

At Saragoſa there is a wooden image of the Virgin Mary ſtanding on a marble pillar, which, they ſay, was, with the pillar, ſent down from heaven when the apoſtle St. James, whom they call *San Yago*, was on his miſſion in this part of the world. They ſay that the image ſpoke to him, and encouraged him to preach the goſpel to the Spaniards, who were then heathens; promiſing that ſhe would remain at Saragoſa to the end of the the world.

This image is at preſent lodged in a dark ſubterranean chapel belonging to a large church of magnificent architecture, and is to be looked at only through a hole in the door. Pilgrimages, however, are made to it from very remote parts of Spain, and it is ſhortly to be placed under a dome that is building for it in the middle of the Church. This dome is ſupported by columns of red marble as fine as porphyry, which is found in the quarries of Tortoſa. The Author remarks, that as Tortoſa ſtands by the ſea-ſide, at the mouth of the Ebro, this marble might be exported with advantage.

The Author ſays, that he cannot ſpeak of the manners and cuſtoms of the people in this part of the country, mark their peculiarities, and point out their deviations from thoſe of the people at Madrid, or in other parts, and the reaſon is certainly a good one. 'I am,' ſays he, 'to go away to-morrow.'

He obſerves, that the kingdom of Arragon was conquered from the Moors by its own inhabitants, who choſe themſelves a King. And upon this occaſion he again appears the champion of deſpotiſm, notwithſtanding his obligations to the laws and liberty of this country. 'The Arragonians,' ſays he, 'inſtead of *making a noble preſent of their kingdom* to the man whom they firſt raiſed to the throne, impoſed ſuch *conditions*, as made it ſcarce worth accepting.' But in a queſtion between a whole people and an individual, why does the Author take part with the individual againſt the people? why does he adopt *the enormous faith of many made for one?* It is not of importance that an individual ſhall have power and ſtate, but it is of importance that a people ſhall be free. Signor Baretti determines juſt contrary, and cenſures the Arragonians for not rendering themſelves ſlaves

as ſoon as they made a King. One of the conditions to which the Arragonians ſubjected their King was, that his authority ſhould be controuled by a magiſtrate called *El Juſticia*, who on his acceſſion ſpoke to him in theſe terms: 'We who are as good as you, chuſe you for our King and Lord, *on condition that you protect our laws and liberties.* If not, we chuſe you not.' This condition, in our Author's opinion, was ignoble in the people, and made a mock monarch of their Prince. And yet in the opinion of truth, virtue, and common ſenſe, it is only under this condition that a King can have any right to his office. Our Author tells us, that 'the Kings of Arragon put up with that *diſgraceful* form of inſtallation while they were weak, and *protected the laws and liberties*; but,' ſays he, 'how could they cordially do what reflected *diſhonour upon them?*' By what ſtrange perverſion of mind does a man become an advocate for ſlavery!

Our Author has, in this part of the work, given us another ſpecimen of the Spaniſh extempore poetry, in the ſong of a Blind Beggar; but this is another inſtance in which, as we have obſerved already, our Author writes to thoſe only who underſtand Spaniſh. He has not tranſlated it, and he gives it as his opinion, that 'it is impoſſible to tranſlate poetry in ſuch a manner as to preſerve either the wit or dulneſs of it.' Alas! how have all tranſlators of poetry been miſtaken!

Our Author talks of what he better underſtands when he ſays, that *Zaragozza*, or *Saragoſa*, is a corruption of *Cæſaria Auguſta*; and that the change of *Cæſaria* into *Zara* is not peculiar to Spain; for that the town of *Zara* in Dalmatia, was likewiſe called Cæſaria by the Romans.

In different parts of Spain there are dialects of the language ſo different, that thoſe who ſpeak them are ſcarcely intelligible to each other; and in the principality of *Biſcay*, the province of *Guipuſcoa*, the beſt part of *Navarre*, and a narrow diſtrict called *Alava*, no dialect of the Spaniſh is ſpoken, but a language much more ancient than that monarchy, called *Baſcuenze*, or *Lingua Baſcongada*. This language is ſaid to be wholly different from any other that ever was familiar in Europe. There is a dictionary of the *Baſcuenze*, rendered both by the Caſtilian and the Latin, by father *Laramendi*, a jeſuit; it has been printed only once, and is now very ſcarce. The ſame Author compoſed alſo a grammar of the language, which he has intitled *El impoſſible vencido*, the Impoſſibility conquered; of this there have been ſeveral editions, one was printed at Salamanca in 1729. That *Laramendi* had ſufficient reaſon for the title of his book will ſoon appear; the Spaniards ſay, that "bread is good *for him who eats it.*" The words, *para aquel que le come*, "for him who eats it," *are, in the Biſcayan language*, compreſſed into one word, jaten-

jateduenarentzat. But though this is only one word, says father Laramendi, we muſt conſider it as a compound of ſeveral; as *jaten* ſtands for the verb *comer*; *du* for the accuſative *le*; *en* or *end*, for the relative *que*; and *arentzat*, for the pronoun *aquel*, followed by the article *para*. From the books printed in this language it is impoſſible to learn it, they are ſo very few, and for the ſame reaſon it is not worth while to make the attempt.

The Author ſays, that in an Engliſh Magazine the account of an Iriſh prieſt, who, travelling through Biſcay, could make ſhift with his Iriſh tongue to underſtand the Biſcayans, and be underſtood by them, is not true: and the Lord's Prayer, which he has printed in Biſcayan and Iriſh demonſtrates his aſſertion. Of Biſcay the Author ſays that the country is both romantic and fertile in the higheſt degree; that the women are remarkably pretty, and coquetiſh, making advances, and granting every favour but one, with an art that ſeldom fails to procure them acceſs to the purſe of him that addreſſes them, whom, however, they are ſure to diſappoint in the hopes which they excite.

Many of the hills of this country produce a light and exceedingly pleaſant wine. At *Sarroo*, a little village by the ſea ſide between *Bilboa* and St. Sebaſtian, there is a wine, called by the natives *Chacolin*, which, our Author ſays, would be as well liked in England as Champaigne: as it lies convenient for tranſportation, perhaps the hint may be improved with advantage. It is the ſingular felicity of the Guipuſcoans, and the Biſcayans, to pay no taxes, the Lordſhip which comprehends both places makes a voluntary gift only to the King of Spain when preſſed by a war.

This account of Biſcay is a digreſſion.

Our Traveller having paſſed out of Arragon into Catalonia, dined at Lerida, which, though antiquarians ſay it was once one of the moſt conſiderable places in the Roman empire, is at preſent a ſmall and ill-built town.

The plenty of proviſions of every kind at Barcelona, conſidering it is a ſea-port, is aſtoniſhing. Good bread may be bought at about a penny a pound, and as much wine as will fill two bottles for three-pence; a pound, 16 ounces, of butcher's meat coſts but three-halfpence, and a dozen of pigeons, or a couple of fowls, or a full-grown turkey, may be bought for nine pence. Oil is as cheap as wine, and pulſe, herbage, and fruit, with ſea-fiſh of various kinds, abound all the year at ſuch a rate, that a man may live plentifully for two ſhillings a week.

As Barcelona is become exceeding populous, a new town is now building at about a mile diſtant. The preſent out-line encloſes an oblong ſquare, half a mile long, and three quarters

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of a mile broad. The houſes are built with great neatneſs and uniformity; and ſtrangers as well as natives, provided they are Catholics, are permitted to build as many houſes as they chuſe, and have the ſoil for nothing, and for ever.

Nothing remarkable occurs during the reſt of our Author's journey through Spain, which ends in the 109th page of his fourth volume. It is ſaid in our firſt article, that the laſt 230 pages of this volume contain not a ſingle word about Spain; but the No. 230 was, by a miſtake of the preſs, put for 203. Upon a curſory glance at the reſt of the volume, of which, as it was ſuppoſed to relate to countries well known, it was not propoſed to give a particular account, we find an Appendix containing a narrative of our Author's ſecond journey to Spain: in this Appendix he gives ſome inſtructions to thoſe who intend to travel to Madrid by land; and by ſuch alone this part of the work will be thought worth reading: it is little more than a mere itinerary, except ſome account of the theatre, that differs very little from the Italian, of which ſeveral good accounts have been lately publiſhed, and a ſhort extract from a printed book relating to the officers of the Spaniſh troops.

Of the 203 pages ſuppoſed not to relate to Spain, this Appendix contains 122: ſo that inſtead of ſaying that our Author's apology for his work, related to little more than half of it, we ſhould have ſaid that it related only to ſomewhat leſs than two-thirds. The difference between the half and two-thirds is but a ſixth of the whole; ſo that the difference between ſomething more than half, and ſomething leſs than two-thirds cannot be great: yet we have been told that our Author, who is a *fiery Duke*, has expreſſed great wrath againſt us on this account, and greatly exulted in the miſtake. This puts us in mind of the Iriſhman who, when he was reproached with having ſtolen a crown, cried out, *Arrah, by Jaſus, and you lie now, for it was but four and ſix-pence.*

Knowledge certainly is not more neceſſary than bread, an Author therefore ſhould no more be encouraged in exaction or fraud than a baker: he that makes light bread has never been allowed to plead that bread is neceſſary to life; neither has he who makes the contents of leſs than three volumes a pretence for exacting the price of four, a right to plead that books are neceſſary to knowledge: the obligation between the Author and the public, like that between the public and the baker, is reciprocal: his contribution to knowledge is no more gratuitous than the baker's to life: and to detect the fraud or artifice of one is an exerciſe of the ſame common right as to detect the fraud or artifice of the other.

It is, however, impoſſible to detect any evil practices without exciting ill-will: our pleaſure in perceiving that ill will againſt

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us cannot be honeſtly gratified, is more than equivalent to our regret at any injury which it may diſhoneſtly offer us. A falſe witneſs, however, is more formidable than a dull book, and we ſhall never ſcruple, when a falſe accuſation is knowingly brought againſt us, to ſtigmatize the accuſer with a name that muſt invalidate his teſtimony.

This may ſerve as a general apology for the free impartiality of our literary articles, and for the ſeverity with which we have ſometimes treated thoſe who have maliciouſly perverted our meaning into immorality or irreligion, by falſe quotations from our work.

We ſhall diſmiſs this performance, the good of which we have commended with more pleaſure than we have cenſured the bad, by a remark which, as we hear a new tranſlation is making of the celebrated work of Cervantes, may be of uſe to the Author.

Our Traveller obſerves that in moſt villages in Old Caſtile, the firſt perſon is the *Curate*, the ſecond the *Alcalde*, and the third the *Surgeon*.

This *Surgeon* is the perſon who, in our preſent tranſlations of Don Quixotte, is called the *Barber*, and the *Curate* is the *Rector* or pariſh prieſt. A *Surgeon* and a *Rector* are reſpectable characters, very different from what we conceive under the terms *Curate* and *Barber*, though the words in the original may be ſo literally rendered.

This remark indeed relates to a little matter; but we are not now to learn that, on many occaſions, little matters have their importance; and if we prevent for the future the incongruity of repreſenting a Spaniſh gentleman, proud of birth, and fond of arms, as aſſociating with two of the meaneſt, inſtead of two of the moſt reſpectable characters in his pariſh, the lovers of polite literature will not think our attention too minute.

ART. X. *A Letter to the Monthly Reviewers in Reply to their Critique on his Beauties of Nature diſplayed*, &c.* By W. Jackſon of Litchfield-Cloſe. 8vo. 1 s. Longman.

TO our cenſure of his poems this Author ſubſcribes, but ſays, in extenuation, that they were the baubles of youth: we will allow, on our part, that for the writing them youth may be an apology, but what can excuſe their publication, with *a choice Collection of Thoughts*, and under a conviction that they were not only contemptible but indecent? That it was done *thoughtleſly* will ſcarcely excuſe him who recommends *conſtant meditation* to others.

He ſays, however, that by *conſtant* meditation, he means *meditation* that is *not* conſtant; from his meaning, therefore,

* See the laſt volume of our Review, p. 167.

we retract our cenſure, though not from the meaning of his *words*.

In defence of his propoſition 'that the ſureſt way to attain happineſs is by *philoſophy*, in a conſtant *meditation* on *God*,' he obſerves that a conſtant meditation on *virtue* will give birth to ſuitable actions: But are *God* and *human virtue* ſynonimous terms? When we meditate on *God* by *philoſophy*, ſurely we are not conſidering *how we ſhall act in life*.

This Author ſays that a wiſe and patriotic ſtateſman is of more importance to his country than all the labours of thoſe he makes uſe of in the execution of his great deſigns: we think however that he is of importance only in virtue of thoſe labours; for that if his great deſigns are not executed, they may as well not be formed. The *execution* of great deſigns is the immediate object of ſuch a ſtateſman's meditation; and he, *virtually*, performs the labour, who directs it. But the being uſeful *to man*, in the *buſy walks of life*, is not the immediate object of him who meditates on *God* by *philoſophy*. We therefore ſtill think that *human happineſs*, and *human virtue*, do not conſiſt in *conſtant philoſophical meditation upon God*.

Our Author ſays, that he has not thrown the leaſt imputation of *vice* on the brute creation, in conſequence of *their natural inſtincts*: but if *cruelty* is not a *vice*, we know not what is; and he ſays, that beaſts of prey are *cruel*: 'the night, ſays he, is witneſs of their *bloody cruelties*.' Beaſts of prey do that from inſtinct which in a man would be cruel, but to impute cruelty to them in what they do inſtinctively, is ſurely 'to throw on them the imputation of *vice* in conſequence of their *natural inſtincts*.'

We have ſaid that man is a more dangerous enemy to ſheep than the wolf: our Author has not controverted this; but he ſays that a ſheep ſtands in more dread of a wolf than a man; and draws this ſtrange concluſion, that with reſpect to the ſheep inſtinct decides wiſely. Why ſhould we labour to confute him who confutes himſelf?

He next charges us with *ſettled infidelity* and *conſummate obſtinacy*, for intimating that 'perſuaſion is neceſſary to produce a belief that the perfections of the Supreme Being are reflected from his works,' having always thought that they carried in themſelves a conviction *thereof*. But does not this Author know, that to reconcile the phænomena of Nature with the perfections of God, has been the unſucceſsful labour of ſome of the wiſeſt of mankind in all ages? Is the *goodneſs* of the Creator reflected from the *moral and natural evil* that is diffuſed through all his viſible works? Or will this Author deny, that in the viſible works of the Creator *there* is moral and natural evil?

While our Author is reproaching us with infidelity, he confeſſes himſelf to be an infidel. 'I cannot, ſays he, ſee the neceſſity of conſidering Nature in a fallen ſtate;' but certainly thoſe who believe that the book in which Nature is ſaid to be in ſuch a ſtate, is written by divine inſpiration, ſee the neceſſity.

But, ſays our Author, 'you ſupercede the whole force of your aſſertion, that it is neceſſary to conſider man in a fallen ſtate, by ſaying that God formed the lion to ſubſiſt upon fleſh.' Yet we never heard that thoſe who admitted the fall, thought it neceſſary to deny that the lion was formed to ſubſiſt upon fleſh. The ſeveral methods that have been taken to reconcile the aſſertion 'that by ſin *death* came into the world,' with the preparatives for *death* before there was ſin, are indeed incumbered with difficulties; but it is not incumbent upon us to obviate them: we have allowed, that to obviate particular objections againſt the preſent ſtate of things, being either natural or judicial, is equally difficult. We have aſſerted only that, in a general view, it is more conſiſtent with the moral attributes, and a better foundation of hope, to ſuppoſe that the evil which we ſuffer has, in ſome way, been deſerved as puniſhment, than that it is inflicted without having been ſo deſerved. If every thing is now in the ſame ſtate as when "God ſaw that all was good," what reaſon have we to ſuppoſe that any thing will hereafter be better? that any miſery will either be attoned or removed? That God has 'caſt Nature from an original purity,' to uſe this Author's expreſſion, as a puniſhment, ſeems to us, with all its difficulties, to be a more eligible ſuppoſition than that its preſent ſtate, ſo contaminated with miſery, is that in which it was originated. If our Author thinks otherwiſe he is welcome.

We repreſent our Author as ſaying, that man has *no* reaſon to complain of the exiſtence of animals that are enemies to him. To which he petulantly anſwers, I deny having ſaid that man *has* a right to complain of the exiſtence of animals which are enemies to him. Fights not this man as one that beateth the air? And have we not good cauſe to ſympathize with him when he laments the hurry of critics!

We have ſaid, that to ſuppoſe the evil of one animal tormenting and deſtroying another, to reſult from a general law of Nature, is not a juſtification of the law from which it proceeds. Our meaning is, that the goodneſs of a law can never be inferred from the evil which it neceſſarily produces. Our Author is of another opinion, and the argument by which he ſupports his opinion is a maſter-piece: 'if ſuch a law (a law producing this evil) is abſolutely neceſſary to the preſent ſtate of the world, then it is demonſtrable that its operations, whether

conſidered

conſidered by individuals as evils or not, are a juſtification of that law;' that is to ſay, the operation of a law in the production of evil, is a juſtification of that law, if it is neceſſary to a ſtate in which theſe evils ſubſiſt.

If he had ſaid that if a law, in conſequence of which animals mutually torment and deſtroy each other, is neceſſary to the preſent ſtate of the world, the accompliſhment of the end, would juſtify any collateral inconvenience, he would have had a meaning, but it would have been nothing to the purpoſe. The happineſs of a whole, is an aggregate of the happineſs of its parts; and to ſuppoſe general happineſs to reſult from the miſery of individuals, is a manifeſt abſurdity. If there is not general happineſs in the preſent ſtate of things, the continuation of things in their preſent ſtate is not a good end; and an attempt to prove that a general law from which miſery neceſſarily reſults, is juſtified by its expediency to continue beings in the ſtate of ſufferance, is worthy only of 'the deſperate charcoal and the darkened wall.'

Granting the moral attributes, perhaps this may be proved to be the beſt poſſible ſyſtem; but from this ſyſtem it will be found very difficult to prove the moral attributes without aſſiſtance from revelation.

When our Author animadverts on what we have ſaid concerning freedom and neceſſity, he is, if poſſible, ſtill more bewildered than before.

We have ſaid, that our Author is ſo zealous an advocate for free agency, that he reproves Mr. Locke for affirming that a man falling into the water, by the breaking of a bridge under him, does not, *with reſpect to the action of falling*, act freely; and we have obſerved, that the fault of Mr. Locke in this paſſage (taking for granted its being fairly quoted) is juſt contrary to what our Author ſuppoſes: not the denying man to be a free agent in this inſtance, but the ſuppoſing him to be an agent at all.

What ſays our Author to this? Why, he ſays, that 'the breaking of the bridge under the man, whereby he falls into the water, does not affect his free agency;' and aſks, with an air of triumph, may not an agent fall? We aſk, in our turn, who ever denied that a Being which acts, is liable, in its turn, to be acted upon? Who ever thought that a capacity to act, implied an impoſſibility of ſufferance? If Locke intends to tell us that a man's being a patient when he falls into the water, does not prevent his being an agent when he endeavours to get out again, we have miſtaken him indeed; but it is of very little importance that he ſhould have been underſtood.

Our Author ſays, 'it is clear that, *as members of ſociety, and relative to things of this life,* the will is *neceſſarily* determined by a pre-

a preference of the greateſt apparent good.' In what things then does he maintain that the will is free? Why, he ſays, that in a ſituation in which I may either ſave the life of my friend, at the riſk of my own, or join with ruffians to take it away, I can determine which I will do independent of all motive; but do I not, in this caſe, act *as a member of civil ſociety*, and *relative to things of this life?*

That we will to do which of two things we *pleaſe*, as this Author expreſſes it, is true: But what is it that makes us pleaſe to do one thing rather than another? Certainly not an act of the will; for a man might then in conſequence of his free-will be as much pleaſed in a bath of ſcalding water, as upon a bed of down. But, ſays our Antagoniſt, he may chuſe the bath rather than the down. So he may, we reply, but then it will be as a means of procuring ſomething that pleaſes him more; as martyrs reſigned themſelves to the ſtake, that they might inherit the bleſſedneſs of heaven.

We have ſaid, that 'an advocate for the freedom of the will, or its abſolute independant power to determine itſelf, muſt maintain that a man having every thing deſireable in life, and firmly believing that he ſhall periſh forever if he kills himſelf, *can*, notwithſtanding, voluntarily determine to leap into a well. If he *cannot* chuſe, or will, to die, he *neceſſarily* chuſes or wills to live, and his choice to live is determined by the circumſtances that make life deſireable, and the opinion that damnation will follow ſuicide, with reſpect to neither of which has the will any influence.'

Our Author's anſwer to this is irrefragable. 'This, ſays he, I take to be the reaſoning of ſome old woman, fond of her pipe and chimney-corner.' A refutation ſo full, ſo clear, which diſplays ſuch depth of thought, ſuch acuteneſs of reaſoning, ſuch brilliancy of wit, and gaiety of humour, can admit of no reply or appeal.

Our Antagoniſt having thus knocked us down, very fairly ſteps over us, and proceeds in his old dog-trot, affirming, notwithſtanding all we have ſaid to the contrary, that 'let a man's condition in this world be as completely happy as poſſible, that happineſs neither does nor can preclude the power he has over his own life.'

Our Author proceeds to prove that brutes have *free* will, or, as he is pleaſed to expreſs it, *free inſtinct*, by obſerving, that if two kinds of food are ſet before them, they always chuſe that which they like beſt. We think that this preference determines them *neceſſarily*, and that it is *impoſſible* for a brute, when two kinds of food are preſented to him, not to chuſe that which he likes beſt. He proceeds from arguſying to ſtory-telling, and it is therefore fit that we ſhould turn to ſtudies of more profit, and no longer waſte our time by offering ſpectacles to the blind.

MONTHL

MONTHLY CATALOGUE,

For NOVEMBER, 1770.

MISCELLANEOUS.

Art. 11. *Phocion's Converſations; or, the Relation between Morality and Politics.* Originally tranſlated by Abbé Mably, from a Greek Manuſcript of Nicocles. With Notes by William Macbean, A.M. and Maſter of a Boarding-School at New-market. 8vo. 6 s. Dodſley. 1770.

WE are indebted for theſe Converſations, not to Nicocles, but to *Abbé Mably* himſelf; and it is but juſtice to acknowledge that they do him no ſmall honour. A love of virtue and of mankind appears in every page of the work; and the Author ſhews a thorough acquaintance with the laws, genius, and government of the Grecian ſtates.

It were much to be wiſhed that modern ſtateſmen and legiſlators would peruſe this work with attention; it would teach them that public virtue ought to be the main view of magiſtrates, and the principal end of all laws, cuſtoms, and ordinances;—that it is only by the uniform practice of the domeſtic, that a people can be fitted for the exertion of the public, virtues;—that he who knows not what it is to be a good huſband, father, friend, or neighbour, cannot poſſibly be a patriot;—that it is domeſtic manners which, at length, give the turn to public manners;—that little ſtreſs is to be laid on the patriotiſm of thoſe heroes who are fond of an ample theatre and crowds of ſpectators;—that the laws moſt eſſential to the ſafety and happineſs of ſtates, are thoſe which relate to morality;—that without morals, laws are but a dead letter;—that if the Supreme Protector and Friend of Virtue ſometimes makes uſe of the vices of one people to deſtroy another more vicious, he generally breaks the inſtrument of his vengeance after it has ſerved his purpoſe;—that unprincipled and deſigning orators employ their talents in ſpreading ſurmiſes, infuſing fears and jealouſies, blowing up every ſlight diſſenſion, when it makes for their intereſt, into a kind of civil war, and under colour of favouring men of merit, and reſtoring tranquillity and juſtice, carry on the moſt diabolical and pernicious ſchemes, and ſet up a lawleſs tyranny;—that true policy has no occaſion to be conſtantly in ſearch of reſources, expedients, and random palliatives, which, inſtead of allaying the diſtempers of a ſtate, generally inflame them;—in a word, that whilſt moral laws are in force, all other laws are ſecure, and that their declenſion neceſſarily draws on the ruin of government.

Art. 12. *A Plea* in favour of the Shipwrights belonging to the Royal Dockyards. Humbly offering Reaſons to the Public for an Addition to their Pay: With a Method to effect it. By W. S. 8vo. 6 d. Crowder, &c.

The Public hath often been addreſſed on the very important ſubject of the royal dockyards; and loud complaints have been made of the abuſes which have too long ſubſiſted in them, particularly in regard to the waſte and embezzlement of the timber and other ſtores.

We have here an obvious propoſal for preventing thoſe abuſes, and, at the ſame time, doing JUSTICE to the diſtreſſed and too much neglected ſhipwrights, by a proper and reaſonable addition to their pay: the arguments in favour of which, as laid down in this well-written pamphlet, appear to us, ſo far as *we* can pretend to paſs any judgment on the ſubject, to be *irrefragable*. It is therefore to be hoped that the Lords of the Admiralty, and the Commiſſioners of the Navy, will, as they are in duty bound, carefully attend to a matter of ſuch vaſt importance to this country, as the right management of a province on which the proſperity of our royal navy ſo much depends. That moſt valuable body of men, the ſhipwrights, muſt, however, it appears, ultimately look higher for a full and permanent redreſs of *their* particular grievances; which is to be ſought for only in the wiſdom and juſtice of PARLIAMENT.

Art. 13. *The Hiſtory of the Gwedir Family.* By Sir John Wynne, the firſt Baronet of that Name, who was born in 1553. 8vo. 2 s. 6 d. ſewed. White. 1770.

The Editor informs us, in the Introduction, that the MS. from which theſe memoirs of the Gwedir Family are printed, hath, for above a century, been ſo prized in North Wales, that many in thoſe parts have thought it worth while to make fair and complete tranſcripts of it; from whence ſome Readers may be apt to conclude that many people in North Wales muſt have had very little elſe to do: but it muſt be noted that family-memorials and genealogies ſtand in the higheſt rank of ſciences among the ancient Britons.

One of theſe MSS. had been conſulted, it ſeems, by Carte, the Engliſh hiſtorian, who refers to it as his authority for the Welſh Bards having been maſſacred by Edward I.—This circumſtance alone, in the opinion of the Editor, 'may ſtamp a value on the MS. as it hath given riſe to an ode [Gray's] which will be admired by our lateſt poſterity.'—'The whole paſſage relative to this tradition is alſo cited by the Rev. Mr. Evans, in his ſpecimens of Welſh poetry.'—For an account of Mr. Evans's work, ſee Rev. vol. xxxi. p. 22.

It appears alſo to the Editor that Sir John was 'a general collector of what related not only to his own anceſtors, but the antiquities of the principality, as Rowland cites an extent or ſurvey of North Wales, illuſtrated by learned notes of Sir John Wynne.'—Rowland, however, does not ſay *learned notes*; "uſeful remarks," is his expreſſion.

But though, with reſpect to the *Public*, this is not a work of great importance, it nevertheleſs affords many curious anecdotes of thoſe unruly times to which it relates, when Wales, like Ireland and Scotland, ſuffered ſo much from the fatal bickerings and bloody feuds of the leading men of the country; whoſe tenants and vaſſals were always, of courſe, involved in their quarrels.

Art. 14. *The Beginning, Progreſs, and Concluſion of the late War*; with other intereſting Matters conſidered; and a Map of the Lands, Iſlands, Gulphs, Seas, and Fiſhing-banks, comprizing the Coſtfiſhery in America, annexed, for the better Explanation of the ſeveral Proceedings relative to it. 4to. 1 s. 6 d. Almon. 1770.

Although the ſtyle of this piece is heavy and diſagreeable, and the work, in courſe, ſomewhat tedious and dull, yet the materials col-

lected

lected in it, particularly thoſe relating to our rights and intereſts in regard to Nova Scotia, Newfoundland, the fiſheries, &c. may be uſeful to the Public. The Author, who writes like one zealouſly affected toward the honour and welfare of his country, appears to have been, as we are led to infer from certain paſſages in his performance, in ſome military truſt or command, in connexion with the American affairs during the late war.—As to his opinion of the laſt peace, it is expreſſed in the following terms: ſpeaking of the union between the Spaniards and French, he ſays, 'Without cauſe they drew their ſwords againſt us, and, after parrying their dreadful thruſts, we gave them ſuch wounds as enfeebled and reduced them to that low eſtate whence our miniſters raiſed them; and by giving up ſo great reſources of commerce and naval power, enabled them, in ſo ſhort a time, to renew the war; for now the outcries in our ſtreets of our fellow-ſubjects ſeized, and ſecured with violence, for our defence in the war begun by Spain, *irreſiſtably proves* the malignant nature of the late peace beyond all expreſſion.' Our Author's *irreſiſtable* proof, however, *ſeems*, at preſent, but a very *equivocal* kind of proof, and moſt certainly *was ſuch* at the time of his publiſhing this pamphlet.

LAW.

Art. 15. *A Letter to the R. H. William Lord Mansfield*, L. C. J. of the Court of King's Bench; proving that the Subjects of England, lawfully aſſembled to petition their King, or to elect or inſtruct their Repreſentatives, are entitled to *Freedom of Debate*; and that all Suits and Proſecutions for exerting that Right are *unconſtitutional* and *illegal*. By John Miſſing, Eſq; Barriſter of the Inner Temple. 8vo. 1 s. R. Davis, &c.

We ſhould not have ſuppoſed that the important doctrine maintained in this Letter was ever controverted; but the Author gives it as the occaſion of his diſcuſſing the ſubject, that ſuch doctrine has been, in public, lately declared to be NEW. We apprehend he alludes to what paſſed in a recent proſecution for defamatory words.—The friends of Freedom are certainly obliged to every man who ſtands forth as an advocate in ſo good a cauſe; and, in that light, Mr. Miſſing is entitled to the grateful acknowledgments of his countrymen: nevertheleſs, it were to be wiſhed that he had treated his ſubject leſs ſuperficially.

Art. 16. *Caſes argued and adjudged in the Court of King's Bench*, at Weſtminſter, in the 7th, 8th, 9th, and 10th Years of the Reign of his late Majeſty King George II. during which Time the late Lord Chief Juſtice Hardwicke preſided in that Court. To which are added, ſome Determinations of the late Lord Chief Juſtice Lee; and alſo two Equity ones by Lord Chancellor Hardwicke. Publiſhed under the Inſpection of a noble Lord and eminent Lawyer. Folio. 1 l. 5 s. Johnſton, &c. 1770.

On a former occaſion we obſerved *, that the deciſions of Lord Hardwicke were the deciſions of a Judge, who (whatever may be ſaid as to his *political* character) will, as a Lawyer, ever be ranked among the ornaments of the profeſſion.

* Rev. vol. xxxiii. p. 108.

The caſes given to the Public in this volume appear to be of undoubted authenticity; and they are accompanied with notes and references to all the cotemporary Reporters. There are likewiſe two tables; one, of the names of the caſes; the other, of the principal matters contained in them.

NOVELS.

Art. 17. *The undutiful Daughter; or, the Hiſtory of Miſs Goodwin.* 12mo. 3 Vols. 7 s. 6 d. ſewed. Noble.

This work is caſt in the *form*, though not written in the *manner* of Richardſon's novels: the deſign, however, to ſay the leaſt for it, is innocent, and is thus expreſſed by the Author himſelf: 'It is written with a view to deter young women from being diſobedient daughters, from making improper connexions with young fellows, and from throwing themſelves imprudently into the marriage-ſtate.' *Introd. Dialogue.*

Art. 18. *The Captive; or, the Hiſtory of Mr. Clifford.* Tranſlated from the French. 12mo. 2 Vols. 5 s. ſewed. Roſon.

A romance, of the old exploded ſort.—A Mooriſh captivity, ſeraglio intrigues, and hair-breadth eſcapes: all extravagance, improbability, and abſurdity.

POETICAL.

Art. 19. *The Dedication of the Temple of Solomon: A Poetical Eſſay.* By William Hodſon, M. A. Fellow of Trinity College, Cambridge. 4to. 1 s. Dodſley, &c.

This poem obtained Seaton's reward for the laſt year, by aſſignment of the Vice-chancellor, the Maſter of Clare-hall, and the Greek Profeſſor. We are ſorry to find that the Kiſlingbury Muſe ſo rarely produces any compoſition to which *we* can aſſign the reward of honeſt praiſe.

HUSBANDRY.

Art. 20. *A Defence of a Pamphlet lately publiſhed; entitled,* Thoughts upon ſeveral intereſting Subjects; viz. on the Exportation of, and Bounty upon, Corn: On the high Price of Proviſions: On Manufactures, Commerce, &c †. *Being a Reply to the Appendix annexed to* The Expediency of a free Exportation of Corn at this Time ‡. *In which the Miſrepreſentation, falſe Reaſoning, and wilful Deceit of the ſaid Author is fully expoſed and refuted. In a ſecond Letter to a Friend.* By Mr. Wimpey. 8vo. 1 s. Crowder.

Mr. Wimpey has again taken up his hoſtile quill againſt Mr. Young, and deals his argumentative ſtrokes about him very ſeverely: taxing his opponent with random dogmatical aſſertions, falſe reaſoning, and intentional miſrepreſentations; and he writes ſomething alſo concerning Author-craft, book-making, literary theft, living by one's wits, and other heinous offences: with reſpect to which we ſhall wait the iſſue of this ſingle combat without interfering between the champions.

As to the general queſtion reſpecting the bounty, we ſhall only offer one remark to Mr. W.'s conſideration. It may be granted to him, that if we fix on any aſſigned quantity of corn, ſuppoſed to be

† See Rev. Aug. p. 139. ‡ See Rev. vol. xlii. p. 232.

at any one time in the kingdom; the ſending any part of that preſent quantity abroad undoubtedly will not tend to reduce the price of the remainder on hand. But this is too confined a view of the ſubject; the true ſtate of the queſtion is, Has not the encouragement of exportation tended to increaſe the annual produce of grain by promoting, extending, and improving agriculture?

Surely Mr. W. is too well acquainted with trade not to know, that an increaſe of demand increaſes the produce and manufacture of the required commodity.

RELIGIOUS and CONTROVERSIAL.

Art. 21. *Critical Diſſertations on the New Teſtament, in Defence of our public Verſion, againſt the Objections of modern Commentators:* diſſertations the firſt and ſecond. 8vo. 1 s. L. Davis. 1770.

Theſe Diſſertations are intended as introductory to ſome others of the ſame nature. They are inſcribed to the Archbiſhop of Caſhel, by which means we find the Author's name, though not mentioned in the title page, to be Hercules Younge.

Since no writing in the world is of equal importance to mankind with the ſacred Scripture, the Author conſiders it as 'much to be wiſhed that commentators would not endeavour to leſſen the repute of our public verſion by too haſty and groundleſs cenſures.'

A deſire of fame for learning and ability may, we ſuppoſe, *ſometimes* influence writers upon theſe ſubjects, but we ſhould be very unwilling to think that they would publiſh merely with a view to diſcredit the common tranſlation. However there has been without doubt reaſon afforded for this Author's reflection, 'What muſt a pious, but illiterate, Engliſh reader of the Bible do, when he readeth the notes and gloſſes of modern Authors?—Draw this unſatisfactory concluſion, that while with an upright heart he ſtudieth the Chriſtian rule of duty, *as propoſed to him by authority*, he is yet ignorant of its true meaning almoſt in every page.' It is here granted, indeed, that much applauſe is due to thoſe who correct it when plainly wrong: 'but for the ſame reaſon, ſays he, we ought to ſupport it when clearly right; eſpecially conſidering, that injudicious readers are made uneaſy, if not ſceptical, when they find contradictory explanations and perpetual diſputes about the ſenſe of every chapter in the Bible.'

This Writer divides biblical critics into *ſectaries*, *theoriſts*, and *ingenuous writers*. Who are to be underſtood by the firſt, we are not informed, but ſhould it appear that he means by them all thoſe who diſſent from our eſtabliſhed church, the account which is afterwards given is chargeable with ignorance or diſingenuity, ſince it is well known, and generally acknowledged, that ſeveral of theſe have exhibited as uſeful and valuable remarks upon the Scriptures as any that are extant; but, whoever he means, Mr. Younge tells us concerning them, that from moſt of theſe 'it is vain to expect any thing but low ſubterfuges, and a wreſting of common ſenſe to uphold their different tenets.'

The ſecond claſs he regards as more dangerous, becauſe leſs ſuſpected, 'as idle and corrupt verſions as any to be found, he ſays, are met with in the ſcriptural annotations of thoſe who are prepoſſeſſed *by a favourite ſyſtem*:' here are inſerted the names of the late Biſhop

Biſhop of *Clogher*, Biſhop *Hare*, and Dr. *Burnet*, who publiſhed the theory of the earth.

The third ſet being neither *ſyſtematical* nor *polemical*, are here called *ingenuous* writers; yet even theſe, it is ſaid, 'are ſometimes led aſtray by a violent heat of criticiſm: for as it hath been obſerved that commentators on ſome *original* diſcover no faults in it, but more beauties than probably were intended by their favourite Author; ſo we may take notice that critics on a *tranſlation* run into the oppoſite extreme, and cenſure frequently with much boldneſs and little attention.'

The firſt Diſſertation conſiders Dr. Clayton's opinion concerning *Luke* i. 3. where the word ανωθεν is tranſlated *from the very firſt*, but the Biſhop thought it ſhould be rendered *from heaven*, or *from above*, and from whence he concluded that St. *Luke* here declares his Goſpel to have been written by particular inſpiration. This Writer, in an ingenious manner, ſupports the common verſion, but at the ſame time ſeems to diſcard the notion that this Evangeliſt wrote under a divine inſpiration, by which means he may probably do as much injury to the cauſe of Chriſtianity as thoſe whom he had in this view ſo greatly cenſured.

The ſecond Diſſertation, which is much longer than the foregoing, is a criticiſm upon the 6th verſe of Jude, in oppoſition likewiſe to the Biſhop of *Clogher*, who tranſlated the text differently from what is found in our Engliſh verſion, and conſidered it as ſupporting a favourite theory of his concerning the vice-royalties of angels. Mr. Younge defends the common rendering of the verſe, and, in the courſe of his enquiry, criticiſes other texts which the Biſhop had employed in defence of his ſcheme. We cannot lay a particular account of what is here ſaid before our Readers, but thoſe who are inclined to conſider theſe ſubjects may probably be entertained and improved by this Writer's reflections: we can only ſay farther, that had but a text or two of this kind been thus objected to as improperly or falſely tranſlated, we apprehend, it could not have done much to diſturb the peace or prevent the edification of the mere Engliſh reader of the Scriptures.

ART. 22. *The Duties of religious Societies conſidered.* In a Sermon preached at the Ordination of the Rev. Philip Taylor, at Liverpool, June 21: And of the Rev. Robert Gore, at Manchoſter, Auguſt 23, 1770. By the Rev. William Enfield. With an Addreſs on the Nature of Ordination, by the Rev. Richard Godwin. Mr. Taylor's and Mr. Gore's Anſwers to the Queſtion propoſed to them; and a Charge delivered on the ſame Occaſions, by the Rev. Philip Holland. 8vo. 1 s. 6 d. Johnſon.

This publication contains a number of ſentiments well adapted to the particular occaſions for which they were deſigned and exhibited, and, we think, expreſſed in an agreeable and acceptable manner. The diſcourſes appear to us to be rational, ſenſible, and candid; and the view which is given of *Ordination*, ſuch as moſt perſons, if not all, will aſſent to; though ſome may poſſibly entertain higher notions concerning it: it is here diveſted of *ſuperſtitious appearances*, and *all affectation of human authority*. The Author who treats upon this ſubject, apprehended it neceſſary that each of his

audience

audience ſhould have the ſame ſentiments of this religious practice, and accordingly endeavours to fix it 'upon a foundation, which he hopes to be the leſs exceptionable, in general, becauſe it is the more catholic.' Not therefore contradicting *every* other view of the matter, he pleads for ſome latitude, and conſiders ordination 'as a voluntary act of public worſhip, uſually performed ſoon after a perſon has devoted himſelf to the Chriſtian miniſtry, and accepted of an invitation from a Chriſtian ſociety, to ſettle with them as their ſtated miniſter.' This we ſuppoſe is widely different from the notions often entertained concerning ordination, not only by the members of our eſtabliſhed church, but alſo by ſeveral of thoſe who diſſent from it. It is not our province to ſay much, in this place at leaſt, upon the ſubject; but we are always pleaſed with what is intelligent and rational: ſuch we apprehend is the pamphlet before us; the Authors of which appear to be the friends of truth and liberty, virtue and religion; and therefore in this view all good men, of whatever particular ſentiments or denomination, will certainly wiſh them ſucceſs.

POLITICAL.

Art. 23. *An Enquiry into the Nature and Legality of Preſs Warrants.* 8vo. 1s. Almon. 1770.

The national grievance which this pamphlet conſiders, is well known not to be an expedient peculiar to the preſent miniſtry or the preſent reign: our Author accordingly allows, that 'former adminiſtrations have reſorted to it, but,' he adds, '*under circumſtances, and at times, far different from the preſent.*'

Though it be a certain truth, that occaſions may ariſe in which it will be requiſite and neceſſary for private and perſonal advantage and comfort to yield to the public ſecurity and welfare, yet this meaſure of impreſſing men for a ſuppoſed national benefit, is in itſelf ſo oppreſſive, ſo repugnant to all ideas of freedom, and a power ſo dangerous if left ſolely or principally to the diſcretion or will of a miniſter, that if at any time it can be right to have recourſe to it, it ought to be employed with the utmoſt caution, on the moſt urgent neceſſity, and to be brought under ſuch limitations and reſtraints as may prevent either the inferior officers, or thoſe under whoſe authority they act, from rendering ſtill more intolerable what in its moſt mild and gentle exertion will ever be found ſufficiently rigorous and burthenſome.

This Writer expatiates greatly and pathetically on the cruelty of the meaſure in queſtion, and proceeds to conſider it diſtinctly in the light of natural juſtice, national policy, and law.

'If,' ſays he, 'in our inveſtigations on the preſent point of enquiry, we cannot reduce it to one or other of the foregoing heads, we may fairly pronounce it to be illegal and irrational; indeed, if it claſhes with any one of them, a diſcordance with the reſt will be an inevitable conſequence; for whatever is inconſiſtent with natural juſtice, muſt be irreconcilable to law; and national policy is ſo intimately connected with the other two, that when they fail, *that* muſt of courſe fall alſo.

'The grand object of all government,' ſays our Author, 'ſhould be to render the lower claſs of people eaſy and contented; a nation will never derive either honour or diſgrace from the power of a few indi-

individuals; the grandee may exert his utmoſt influence; the rich man may boaſt the power of gold; or the bluſtering orator may for a moment impoſe upon his audience, and by captivating their ſenſes, induce them to adopt whatever opinion he pleaſes; but ſo long as the common people remain contented with the mode of government, we need be under no apprehenſions about the party cabals of the day, which will of themſelves ſoon ſubſide, and leave no trace behind.—Allowing that the lower claſs of people are the ſupport of a nation, I cannot but think it very bad policy in adminiſtration, never yet to have attempted to ſubſtitute ſome more eligible method of manning their fleets, than by the preſent unjuſtifiable one of preſſing; and which is more particularly cruel, as is can only affect that claſs of people whom, according to the old maxim of *ſalus populi, ſuprema lex*, it ſhould be their firſt care to render eaſy and contented.'

We muſt refer our Readers to the Enquiry itſelf for what the Writer offers under the different views in which he conſiders his ſubject: his manner is in ſome parts rather declamatory, and his ſtyle not always perfectly accurate; but there appears to be real weight and importance in the arguments he lays before us. On the whole, he concludes, that the practice of impreſſing men is 'illegal, unconſtitutional, and impolitic, as repugnant to the true ſpirit of genuine freedom, as it is deſtructive to commerce; and the exertion of ſuch a method being ſufficient to create jealouſy and diſcontent in the minds of his Majeſty's ſubjects, it were much to be wiſhed that the ends propoſed by it could be effected by any other method.'—'Indeed,' it is added in another part of this work, according to the footing on which our ſailors now are, 'I grant the poſture of affairs may be ſuch, as to render it abſolutely neceſſary for the ſafety of the ſtate, to raiſe a certain number of men at a ſhort warning, for which (if they cannot be otherwiſe acquired) it may be neceſſary to have recourſe to preſs warrants; but if the navy was to be put under proper regulations, ſuch force would ſeldom or never be requiſite; for were the ſailors to have a more juſt and equal diſtribution of prize money, that alone would be a great incentive to their free enliſting, whenever there ſhould be a ſudden demand for them.'

A ſcheme is farther propoſed for 'obliging every man above the age of ſeventeen, who has not 20l. a year eſtate, to enter his name in a regiſter which ſhould be kept for the purpoſe, from whence it would be eaſy to extract ſuch men as a committee ſhould adjudge proper for the ſervice, each of whom ſhould, when out of employment, be allowed 3l. a year; and after having had their names five years on the regiſter, (during which time they ſhould be obliged to appear on being ſummoned) they ſhould have a diſcharge given them from ſerving the reſt of their lives; except they ſhould, at the expiration of their term, be abroad on ſervice, in which caſe they ſhould be obliged to remain there till ordered home.' This plan is only offered as a hint; how far it would be reliſhed among a free people, and whether there are not very conſiderable difficulties and objections attending it, is left to be determined by others.

The pamphlet concludes with the following ſentiments: 'Let us be double taxed for the time; let a neighbouring kingdom, long burthened with the payment of penſions,—the venal wages of royal

proſtitutes,—and of wretches who have baſely ſold their own and countrymens liberties:—let *her*, I ſay, be exonerated from the ſhameful load, and have the pleaſing alternative of contributing to the ſupport of thoſe heroes who have hitherto been, and may hereafter be, inſtrumental in her protection;—in ſhort, let ſome plan be deviſed; that there are *many* is certain,—and as certain that, with leſs pains than is uſually beſtowed on ſcheming a next year's lottery, or proving 293 to exceed 1146, ſome mode may be deviſed leſs rigorous and more effectual.'

Art. 24. *Two Speeches of a late Lord Chancellor.* Printed from an authentic Copy. 8vo. 1 s. 6 d. Almon. 1770.

That maxim of the feudal polity which connected juriſdiction with land, might have its uſe at a time when it was difficult to bring offenders to trial and puniſhment; but in a period, when the hand of the magiſtrate could extend with eaſe to the moſt diſtant corners of the kingdom, it ſerved to obſtruct the regular adminiſtration of juſtice. When the rights of an individual oppoſe the national courts and judges, and confine their powers, the bond of affection and union between the ſovereign and people is looſened; the latter ſee not the former in the benefits they receive, and the puniſhments they ſuffer. The abolition, accordingly, of the heretable or private juriſdictions in Scotland, was a meaſure of the greateſt public utility, and does ſingular honour to that great man who firſt formed the project, and who chiefly carried it into execution. The expediency of this meaſure, is the ſubject of one of the ſpeeches which is now offered to the public, and which, it muſt be allowed, is ſpirited, and full of good ſenſe and ſound reaſoning.

The other ſpeech was delivered on the third reading of the militia-bill, May the 24th, 1756, when the bill was rejected, on a diviſion, by a very large majority. It proves, with much ſtrength of argument, that the militia-bill, then under the conſideration of parliament, would, if allowed to take place, greatly contribute to alter the prerogative of the crown, and the general balance of power in the conſtitution, and the ſtate of the country in reſpect of the education, employment, and induſtry of the people *. We perceive in it the ſpirit of a worthy citizen, attentive to the intereſt of his country, and combating with force and with zeal a meaſure which might have been deſtructive to it.

Art. 25. *Thoughts, Engliſh and Iriſh, on the Penſion Liſt of Ireland.* 8vo. 1 s. 6 d. Kearſley. 1770.

We have been highly entertained by the peruſal of this excellent pamphlet. We know nothing of the Author, but that, whoever he is, he has here proved himſelf an admirable writer; and therefore we heartily recommend his performance to the public.

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* In the next ſeſſion of parliament, a militia-bill was ſent up by the commons, and amended in the houſe of lords, agreeably to the ſentiments of this illuſtrious ſpeaker: it received the royal aſſent June 28, 1757.

SERMONS.

SERMONS.

I. At Guildhall Chapel, London, on the Election of a Lord Mayor, 29 Sept. 1770. By East Apthorpe, M. A. Vicar of Croydon. Publiſhed by order of the Court of Aldermen. 4to. 1s. White.

II. At the Tabernacle, Jan. 5, 1750, (never before publiſhed) by the late Rev. George Whitfield, M. A. taken in Short-hand, and tranſcribed with great care and fidelity, by a Gentleman preſent. 6d. Towers.

CORRESPONDENCE.

THE Reviewer of Dr. Kirkland's pamphlet [See Monthly Review for Auguſt laſt, page 141.] acknowledges the receipt of a letter, with a paper incloſed, both addreſſed by that gentleman to our publiſher; in the firſt of which he obſerves, that 'the Reviewer, by omitting a *principal circumſtance* in his *obſervations on Mr. Pott*, has adopted that Writer's doctrine, and led himſelf to reaſon in a manner that, he is very certain, will, if it paſſes unnoticed, be *prejudicial to ſociety*.' He therefore requeſts of the Editor the inſertion of the incloſed paper in the next Review; expreſſing his hopes that 'his own humanity will bias him to let this important ſubject have a *fair* hearing.'

The Writer of the article above referred to, will not do the Doctor or himſelf the injuſtice to ſuppoſe that, by this laſt expreſſion, he would inſinuate any intentional *unfairneſs* exerciſed in that article: eſpecially as, in the beginning of the following paper, he is pleaſed to conſider the ſubject of his complaint in the light of a caſual omiſſion. As the Doctor however deems this omiſſion to be of great importance, and ſo feelingly calls upon the Editor to repair it, the Reviewer very readily yields to his requeſt, ſo far as to tranſcribe not only the paſſage omitted, but likewiſe every part of this paper that is the leaſt conducive to a knowledge of the ſubject; to which he thinks himſelf bound to add the motives which influenced him in this omiſſion, together with a few occaſional reflections.

The Doctor begins by obſerving, that 'it is very well known that many of the faculty cannot ſpare time to read much more than the Reviews.' He 'therefore wiſhes to have it obſerved, that the gentleman who reviewed the *Obſervations upon Mr. Potts' general Remarks on Fractures*, happened to overlook the *main point* on which the ſecond letter depended; viz. "*that the regular bred country ſurgeons cure nearly eighteen* compound fractures *out of twenty, without amputation.*"

To this complaint the writer of that article replies, that he did *not* overlook the paſſage above quoted in *Italics*; (or rather two paſſages to the ſame effect, which occur at p. 18 and 46 of the pamphlet) but that he omitted it becauſe it appeared to him vague and indeterminate. In the firſt place, there are indeed figures, and an *appearance* of calculation in both paſſages; but nowhere throughout the pamphlet are any *data* given on which it is formed, nor does the leaſt hint occur of any regiſter or journal kept for this purpoſe by the Author or his Friends. The manner in which they are introduced

is equally unſatisfactory. "From the beſt information I can procure," ſays the Author at page 18, "I do *believe* the country practitioners, &c. do not, upon an average, loſe more than one in ten, &c." In the ſecond paſſage, at page 46, he barely recommends to his young correſpondent "to enquire among the country ſurgeons, &c. whether they do not cure nearly eighteen *compound fractures* out of twenty, without amputation."

But the Reviewer's principal inducement to paſs over theſe two paſſages was, that, ſuppoſing this calculation or eſtimate to have been ever ſo accurate and well founded, its force was greatly weakened by the ſucceſs thus aſcertained, being ſimply referred in both paſſages to the term *compound fractures* in general, without any qualification; —a term by which ſurgeons, ancient and modern, have agreed to deſign *any* fractures, *whether well or ill-conditioned*, which are complicated with a wound. He therefore thought that he ſhould do more juſtice to the Author's argument, and give a more preciſe idea of his ſucceſs, by ſelecting the paſſages quoted at page 142 of the Review: where compound fractures *of the moſt dreadful kind*,—limbs nearly reduced to the ſtate of *abſolute deſtruction*,—are deſcribed; and the Author's attempts to cure them without amputation, are declared to have *ſeldom* failed of ſucceſs.

Upon this fair ſtate of the matter, the ſum of this weighty complaint amounts to this; that although the Reviewer took pains to exhibit what he thought to be the *fort* of the Doctor's argument, by declaring that the *moſt horrible* of all compound fractures *ſeldom* failed of being cured by his method; yet he overlooked a vague, uncircumſtantial, inſulated, little ſentence, where he and his friends are ſaid to cure nearly eighteen out of twenty compound fractures in general, without any ſpecification or deſcription, either in the paſſage itſelf or in the context. And now that Reviewer has, at Dr. Kirkland's earneſt requeſt, inſerted this important little paragraph in the Review, he leaves to his Readers to determine whether he had not very good grounds to conclude that he ſhould announce the ſucceſs of the Doctor's practice to the public more ſatisfactorily and preciſely by the quotations which he gave, than by *that* which he omitted.

The Doctor, after quoting ſome general reflections of the Reviewer, concerning the great diſparity between the loſs of life and that of a limb, which we need not re-quote, proceeds to aſk, 'whether the country practice does not evince that there is an high degree of probability in moſt caſes of preſerving both life and limb;' and whether '*ſpeedy* amputation in theſe caſes can be juſtified, except under particular circumſtances, which are *always very obvious*?' 'We very well knew,' he immediately adds, 'that Mr. Pott's practice was not confined to St. Bartholomew's hoſpital*; but we carefully avoided entering upon this ſubject; and it was very immaterial from whence his opinion was deduced; as it only proves that he has not had in the cure of compound fractures equal ſucceſs with thoſe who are in a different ſituation, and have a different method of treating theſe injuries.'

* See *Review* for Auguſt, page 143.

On

On this paſſage the Reviewer does not think himſelf concerned to make any remark. He is no party in this diſpute;—unleſs his declared indeciſion,—his venturing, even after the peruſal of the Doctor's pamphlet, ſtill to doubt on a difficult and important point, which appeared to him not quite irreverſibly determined;—and his having thrown out a few general and certainly well-intended reflections, ſhould, in the eye of Dr. Kirkland, conſtitute him ſuch.—Reflections which the Doctor, in the midſt of his ſucceſſes, will ſtill do well to keep in view, and which certainly are not of ſuch a complexion as to merit the harſh appellation of '*prejudicial to ſociety*.'

'It may be inconteſtably proved,' the Doctor continues, 'that by the practice we recommended, ſimilar caſes to thoſe in which amputation in the hoſpital is conſtantly had recourſe to, are *daily* cured without amputation, and with great eaſe and ſafety in the country: and it is equally true, that if the practice uſed in the hoſpital is purſued in the country, it will in general be attended with bad ſucceſs. The reaſons for this we have already pointed out (in the *Obſervations*) from a *more extenſive experience* than the *Reviewers ſeem to be aware of*.'

Why the Reviewer ſhould be thus particularly held forth to view on account of his ignorance of the extent of Dr. Kirkland's practice, he is at a loſs to conceive; unleſs his aſſertion, at page 143, that the deciſion of "this critical, complicated, and important problem," can only be attained by the *moſt extenſive* experience, induced the Doctor to ſingle him out of the very great number of thoſe whoſe ignorance, with regard to the preciſe *quantum* of Dr. K.'s particular experience, is neceſſarily equal to his own. As far as he was enabled to give an account of it, he has done it at p. 142, by fairly and fully tranſcribing from the pamphlet all that is to be found in it relative to this ſubject, which is undoubtedly of importance to the argument. Even the preſent paper gives him no freſh information on this head; unleſs he is to take in a literal ſenſe the Doctor's aſſertion in the preceding quotation, that '*daily*' inſtances occur of the ſucceſs of it.

*** A writer in the London Chronicle having diſtinguiſhed certain letters relating to ſome of Dr. Prieſtly's late publications, by the ſignature "A Reviewer and Diſſenter," the Monthly Reviewers think it neceſſary to aſſure the public, that they are *in no reſpect* concerned in, or privy to, the writing of thoſe letters, nor have they the leaſt opening toward even a gueſs at their Author. Dr. Prieſtly might, therefore, have ſpared the angry notice he has taken * of the Reviewers, in conſequence of the aforeſaid letters;—but as the Doctor hath, on better information, with becoming candor, and of his own mere motion, thought fit to *retract* † the reflections he had ſo haſtily thrown out againſt the Reviewers, they have nothing farther to offer on the ſubject: except expreſſing their wiſh, that Mr. *Diſſenting Reviewer*, whoever he is, had been ſomewhat leſs *generouſly* and *liberally* diſpoſed, when he formed the noble reſolution of beſtowing on them the *honour* of a connection to which they have no ſort of claim whatever.

* Lond. Chron. Nov. 10. † Ibid. Nov. 15.

THE

MONTHLY REVIEW,

For DECEMBER, 1770.

ART. I. *The Life of Edward Lord Herbert of Cherbury.* Written by himſelf. 4to. 8s. ſewed. Dodſley. 1770.

IN eſtimating the characters of men, in every period, regard is to be had more particularly to the genius, the manners, and complexion of each reſpective age. For want of this, we frequently inveſt with virtues, or involve in follies, the individual object, when they were not ſo properly his own growth, as caught from national contagion, and the temper of the times. Thus we inceſſantly load James the Firſt with the reproach of pedantry, and it muſt be owned that James was a pedantic Prince; but it ſurely takes off more than half the diſgrace, when it is remembered that he was the Prince of a pedantic age, and that ſcholaſtic learning was the merit of his time. The renowned Lord Herbert of Cherbury, unfavoured with conſiderations of this kind, will appear an abſurd and ridiculous knight-errant, a character as indefenſible, on the principles of common ſenſe, as the moſt ideal annals of chivalry could exhibit. But when we recollect that valour was the virtue of his age, and the honours of the ſword the moſt meritorious object of ambition, we are almoſt reconciled to his wildeſt purſuits of it. For though virtue, like truth, is in herſelf invariable, and independent of the mutability of human opinion, yet much is the indulgence we ſhould extend to thoſe who have followed her in the dreſs and faſhion of their day.

Mr. Horace Walpole, the Editor of Lord Herbert's Life, in a previous advertiſement, gives us the following ſhort ſketch of his character:

'As a ſoldier he won the eſteem of thoſe great captains the Prince of Orange and the Conſtable de Montmorency; as a knight, his chivalry was drawn from the pureſt founts of the Fairy Queen. *Had he* been ambitious, the beauty of his per-

ſon would have carried him as far as any gentle knight can aſpire to go. As a public miniſter, he ſupported the dignity of his country, even when its Prince diſgraced it; and that he was qualified to write its annals as well as to ennoble them, the hiſtory I have mentioned proves, and muſt make us lament that he did not complete, or that we have loſt, the account he purpoſed to give of his embaſſy. Theſe buſy ſcenes were blended with, and terminated by meditation and philoſophic inquiries. Strip each period of its exceſſes and errors, and it will not be eaſy to trace out, or diſpoſe the life of a man of quality into a ſucceſſion of employments which would better become him. Valour and military activity in youth; buſineſs of ſtate in the middle age; contemplations and labours for the information of poſterity in the calmer ſcenes of cloſing life: This was Lord Herbert: the deduction he will give himſelf.'

The work of Lord Herbert's here alluded to, is his Life of Henry the Eighth, a well-known and very maſterly compoſition. The hiſtory of the MS. from which the book before us is now, though not for the firſt time *, printed, is given as follows:

'The MS. was in great danger of being loſt to the world. Henry Lord Herbert, grandſon of the Author, died in 1691 without iſſue, and by his will left his eſtate to Francis Herbert of Oakly-park (father of the preſent Earl of Powis) his ſiſter's ſon. At Lymore in Montgomeryſhire (the chief ſeat of the family after Cromwell had demoliſhed Montgomery Caſtle) was preſerved the original manuſcript. Upon the marriage of Henry Lord Herbert with a daughter of Francis Earl of Bradford, Lymore, with a conſiderable part of the eſtate thereabouts, was allotted for her jointure. After his deceaſe, Lady Herbert uſually reſided there; ſhe died in 1714. The MS. could not then be found: yet while ſhe lived there, it was known to have been in her hands. Some years afterwards it was diſcovered at Lymore among ſome old papers, in very bad condition, ſeveral leaves being torn out, and others ſtained to ſuch a degree as to make it ſcarcely legible. Under theſe circumſtances, inquiry was made of the Herberts of Ribbisford (deſcended from Sir Henry Herbert, a younger brother of the Author-lord) in relation to a duplicate of the Memoirs, which was confidently ſaid to be in their cuſtody. It was allowed that ſuch a duplicate had exiſted; but no one could recollect what was become of it. At laſt, about the year 1737, this book was ſent to the Earl of Powis by a gentleman, whoſe father had purchaſed an eſtate of Henry Herbert of Ribbisford (ſon of Sir Henry

* Several copies of Lord Herbert's Life were printed ſome years ago at Strawberry-Hill, but they were not advertiſed for ſale.

Herbert above-mentioned) in whom was revived, in 1694, the title of Cherbury, which had extinguiſhed in 1691. By him (after the ſale of the eſtate) ſome few books, pictures, and other things, were left in the houſe, and remained there to 1737. This manuſcript was amongſt them; which not only by the contents (as far as it was poſſible to collate it with the original) but by the ſimilitude of the writing, appeared to be the duplicate, ſo much ſought after.'

Lord Herbert opens his Life with an obſervation, which is certainly very juſt, and, if properly attended to, might be of the greateſt utility.

'I do believe, ſays he, that if all my anceſtors had ſet down their lives in writing, and left them to poſterity, many documents, neceſſary to be known of thoſe who both participate of their natural inclinations and humours muſt in all probability run a not much different courſe, might have been given for their inſtruction; and certainly it will be found much better for men to guide themſelves by ſuch obſervations as their father, grandfather, and great-grandfather might have delivered to them, than by thoſe vulgar rules and examples, which cannot in all points ſo exactly agree unto them. Therefore whether their life were private, and contained only precepts neceſſary to treat with their children, ſervants, tenants, kinſmen, and neighbours, or employed abroad in the univerſity, or ſtudy of the law, or in the court, or in the camp, their heirs might have benefitted themſelves more by them than by any elſe; for which reaſon I have thought fit to relate to my poſterity thoſe paſſages of my life, which I conceive may beſt declare me, and be moſt uſeful to them.'

The account he gives of his family, prepares his Readers, in ſome meaſure, for what they have to expect concerning himſelf. He is particularly careful in enumerating the duels and dangers of his brothers, and, when ſpeaking of his ſiſters, whom he cannot bring into the field of battle, he does not fail to tell you that their *ſons* could fight. 'Frances, my youngeſt ſiſter, ſays his Lordſhip, was married to Sir John Brown †, Knight, in Lincolnſhire, who had by her divers children, the eldeſt ſon

† The laſt heir male of the Browns of Lincolnſhire, deſcended from Lord Herbert's ſiſter, loſt his life by a very ſingular accident. He was as great an enthuſiaſt in muſic as our Author was in chivalry: and by ſtraining to ſing too high a note, he broke a blood-veſſel and died. His ſiſter was married to Robert Cracroft, Eſquire, of Hackthorne in Lincolnſhire, and left three daughters, coheireſſes. The eldeſt and the youngeſt were married to two gentlemen of the ſame county. The ſecond, who died lately, and was one of the moſt accompliſhed women of the preſent age, was married to the Reverend *Dr. Langhorne of Blagdon*, in Somerſetſhire.

of whom, though young, fought divers duels, in one of which it was his fortune to kill one Lee, of a great family in Lancaſhire.' When Lord Herbert ſays 'his fortune,' he always means 'his *good* fortune.' We of this age are more humane, at leaſt in appearances.

It were to be wiſhed that this great man's ambition might appear unalloyed with vanity; but it muſt be acknowledged that even in the ſtruggle for moral truth, that foible bore arms againſt it, and ſometimes had the upper hand. Speaking of one of his preceptors, Mr. Thelwall, he ſays, 'He was of that rare temper in governing his choler, that I never ſaw him angry during the time of my ſtay there, and have heard ſo much of him for many years before; when occaſion of offence was given him I have ſeen him redden in the face, and after remain for a while ſilent, but when he ſpake, his words were ſo calm and gentle, that I found he had digeſted his choler, though yet I confeſs I could never attain that perfection, as being ſubject ever to choler and paſſion, more than I ought, and generally to ſpeak my mind freely, and indeed rather to imitate thoſe who having fire within doors, chooſe rather to give it vent than ſuffer it to burn the houſe.'

Who does not here ſee a laborious effort to defend what is indefenſible, the unlimited indulgence of iraſcibility? That this was the mere effect of vanity, and not an error in his philoſophy, appears very plainly from the following paſſage, p. 30, in his account of his Life, 'It is pity that wicked diſpoſitions ſhould have knowledge to acuate their ill intentions, or courage to maintain them, that fortitude which ſhould defend all a man's virtues, being never well employed to defend his humours, *paſſions*, or vices.'

In that long and cruel war carried on by the Spaniard in the Low Countries, Lord Herbert was one of thoſe generous volunteers who bore arms againſt the oppreſſor. The reſpect with which he was entertained, his genuine ſpirit of knighthood, and the mode of chivalry in thoſe times, are well deſcribed by his own pen:

'It was now ſo far advanced in autumn both armies thought of retiring themſelves into their garriſons, when a trumpeter comes from the Spaniſh army to ours, with a challenge from a Spaniſh cavalier to this effect, That if any cavalier in our army would fight a ſingle combat for the ſake of his miſtreſs, the ſaid Spaniard would meet him, upon aſſurance of the camp in our army. This challenge being brought early in the morning was accepted by nobody till about ten or eleven of the clock, when the report thereof coming to me, I went ſtreight to his Excellency and told him I deſired to accept the challenge. His Excellency thereupon looking earneſtly upon me, told me he was

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an old ſoldier, and that he had obſerved two ſorts of men who uſed to ſend challenges in this kind; one was of thoſe who having loſt perchance ſome part of their honour in the field againſt the enemy, would recover it again by a ſingle fight. The other was of thoſe who ſent it only to diſcover whether our army had in it men affected to give trial of themſelves in this kind; howbeit if this man was a perſon without exception to be taken againſt him, he ſaid there was none he knew upon whom he would ſooner venture the honour of his army than myſelf; and this alſo he ſpoke before divers of the Engliſh and French commanders I formerly nominated. Hereupon, by his Excellency's permiſſion, I ſent a trumpet to the Spaniſh army with this anſwer, That if the perſon who would be ſent were a cavalier without reproach, I would anſwer him with ſuch weapons as we ſhould agree upon, in the place he offered; but my trumpeter was ſcarcely arrived, as I believe, at the Spaniſh army, when another trumpeter came to ours from Spinola, ſaying the challenge was made without his conſent, and that therefore he would not permit it. This meſſage being brought to his excellency, with whom I then was, he ſaid to me preſently, this is ſtrange; they ſend a challenge hither, and when they have done, recal it. I ſhould be glad if I knew the true cauſes of it. Sir, ſaid I, if you will give me leave, I will go to their army and make the like challenge, as they ſent hither; it may be ſome ſcruple is made concerning the place appointed, being in your Excellency's camp, and therefore I ſhall offer them the combat in their own: his Excellency ſaid, I ſhould never have perſuaded you to this courſe, but ſince you voluntarily offer it, I muſt not deny that which you think to be for your honour. Hereupon taking my leave of him, and deſiring Sir Humphrey Tufton, a brave gentleman, to bare me company: thus we two, attended only with two lackies, rode ſtreight towards the Spaniſh camp before Wezel; coming thither without any diſturbance, by the way I was demanded by the guard at the entering into their camp, with whom I would ſpeak; I told them with the Duke of Newbourg; whereupon a ſoldier was preſently ſent with us to conduct us to the Duke of Newbourg's tent, who remembering me well, ſince he ſaw me at the ſiege of Juliers, very kindly embraced me, and therewithal demanding the cauſe of my coming thither; I told him the effect thereof in the manner I formerly ſet down; to which he replied only, He would acquaint the Marquis Spinola therewith; who coming ſhortly after to the Duke of Newbourg's tent, with a great train of commanders and captains following him, he no ſooner entered, but he turned to me and ſaid, That he well knew the cauſe of my coming, and that the ſame reaſons which made him forbid the Spaniſh cavalier to fight a combat

combat in the Prince of Orange's camp, did make him forbid it in his, and that I ſhould be better welcome to him than I would be, and thereupon intreated me to come and dine with him. I finding nothing elſe to be done did kindly accept the offer, and ſo attended him to his tent, where a brave dinner being put upon his table, he placed the Duke of Newbourg uppermoſt at one end of the table, and myſelf at the other, himſelf ſetting below us, preſenting with his own hand ſtill the beſt of that meat his carver offered him: he demanded of me then in Italian, Di che moriva Sigr. Franciſco Vere; Of what died Sir Francis Vere? I told him, Per aver niente à fare, becauſe he had nothing to do; Spinola replied, E baſta per un Generale, and it is enough to kill a General; and indeed that brave commander, Sir Francis Vere, died not in time of war but of peace.'

We muſt not paſs over his viſit to the nun of Murano, becauſe it not only gives us an idea of his wit and gallantry, but in the concluſion breathes ſtrongly of that tincture of ſuperſtition, which, whether it were caught from the diſpoſition of his times, or was inherent in his conſtitution, mixed deeply with and ſhaded the moſt enlightened parts of his character.

'Taking my leave now of the Marquis Spinola, I told him that if ever he did lead an army againſt the Infidels I ſhould adventure to be the firſt man that would die in that quarrel, and together demanded leave of him to ſee his army, which he granting, I took leave of him, and did at leiſure view it; obſerving the difference in the proceedings betwixt the Low Country army and fortifications as well as I could; and ſo returning ſhortly after to his Excellency related to him the ſucceſs of my journey. It happened about this time that Sir Henry Wotton mediated a peace by the King's command, who coming for that purpoſe to Wezel, I took occaſion to go along with him into Spinola's army, whence after a night's ſtay, I went on an extreme rainy day through the woods to Kyſarſwert, to the great wonder of mine hoſt, who ſaid all men were robbed or killed that went that way. From hence I went to Cullin, where among other things I ſaw the monaſtery of St. Herbert; from hence I went to Heydelberg, where I ſaw the Prince and Prince's Palatine, from whom having received much good uſage, I went to Ulme, and ſo to Augſbourg, where extraordinary honour was done me, for coming into an inn where an Ambaſſador from Bruſſels lay, the town ſent twenty great flaggons of wine thither, whereof they gave eleven to the Ambaſſador, and nine to me; and withal ſome ſuch compliments that I found my fame had prevented my coming thither. From hence I went through Switzerland to Trent, and from thence to Venice, where I was received by the Engliſh Ambaſſador, Sir Dudley Carlton,

Carlton, with much honour; among other favours ſhewed me, I was brought to ſee a nun in Murano, who being an admirable beauty, and together ſinging extremely well, who was thought one of the rarities not only of that place but of the time; we came to a room oppoſite unto the cloyſter, whence ſhe coming on the other ſide of the grate betwixt us, ſung ſo extremely well, that when ſhe departed neither my Lord Ambaſſador nor his Lady, who were then preſent, could find as much as a word of fitting language to return her, for the extraordinary muſic ſhe gave us; when I being aſhamed that ſhe ſhould go back without ſome teſtimony of the ſenſe we had both of the harmony of her beauty and her voice, ſaid in Italian, Moria pur quando vuol, non biſogna mutar ni voce ni facia per eſſer un angelo; Die whenſoever you will, you neither need to change voice nor face to be an angel: theſe words it ſeemed were fatal, for going thence to Rome, and returning ſhortly afterwards, I heard ſhe was dead in the mean time.'

Lord Herbert's account of ſome parts of his journey with one of the Duke of Savoy's officers, lets us ſtill deeper into his character, and gives us a very favourable idea both of his humanity and his philoſophy.

'The Count Scarnafigi was commanded to bear me company in this journey, and to carry with him ſome jewels, which he was to pawn in Lions in France, and with the money gotten for them to pay the ſoldiers above nominated; for though the Duke had put extreme taxations on his people, inſomuch that they paid not only a certain ſum for every horſe, ox, cow, or ſheep, that they kept, but afterwards for every chimney; and finally every ſingle perſon by the pole, which amounted to a piſtole, or 14 s. a head or perſon, yet he wanted money: at which I did not ſo much wonder as at the patience of his ſubjects; of whom I demanded how they could bear their taxations? I have heard ſome of them anſwer, We are not ſo much offended with the Duke for what he takes from us, as thankful for what he leaves us.

'The Count Scarnafigi and I, now ſetting forth, rid poſt all day without eating or drinking by the way, the Count telling me ſtill we ſhould come to a good inn at night: it was now twilight when the Count and I came near a ſolitary inn, on the top of a mountain; the hoſteſs hearing the noiſe of horſes came out, with a child new born on her left arm, and a ruſh candle in her hand; ſhe preſently knowing the Count de Scarnafigi, told him, Ah, Sigr. you are come in a very ill time, the Duke's ſoldier's have been here to-day, and have left me nothing: I looked ſadly upon the Count, when he coming near to me whiſpered me in the ear, and ſaid, It may be ſhe thinks we will *uſe her as the ſoldiers* have done: Go you into the houſe, and

ſee whether you can find any thing; I will go round about the houſe, and perhaps I ſhall meet with ſome duck, hen, or chicken: entring thus into the houſe I found for all other furniture of it, the end of an old form, upon which ſitting down, the hoſteſs came towards me with a ruſh candle, and ſaid, I proteſt before God that is true which I told the Count, here is nothing to eat; but you are a gentleman, methinks it is pity you ſhould want; if you pleaſe I will give you ſome milk out of my breaſts, into a wooden diſh I have here. This unexpected kindneſs made that impreſſion on me, that I remember I was never ſo tenderly ſenſible of any thing: my anſwer was, God forbid I ſhould take away the milk from the child I ſee in thy arms, howbeit I ſhall take it all my life for the greateſt piece of charity that I ever heard of; and therewithal giving her a piſtole, or a piece of gold of 14 s. Scarnafigi and I got on horſeback again and rid another poſt, and came to an inn where we found very coarſe cheer, yet hunger made us reliſh it.

'In this journey I remember I went over Mount Gabelet by night, being carried down that precipice in a chair, a guide that went before bringing a botle of ſtraw with him, and kindling pieces of it from time to time, that we might ſee our way. Being at the bottom of a hill I got on horſeback and rid to Burgoine, reſolving to reſt there a while; and the rather (to ſpeak truly) that I had heard divers ſay, and particularly Sir John Finnet, and Sir Richard Newport, that the hoſt's daughter there was the handſomeſt woman that ever they ſaw in their lives. Coming to the inn the Count Scarnafigi wiſht me to reſt two or three hours, and he would go before to Lyons to prepare buſineſs for my journey to Languedoc. The hoſt's daughter not being within, I told her father and mother that I deſired only to ſee their daughter, as having heard her ſpoken of in England with ſo much advantage, that divers told me they thought her the handſomeſt creature that ever they ſaw: they anſwered ſhe was gone to a marriage, and ſhould be preſently ſent for, wiſhing me in the mean-while to take ſome reſt upon a bed, for they ſaw I needed it. Waking now about two hours afterwards I found her ſitting by me, attending when I would open mine eyes: I ſhall touch a little of her deſcription; her hair being of a ſhining black, was naturally curled in that order that a curious woman would have dreſt it, for one curl riſing by degrees above another, and every bout tied with a ſmall ribband of a Naccarine, or the colour that the Knights of the Bath wear, gave a very graceful mixture, while it was bound up in this manner from the point of her ſhoulder to the crown of her head; her eyes which were round and black ſeemed to be models of her whole beauty, and in ſome ſort of her air,

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while a kind of light or flame came from them not unlike that which the ribband which tied up her hair exhibited; I do not remember ever to have ſeen a prettier mouth or whiter teeth; briefly, all her outward parts ſeemed to become each other, neither was there any thing that could be miſliked, unleſs one ſhould ſay that her complexion was too brown, which yet from the ſhadow was heightened with a good blood in her cheeks: her gown was a green Turkey grogram, cut all into panes or ſlaſhes, from the ſhoulder and ſleeves unto the foot, and tied up at the diſtance of about a hand's-breadth every where with the ſame ribband, with which her hair was bound; ſo that her attire ſeemed as bizare as her perſon: I am too long in deſcribing an hoſt's daughter, howbeit I thought I might better ſpeak of her than of divers other beauties held to be the beſt and faireſt of the time whom I have often ſeen. In concluſion, after about an hour's ſtay, I departed thence, without offering ſo much as the leaſt incivility; and indeed after ſo much wearineſs, it was enough that her ſight alone did ſomewhat refreſh me.'

Lord Herbert, beſide his Hiſtory of Henry VIII. was the Author of ſeveral Tracts, polemical, philoſophical, and poetical. He had, as a Writer, great ſtrength of ſentiment, and an inquiſitive acuteneſs of genius. In his moral and religious enquiries he always bears before him the ingenuous appearance of veracity; yet he was ſometimes ſceptical, and ſometimes ſuperſtitious.—With regard to the well-known ſtory of his putting up a prayer to the Supreme Being for a ſign whether he ſhould publiſh or ſuppreſs his treatiſe *de Veritate*, and his interpreting a ſudden noiſe as a ſignal from heaven of the Divine aſſent, it is one of thoſe things, to uſe Cicero's expreſſion, *de quibus dubitare non vel ſatuis contigerit*; and it is ſtrange that Dr. Leland * ſhould think of beſtowing any thing more upon it than a ſmile.

ART. II. *Obſervations on the Hiſtory of Jeſus Chriſt, ſerving to illuſtrate the Propriety of his Conduct and the Beauty of his Character.* By David Hunter, D. D. one of the Miniſters of St. Andrew's. In two Vols. 12mo. 7 s. bound. Dilly, &c. 1770.

THE attention and labour of men of ability and learning have been long and uſefully employed in clearing up, and eſtabliſhing, the evidences which ſupport the Chriſtian revelation. There are ſeveral Names, among the different denominations of Chriſtians, which muſt in this view be ever eſteemed and honoured by the friends of ſcience, of truth and of virtue.

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* *See his View of Deiſtical Writers*, vol. i. p. 24.

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The adverſaries of revelation have, on this account, themſelves contributed to its ſervice, becauſe they have awakened the zeal and prompted the induſtry of thoſe who were beſt qualified to appear in its ſupport and defence. If every objection has not been fully obviated, a thing, indeed, which cannot be reaſonably required, or juſtly expected, or ſhould it be ſaid, that its truth and certainty has not been ſo exactly and ſufficiently aſcertained as to afford entire ſatisfaction to every enquiring mind, it muſt at leaſt be allowed that none of the attacks upon it have been ſo powerful as to deſtroy its foundation, or to invalidate and overbalance the teſtimony and evidence by which it is maintained. This being the caſe, it appears moſt deſirable and important that the general ſcheme, together with the *particular* truths, of this revelation ſhould be applied to general uſe, and recommended to the attention of mankind in that manner by which they may be moſt likely to influence their conduct. To be ever laying the foundation, or always labouring to prove its certainty, or to remove objections, is to be improperly, if not uſeleſsly employed; eſpecially in relation to the bulk of mankind, who have not leiſure or opportunity for entering deeply into ſuch diſquiſitions: as it is much more eaſy to raiſe doubts than it is to clear and overcome them, ſo there is much greater probability by this means (we ſpeak now as to popular diſcourſes) of rendering men ſceptical and indifferent about all virtue and duty, than of anſwering any one valuable purpoſe for the benefit of ſociety. A freedom of enquiry is, indeed, to be encouraged, but it ſhould be ſo regulated and conducted as may make it ſubſervient to the real intereſt of mankind; to which nothing bids fairer to contribute than a ſuitable and earneſt enforcement of the truths which Chriſtianity, when rightly explained, offers to our acceptance and regard.—This is the view which the Author of the preſent work appears to have taken of the ſubject.

After acknowledging the very important ſervice which has been done by many able writers, both in ancient and modern times, by clearing away the rubbiſh, and laying open the baſis of the ſtructure, he adds, 'But to ſtop here, is not doing intire juſtice to the ſubject. There are unqueſtionably more elevated lights in which the religion of Jeſus may be held out to the obſervation of the world. To ſay that the ſtructure is ſolid, is not enough: viewed with attention it muſt appear alſo to be beautiful and ſublime. Even after the moſt exact ſurvey, we ſhall be obliged to confeſs that there are beauties which remain *ſtill* to be unfolded, and ſublimities which it is almoſt impoſſible to reach.'

This obſervation is certainly juſt; and agreeably to it, the ſubjects of revelation, and the revelation itſelf, have been pre-

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ſented in a variety of views, though that which is here given ſeems in ſome reſpects different from thoſe which have been already offered to the world. Dr. Hunter is ſolicitous to repreſent the Chriſtian ſcheme in that manner which may attract the attention of perſons of taſte and refinement: his deſign is unqueſtionably benevolent and worthy, and his ſubject ſuch as will admit of being thus examined and propoſed. There are without doubt many excellencies in various parts of ſcripture, and eſpecially in the character of Jeſus, which are internal witneſſes for the truth of the relation, and which powerfully attract the notice of diſcerning and unprejudiced readers. To have theſe noticed and pointed out to peculiar obſervation, may be a laudable undertaking: but may it not be queſtioned whether many of thoſe who are regarded by others, or by themſelves, as perſons of taſte, will have any reliſh for theſe ſubjects? A taſte for paintings, ſculpture, the remains of antiquity, or other objects of curioſity, literature, or elegance, does not neceſſarily include or promote an eſteem or value for thoſe topics which are conſidered in theſe volumes. It is but too evident in fact, whatever might be apprehended in theory, that thoſe who can perceive and be entertained with *beauty* or *propriety* in the elegant arts, or in ſcience, may have in other reſpects an ill-formed mind, and be little inclined to attend to that which in a moral view is principally excellent and valuable. Nevertheleſs one would hope that ſuch a diſpoſition *might* be engaged by ſome juſt repreſentations of moral and religious truth; and an attempt for this purpoſe is wiſe and may be beneficial.

'It is not to be doubted, Doctor Hunter tells us, that the number of profeſſed unbelievers, in any age, is greatly exceeded by a more numerous tribe, who, though not enemies, yet cannot be *decently* ranged among the friends of Chriſtianity; who diſlike it from caprice, or undervalue it from an inſenſibility to its charms. There are ſome who muſt be rouſed out of their criminal indifference, and others who muſt be armed againſt the darts of ridicule. They muſt be ſatisfied, not only that the religion of Jeſus is true, but alſo that it is graceful, noble, and becoming.

'How then ſhall we deal with ſuch Perſons? To what expedient ſhall we have recourſe for enlightening their minds and encouraging their approaches? Beyond all doubt we muſt direct them to the hiſtory of the Author of this religion. We muſt exhibit, in their moſt ſtriking lights, the memorable events of his life: we muſt attempt to ſhew from the conduct and character of this divine perſon, that he is an intereſting object.

'Perhaps it may be alledged that this taſk is unneceſſary: every perſon *has the hiſtory* in his hands, and ſimplicity is one

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of the characteriſtics. But this is the very reaſon why ſome affect to deſpiſe it: they attend to it with indifference, as to a beaten ſtory; the beauties which every page preſents are not obſerved at all; or if obſerved, through the power of prejudice or of caprice, they excite no admiration.——The leading idea of this work is, the illuſtrating thoſe circumſtances which adorn both the public and private ſcenes of the life of Jeſus.

'Among readers who are raiſed above the vulgar, the refined pleaſures of taſte, and the capacity of admiring properly, are at preſent in high reputation. For gratifying and exerciſing theſe powers, the tranſactions of the Goſpel-hiſtory are excellently adapted. Viewed in this light, they will be found poſſeſſed of a merit which ſecures them againſt being overpowered by the attacks of ſophiſtry or of ridicule.'

It would be a great degradation of religion and virtue to recommend them principally as objects of taſte; or ſhould they be regarded merely in the light of genteel and polite accompliſhments: this would remind us of the new ſet riſing up among the Diſſenters from our eſtabliſhed church, as mentioned by Dr. Prieſtley *, conſiſting chiefly of young gentlemen and fine ladies. Nothing could be a ſurer evidence of the decay of ſolid piety and virtue, or be more unbecoming the character of Chriſtian preachers; ſince nothing, we apprehend, could be more diſtant from the ſpirit of Chriſtianity, or the temper and conduct of its great Founder, who with the moſt engaging gentleneſs and benevolence, united the greateſt oppoſition to the prevailing manners and corruptions of the age, and what he called the ſpirit of the world: and with freedom reproved and condemned their vices, hypocriſy and irreligion. At the ſame time, as revelation furniſhes us with ſeveral ſtriking and entertaining relations, on which true taſte, in the higheſt and juſt acceptation of the word may be employed, it appears to be doing real ſervice, eſpecially at the preſent time, without pomp and ſhew, but with plain ſimplicity, to offer to conſideration, thoſe excellencies and beauties which muſt be eſteemed or venerated by all who have a proper ſenſe of what is admirable and valuable. This is attempted in the performance before us, and the Author hopes, by this means, to engage the attention of thoſe who have been indifferent to revelation, or who have openly oppoſed it. Concerning theſe opponents of Chriſtianity, he ſpeaks in the following terms:

'It muſt be allowed, that the enemies of Chriſtianity attack it with ſome advantage on their ſide, from the light temper of the age, and from poſſeſſing thoſe qualities which are ſuited to its temper. In their writings they diſplay ingenuity, vivacity, gaiety; they are *ſparing of* grave argument, or rather ſeem to deſpiſe it. They have *invented* a mode of inveſtigation extremely alluring to the indolent

* See Review for September, p. 240.

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and unexperienced: they aſſert boldly, conclude raſhly, and put on an affected negligence, when they talk of religion.

'Such is Voltaire. And this is no more than we expect of one, who in the capacity of hiſtorian, cannot deſcribe a battle, or even the face of a country, without diſplaying his darling paſſion, the love of novelty and paradox.

'It is not eaſy to characterize the ſentiments of the eloquent but viſionary Rouſſeau: He is almoſt perſuaded to be a Chriſtian. But his ambition of being an *eſprit fort*, which conſtitutionally he is not, checks his progreſs; while his ſenſibility and caprice betray him into greater inconſiſtencies, than any with which he has attempted to load the religion of Jeſus.

'One cannot enough regret that our celebrated countryman, the rival of theſe foreigners in fame, ſhould have taken the ſide of oppoſing Chriſtianity. In viewing this ſubject, he has been betrayed by his own acuteneſs; his metaphyſical ſyſtem, fallacious, though profound, having like a whirlpool abſorbed the native ſentiments of his mind on religion and morality.'

The writer of the following obſervations, it is added, cannot propoſe 'to examine all the arguments and inſinuations of theſe adverſaries of Chriſtianity: he only ventures to point out what he judges to be the fitteſt weapon of defence againſt their attacks, or rather to direct how it may be uſed and applied. His profeſſion in life juſtifies the attempt, how defective ſoever the execution may be! He engaged in it at firſt from *liking*, and was impelled to go on by a conviction of its importance. One end is gained, if the young and inexperienced of the preſent age are guarded againſt ſome of the moſt dangerous ſnares of infidelity. It would gratify his higheſt wiſhes to be ſucceſsful in perſuading them that Chriſtianity, which he firmly believes to be divine, is a religion defenſible on the principles both of reaſon and taſte, and about whoſe honour no perſon who pretends to either of theſe ought to be indifferent.'

Thus we have laid before our Readers the account which the Author gives of his work, and the end which he wiſhes to promote by it. It might be conſidered as an hiſtory of the life of Chriſt, becauſe it carries us through a variety of characters and circumſtances in which he appeared, from his entrance into the world to his departure; but this alone would not be ſufficient to juſtify the preſent publication, ſince it has been particularly conſidered by other writers: Dr. Hunter's plan is, not to attend minutely to every incident that occurs, but to conſider and illuſtrate the more important and diſtinguiſhing views in which he is ſet before us, which frequently are but ſlightly, if at all properly noticed in common reading, and to lead us to obſerve the great propriety and excellence of our Saviour's actions and diſcourſes, as connected with the general deſign of his appearing, or with the particular occaſions which gave riſe to them: and this plan he executes, upon the whole, in an agreeable and uſeful manner. If it is not a capital performance, yet thoſe who read his volumes with attention will doubtleſs be entertained

tained and improved: though we think that in ſome inſtances he does not ſo amply conſider his ſubjects as he might have done without greatly increaſing the ſize of his work; and we were rather diſappointed in finding little or no notice taken of thoſe difficulties which frequently occur on the different topics that come under his notice: it is true that this did not fall immediately within his deſign, and has been attended to in a maſterly manner by others who have written upon the ſcriptures.—The part which the Doctor has choſen may be conſidered as more eaſy and pleaſant, though it certainly requires judgment, ingenuity, and learning to execute it to any advantage, or in the manner in which it is here performed. In regard to the difficulties of the ſcripture hiſtory, of which we have juſt hinted our expectation that ſome notice might have been taken; we ought to obſerve that this writer in the introduction ſays, 'The following attempt is conducted on the ſuppoſition, that the hiſtory of the evangeliſts is perſpicuous. For this reaſon the meaning of words, or of difficult paſſages, is not properly made a ſubject of inquiry.' But it is not ſo much the explication of particular words or phraſes which we have had in our view, as thoſe difficulties regarding ſome of the relations and events, which will occur to the Reader, and which it is deſireable to have ſolved or leſſened.

But we will proceed to give an extract or two from this publication, by which others may be able to form ſome judgment concerning it, for themſelves; and which we doubt not many will peruſe with pleaſure:

Chap. 1. Sect. 2. '*Of the humble circumſtances of the birth of Chriſt.*

'One ſhould naturally preſume, that if ſo great a perſon were to appear in the world, it muſt be in a perfect ſuitableneſs to the dignity of his character. This ſentiment is ſo natural, that the Jews might be almoſt excuſed on account of their offence at the humble appearance of Jeſus, if they had not been told of it before-hand by their prophets. The imagination delights in connecting, and we are accuſtomed to connect, every idea of external grandeur with dignity of character. But whatever may be the ſource of this prejudice, reaſon, and ſometimes experience, are found to be againſt it. Birth, rank, and precedency, are dazzling appendages; yet, without them, ſome illuſtrious perſonages have made their firſt appearances on the ſtage of the world. The humble circumſtances of the birth of Jeſus are produced by the hiſtorian with an unparalelled ſimplicity. In attending to them we feel ſomewhat that we cannot well expreſs. We feel a certain abaſement of ſoul, and delicate attachment to the object. We ſink into a ſenſe of our own meanneſs, and are filled with admiration. We level in our own minds all external pre-eminencies. We think honourably of the loweſt condition of humanity. We *anticipate* the latent merit which it may poſſeſs, and the real dignity with which it may be ſupported. Sentiments, ſuch as theſe, creud

into the mind, from attending to the ſimple narration of this event as related by the hiſtorian. Joſeph and Mary were then at Bethlehem; "and ſo it was, while they were there, the days were accompliſhed that ſhe ſhould be delivered. And ſhe brought forth her firſtborn ſon, and wrapt him in ſwaddling cloaths, and laid him in a manger, becauſe there was no room in the inn *."

'In whatever way ſome readers are affected with this paſſage of the hiſtory of Jeſus, we *affirm*, that it has in it a great deal of beauty and propriety.

'It is to be obſerved, that the humble circumſtances of the birth of Jeſus were admirably fitted to heighten the luſtre of his public life and character; at leaſt to impart every advantage which novelty or ſurprize can beſtow. Some of the illuſtrious perſonages whom we meet with in life or in hiſtory, derive a conſiderable ſhare of the ſplendour with which they have acted their part in public from this very circumſtance. Like the ſun, they ſhine with the greater luſtre, having emerged from the cloud, and attract more irreſiſtably the attention of mankind. Thus, when Jeſus began to teach and to work miracles in that region of Judea where the circumſtances of his birth were beſt known, nothing could exceed the aſtoniſhment of thoſe who heard and ſaw him: "Whence hath the man this wiſdom and theſe mighty works? Is not this the carpenter's ſon? Is not his mother called Mary, and his brethren James and Joſes, and Simon and Judas? And his ſiſters, are they not all with us? Whence then hath this man theſe things? †" We are indeed told, that they were offended in him. But it is alſo true, that the offence ſprang from envy: a circumſtance which, inſtead of diminiſhing, rather ſerves to heighten the luſtre of his character.

'The humble appearance of Jeſus at his birth has alſo much propriety, as it fairly intimated to the world the nature of his kingdom. In the character of a king he was expected by the Jews; but they had formed to themſelves notions of their king, and of his kingdom, highly prejudicial to the honour and intereſt of both. Theſe deluſive notions took riſe among that people, partly from miſunderſtanding or miſapplying ſome ancient prophecies reſpecting the Meſſiah, partly from their political ſituation as a conquered people. This ſituation their minds, ſwelled with the ideas of independency, could but ill brook; and they were only waiting for a favourable juncture to redreſs it. Their prophets had told them of a Meſſiah, and had even deſcribed the whole compaſs of his character. But they viewed the object through a falſe medium, and, as it were, tinctured by their own circumſtances.

'To a haughty and depreſſed people, nothing could be more deſireable than the proſpect of a conqueror riſing up among them. Such a perſon they conceived the Meſſiah to be, and to this creature of their wiſhes applied the triumphant part of his character. Some early demonſtration that their hopes were deluſive was therefore highly proper; and no demonſtration could be more ſatisfying than the humble manner in which the Meſſiah made his entry into the world.

* Luke ii. 6, 7. † Matth. xiii. 54.

'It may be alſo obſerved, that by the humble circumſtances of the birth of Jeſus, the diſpoſition of the world for receiving himſelf and his doctrine was put to the trial. Had he been born of parents who ennobled his birth by their blood, or by their figure in life, all without exception would have been forward to pay their homage. They had for a long time waited, and now with an impatient ardour were waiting his appearance. The mean form in which he at length appeared, was the teſt which diſtinguiſhed the candid lovers of truth from the wordly-minded. Is this, might they not ſay, the Meſſiah in whom our wiſhes have ſo long centered? Is this the Son that was born, and the Child who is given unto us, whoſe character is deſcribed in terms ſo magnificent and lofty? Can ſuch majeſty and meanneſs be compatible? Such muſt have been the reflections of many. The unthinking croud would allow themſelves no room ſo much as to heſitate on the ſubject. But to thoſe diſtinguiſhed few who waited with proper diſpoſition for the ſalvation of Iſrael, this whole ſcene afforded an opportunity of diſcovering the ſtrength of their faith, their love of virtue for its own ſake, though ſtript of all external advantages, their elevation above this world, and firm belief in another. Of this number was Simeon, who ſaw, through the diſguiſe of the lowly infant, the dignity of his character, and the important ends of his appearance in the world.'

We have not ſelected the above extract as being ſuperior to other parts of the work: we have rather taken the paſſage as the firſt that offered, while there are others which might be yet more intereſting and agreeable. If any of his Readers ſhould think the Author, in ſome inſtances, rather diffuſe and declamatory, they will alſo allow that he writes in a ſenſible and lively manner, and that his work may be peruſed to conſiderable advantage. In the ſixth chapter he conſiders the ſubject of miracles: we apprehend it will be acceptable to many to lay before them ſome part of what he here offers.

'Sect. 1. *Of the propriety of his appearing as a worker of miracles.*

'By attending to the hiſtory of the world, in ancient and in modern times, we find, that pretenſions have ſometimes been made to the working of miracles. It has alſo been obſerved, that there is a bias in human nature extremely favourable to theſe pretenſions; that, in fact, mankind have been always prone to admit them without examination, and conſequently have been often impoſed upon. The miracles of Jeſus are found to occupy a ſtation betwixt ancient and modern impoſture *. Hence a perſon who views objects in the *heap*, and who will not give himſelf the trouble to view them ſeparately, doth inſtantly and haſtily conclude, that all miracles are of the ſame ſtamp. There have been impoſtures in the world, the credulity of men has been abuſed too ſucceſsfully, and the authors of the impoſture have ſometimes triumphed in their ſucceſs. But, to draw from hence any concluſion unfavourable to the miracles of Jeſus,

* The impoſtures here referred to, are thoſe of ancient Paganiſm, and thoſe of Popery ſome ages ago.

in

is as abſurd as to determine againſt the exiſtence of ſound reaſoning, becauſe ſophiſtry ſometimes prevails in the world. Jeſus wrought miracles, and in doing ſo, there was evidently much propriety.

'In the firſt place, there was a general expectation of his appearing in this very character. It ſeems to be agreeable to the common ſenſe of mankind, that one who pretends to exhibit a divine revelation, is neceſſarily obliged, *in one way or other*, to ſupport his extraordinary pretenſions. No expedient has been uſed with more ſucceſs, than that of working miracles. When Jeſus appeared among the Jews, a miracle, as a mode of proof, was not unprecedented; but what they had been long acquainted with, and what, on any extraordinary emergency, they would be expecting. They were familiarized to miracles by thoſe of Moſes and the prophets. The perſons who witneſſed the miracles of Jeſus, were alſo prepared for them by the miniſtry of the Baptiſt, and expected them: "John," ſaid they, "did no miracles, but all things that John ſpake of this man are true." The Baptiſt had given witneſs to him, that he was greater and mightier than he: Jeſus taught as John had done; next to this, was it not natural to expect of him that he would ſupply the Baptiſt's defect? By the *ſample* of miracles performed occaſionally in the early period of his miniſtry, the expectations of men muſt not have been ſo much gratified as roufed: as ſoon as this was done, we are told, that "he went about healing all manner of ſickneſs, and all manner of diſeaſe among the people." When once he began to work miracles, it is evident he could not well diſcontinue: he was almoſt laid under a neceſſity of going on from the demands of pity. By his doctrine, the multitudes were convinced, that he taught them as one who had authority to do ſo: and accordingly, on his coming down from the mountain, where he had been teaching, applications were inſtantly made him to exerciſe his healing power.

'It was not only expected, that Jeſus would work miracles; it was demanded in form, and his enemies inſiſted upon it. "We would have a ſign from thee," was their language, from the commencement 'till near the concluſion of his miniſtry. That no objection might ariſe from the want of ſigns, we ſee the ſigns repeated, 'till in order to invalidate their force, they who aſked them were driven to the moſt abſurd expedients. As a demand was made, and was often repeated, the plea of inability or injuſtice might have been urged, had it not been complied with. The miracles wrought can therefore be imputed, neither to the artifice nor oſtentation of the the performer.

'It was obſerved, that the Jews had been long in the habit of attending to this kind of evidence. The ancient Jews in Egypt had been perſuaded by miracles to receive the religion of Moſes. It was therefore reaſonable, that their poſterity ſhould have the ſame kind of evidence offered in ſupport of a new religion. Moſes was a temporal deliverer, Jeſus Chriſt a ſpiritual one; generally ſpeaking, without the intervention of miracles, men are ſufficiently diſpoſed to exert themſelves for the removal of temporal evils: Prompting ſeems to be more needful, where their prejudices or vices muſt be dealt with, and their lives muſt be reformed. Here we are furniſhed with an additional *reaſon* why the religion of Jeſus, though excellent in

every view, ſhould ſtand on the foundation of miracles, in order to its being *decently* received. Nay, as it was intended to ſuperſede the Moſaic religion, and as in fact it did ſo, there was a neceſſity for the miracles being more popular in their nature, and ſuperior in every other reſpect.

'The miracles of Jeſus made their appearance at a time when the ſpirit of impoſture prevailed greatly in the world. Vague pretenſions may have the effect of bringing the very notion of a miracle into diſcredit. Hence it is neceſſary, that, by ſome reſpectable miracles, the general notion of their reality ſhould reſt on a proper foundation. The Jews had peculiar occaſion for a criterion on this ſubject. Many pretended miracles, at this time, and afterwards, were wrought on purpoſe to amuſe them. About this time, they were poſſeſſed with the hope of deliverance from the Roman yoke. Many, in this vain hope, attached themſelves to Jeſus; and all of them were, at any time, the eaſy prey of impoſture. We are told * that ſome artful men, encouraged by the turbulence of the times, aſſumed the character of ſaviours of their country, and to ſupport their pretenſions among a people, to whom the idea of a miracle was ſacred, pretended alſo or promiſed to work miracles. Theſe performances, whatever they were, they diſplayed with much oſtentation, and gave them the popular name of ſigns of liberty †. That ſuch pretenders exiſted then, or very ſoon after, is a point clear from the writings of the New Teſtament. Among the events preceding the deſtruction of Jeruſalem, Jeſus foretells the appearance of falſe Chriſts and falſe prophets. The Apoſtle John informs us, that theſe falſe ſpirits had actually gone forth into the world. Here therefore, we ſee a people impatient for ſigns, and by their prejudices, expoſed to the wiles of deceivers. We ſee them, though the enemies, yet the objects of the compaſſion of Jeſus. By the reſpectable miracles with which his miniſtry is adorned, they were furniſhed with a guide, by following whoſe directions they might eaſily elude the artifices of impoſtors, in the ſame way that the light of the ſtars, which ſhews the mariner his courſe, is his ſecurity againſt the influence of falſe lights, ſet up on purpoſe to miſlead him.

'The miracles of Jeſus ſerved to counterbalance the humility of his outward appearance. The prejudices againſt him on this ſide were almoſt inſuperable; yet it was neceſſary they ſhould be ſurmounted before his doctrine could be received. A perſon obſcure in his birth, and in the early ſtages of life appearing in a public character, was not likely to be the *darling* of a people fond of ſhew, and who expected their Meſſiah in all the pomp of a conqueror. Men will receive the beſt doctrine with coldneſs, if they are prejudiced againſt the perſon propoſing it. When Jeſus began to appear in public, the world wondered; but the wonder of many proceeded from diſdain; nor was there a method more effectual for removing it than the working of miracles. The honours which were paid him, either by the few diſciples of rank, or by the illiterate multitude,

* Joſephus Jewiſh wars. † Σημεια ελευθεριας.

uſually aroſe from this ſource. His miracles procured him the viſit of Nicodemus, and his honourable teſtimony: It was after he had fed the thouſands miraculouſly, that they propoſed to make him a king.

'The perſons to whom Jeſus appeared, felt not only the power of prejudice, but the rage of diſappointment. He appeared at a time when they were big with hopes of temporal deliverance, and in an attire extremely mortifying to all their proſpects. They could not, therefore, without diſpleaſure, look upon their humble deliverer. His appearance muſt have been a ſubject of ridicule, had it not been dignified by miracles. If any ridicule was employed by his enemies, it was in the commencement of his miniſtry; but the weapon was ſoon wreſted out of their hands. Miracles, ſo various, and ſo great, became the ſubject of examination; and if they produced not all the effects we look for, this one at leaſt is evident, that by the manner of the oppoſition, a teſtimony was given to the dignity of the perſon working them. The aſcendant which the miracles gave, they obſerved, perhaps they felt, and endeavoured by every art to diminiſh: as a laſt reſource for defeating the miracles of Jeſus, they form deſigns againſt his life: "What do we," ſay they, after the great miracle of raiſing Lazarus, "for this man doth many miracles. If we let him thus alone, all men will believe on him, &c."

The two following ſections treat of the credibility of Chriſt's miracles, and of the circumſtances which gave luſtre to them. Here the Writer expatiates on the ſimplicity, the eaſe, the dignity of manner which diſtinguiſh his miracles, and give them a ſuperiority over all others, real or pretended. He contraſts them, particularly, with thoſe ſaid to have been wrought by the Emperor Veſpaſian, as recorded by Tacitus; but we apprehend it is little leſs than an affront to the Goſpel-miracles, to bring them into any degree of compariſon with ſuch groſs and palpable trumpery.

We are tempted to give a quotation or two from the firſt ſection of the xii. chapter, as ſpecimens of Dr. Hunter's manner of writing on a topic very different from thoſe which are the ſubjects of the foregoing extracts—*The agony in the garden*—, but we are arrived at the utmoſt verge of our boundary.

ART. III. *The natural and chemical Elements of Agriculture. Tranſlated from the Latin of Count Guſtavus Adolphus Gyllenborg.* By John Mills, Eſq; F. R. S. Member of the Royal Societies of Agriculture at Paris and Rouen, of the Œconomical Society of Berne, and of the Palatine Academy of Sciences and Belles-Lettres. 12mo. 2s. 6d. ſewed. Bell, 1770.

COUNT Gyllenborg is well known to have applied with great diligence to the ſtudy of nature; and the preſent work, *in its original Latin dreſs*, has been very well received. Mr. Mills is

is deſirous that it ſhould be more generally known to his countrymen: he thought it, we are told, a duty incumbent upon him, in return for the very favourable reception with which the public have honoured his labours, to perſevere, and lay before us a tranſlation of the book lately publiſhed by this Swediſh nobleman. He informs us that the 'great *Wallerius*, after congratulating Sweden on the happineſs of having a man of the Count's rank ſo well qualified to treat this ſubject, addreſſes him to the following effect, in a letter ſubjoined to his work.' "Go on, moſt noble Count! By ſuch means the nobility gain every mark of the eſteem and reſpect of their country, in a much more pleaſing manner, than when paid to the dignity procured by anceſtors.—You, moſt laudably, follow the footſteps of your progenitors,—and exert the utmoſt diligence to become conſpicuous, not by parchments and portraits, but for virtue, wiſdom and true glory. Purſue the path you have entered on, and continue the ſame love to your country: that country will embrace you with equal ardour, and juſtly ſtile you *Her Father*. This, Sir, next to the heavenly benediction, is the greateſt bleſſing that I can wiſh you on this ſide immortality. If I knew a greater, my prayer ſhould be, that you might enjoy it."

The Tranſlator adds, in favour of the Count, 'whoever caſts an eye on the contents of this work, will ſee that our noble Author has conſidered his ſubject in every different light, in which a thorough knowledge of chemiſtry would enable him to view it: and though reaſoning without experiments is ſeldom of much uſe in practical arts; yet reaſoning founded on real ſcience, and derived from former experiments, may often enable an ingenious huſbandman to draw uſeful concluſions, even from unſucceſsful experiments. In this reſpect, I doubt not but that the following work may be of great utility. Foreign nations have expreſſed their approbation of it, by tranſlating it into their languages; and I hope it will not be leſs reliſhed here, where every improvement in agriculture meets with the kindeſt reception.'

The book preſents us with a variety of curious obſervations, (though by no means altogether new) which will no doubt afford entertainment to thoſe who have a taſte for this kind of ſtudies, and perſons who have time and fortune at command, may farther practice upon them, and apply them by degrees to ſome general benefit. But huſbandmen and farmers have not commonly leiſure or other requiſite advantages for attending much to ſpeculation, and philoſophical enquiries. A few remarks and rules which are the reſult of the careful and accurate obſervation which others have made on the progreſs of nature, and delivered in a plain and ſimple manner, may prove highly

highly beneficial: our preſent Writer conſiders the ſubject of agriculture and huſbandry as a theoriſt and a chemiſt, and herein diſcovers great ingenuity and attention, but *experimental* works of this kind, among us, are likely to be more acceptable and ſerviceable. As a ſpecimen of his manner and of the tranſlation, which we believe to be generally exact, we have given the following ſhort extracts:

'Chap. V. *Of air, ſo far as it promotes vegetation.*——Sect. 9. It appears from obſervations, that plants grow but ſlowly within doors, though there be no want of exhalation nor of heat, and though the air have a free motion: for plants require an *open air.* It is alſo known, that the ſeeds of vegetables germinate very ſlowly, if at all, where the *air ſtagnates*, though they have ſufficient moiſture.—Nor is this peculiar to plants; for *animals* cannot live long in the ſame air.—Hence philoſophers have concluded, that beſides the air itſelf, and the various exhalations contained *in our atmoſphere*, there is in it *ſome nouriſhing and recruiting principle, by which the vegetation of plants and the life of animals are ſuſtained.* In imitation of COSMOPOLITA, they have called this principle *the occult food of life.* Now as beſides exhalations, we do not find any nutritive matter in the atmoſphere, but the *acid, oily*, and *ſulphureous* particles generated in the air (ſect. 6.); we from thence conclude, that this *occult food of life* conſiſts in, or rather depends on, as well the *acid, oily, and ſulphureous particles, as the inflammable or electrical, generated in the air*, and as it were *vivified by the ſpirit of the world*.—Others call this occult food of life *night-dew, life diſtilled from above, rarefied water.*—But BOERHAAVE ſeems to ſuſpect that it ought to be imputed ſolely to ſome elaſtic particles.'

In the chapter upon *heat* (ſect. 8.) we read farther concerning this *ſpirit of the world*, a name, it is ſaid, which 'ſome philoſophers have given *to that principle from which all living bodies have life, vegetation, preſervation, and ſtrength*, or, *by which every thing that has life is animated, and preſerved in its due ſtate.* Now, as this vivifying and preſerving power can be no other than *heat*, it is plain that this *ſpirit of the world is no more than the matter of heat*, or, *the matter of light, combined with the inviſible particles of inflammable matter.*—This matter of heat is not improperly called the *ſpirit of the world*, becauſe of its exceſſively *ſubtile nature*, extremely *quick motion*, vaſt *activity* and amazingly *penetrating* quality; with the ſame juſtice that the extremely ſubtile matter moving in animal bodies, which according to electrical experiments conſiſts of *lucid* and *inflammable* particles, is called *animal ſpirit.*'

In the chapter of *manuring land* he takes notice of our countryman *Tull*, and endeavours to ſhew that the principles he had

embraced concerning the inutility of dung are falſe. In the chapter, *of plowing, ſowing*, &c. he ſays, 'we need not repeat the reaſons already aſſigned for *frequently ſtirring the earth*, but muſt add; that, in uncultivated land, graſſes and many other weeds grow, which conſume the food of uſeful plants, and by binding the earth with their numerous fibrous roots, render it hard and compact: likewiſe, that water lying long in the crevices of the earth, contracts an *acid*, which is prejudicial to corn. Theſe inconveniencies render *plowing* neceſſary; in order, *to expoſe every part of the earth to the influence of the air; to diſſipate the hurtful acid; to extirpate the roots of all weeds; to render the earth looſe, by thoroughly mixing it with the manures of any kind laid on it.*—It may be ſaid that *drains* will rid the earth of the *acid* complained of: this is true ſo far as the acid depends on ſtagnating water; but there is a mineral acid combined ſometimes ſo cloſely with the earth, that nothing will take it off but this expoſure to the air.'——'The depth of plowing ſhould be proportioned to the length of the roots;—it may alſo be proportioned to the depth at which the ſeed is laid in the earth;—*no ſeeds ſhould be buried deeper than ſix inches, whilſt three or leſs will be ſufficient for others.*'

ART. IV. *An Eſſay on the Bath Waters. In Four Parts. Containing a Prefatory Introduction on the Study of Mineral Waters in general. Part* I. *An Account of their poſſible Impregnations.* II. *The moſt approved Means to be uſed for the Diſcovery of their Contents.* III. *Experiments on the Bath Waters, with an Application of the foregoing Rules, to the Diſcovery of their Contents.* IV. *An Application of the Whole to the Practice of Pharmacy and Medicine.* By William Falconer, of Bath, M. D. 12mo. 3s. bound. Lowndes, 1770.

FROM the work before us it appears, that Dr. Falconer has ſtudied chemiſtry under a very diſtinguiſhed maſter; and that he himſelf has acquired no inconſiderable degree of chemical knowledge.

The firſt and ſecond parts of this work are general: the firſt, containing an inquiry into the poſſible impregnations of mineral waters; the ſecond, comprehending the chemical teſts by which theſe impregnations may be diſcovered.—The third and fourth parts, are particular: the third, treating of the contents of the Bath waters; and the fourth, giving the application of the whole to the purpoſes of medicine.

In the firſt part, Dr. Falconer goes through the following claſſes, viz. the ſaline bodies, the inflammable, the metallic, the

the earthy, and air whether common or fixed; he points out which of the ſeveral ſubjects of theſe claſſes, are to be met with in mineral waters; and then forms the following table of mineral impregnations *.

'From the aforeſaid review, ſays our Author, of the impregnations of mineral waters, we find that they all may be divided into

Thoſe impregnated with ſaline bodies.	Simple	Acid	1. Vitriolic acid, *per ſe. Quer.?*
		Alkali	2. Foſſil alkali, *per ſe.*
	Compound		3. Glauber's ſalt. 4. Common ſalt.
Inflammable bodies.	Oils.	Simple	5. Oil foſſil, *per ſe.*
		Compound	6. Oil in form of ſoap. *Quer.?*
	Sulphur	Simple	7. Sulphur, *per ſe.*
		Compound	8. Hepar. Sulph. with an alkali. 9. Hep. Sulph. with quick lime.
Metallic bodies.	Simple		
	Compound with vitriolic acid		10. Copper. 11. Iron. 12. Zinck, dubious.
Earthy bodies.	Simple		13. All earths diffuſed.
	Compound		14. Selenites. 15. Magneſia Glauber's ſalt. 16. Alumn.
Aërial bodies.	- - - -		17. Common air, dubious.
	- - - -		18. Mephitic air.

Dr. Falconer, having thus determined the ſeveral ſubſtances which are to be expected in mineral waters, proceeds, in the ſecond part, to enquire into the *chemical teſts*, or the means by which theſe impregnations are to be diſcovered.

* In this part our Author make ſome trifling and groundleſs criticiſms on Dr. Heberden's account of the pump-waters of London; which the chemical Reader will eaſily diſtinguiſh, by comparing Dr. Heberden's paper in the Medical Tranſactions, with our Author's obſervations.

Our Author then goes on to the third part, which contains his experiments on the Bath waters, and the concluſions from theſe experiments †. The following is the

Table of the Contents of the Bath Waters.

I. Saline bodies.	Simple.—1. Vitr. acid per ſe. *Qu.?*	
	Compound.—2. Common ſalt in ſmall quantity.	
II. Inflammable bodies.	3. Hepar ſulph. cum calce vivâ, in large quantity.	
III. Metallic bodies.	4. Iron, one thirty-ſeventh and a half of a grain in a pint of the water.—Lucas.	
	5. Lead. *Qu.?* if this is not an accidental impregnation.	
IV. Earthy bodies.	6. Selenites, in large quantity.	
V. Aërial bodies.	7. Common air. *Qu.?*	
	8. Mephitic air, in large quantity.	

In the fourth and laſt part of this work, in which we have the application of the whole to the purpoſes of pharmacy and medicine, 'here, ſays Dr. Falconer, we would not have it underſtood, that we mean to give a general account of the effects of the waters on the human body, and of the ſeveral diſorders in which their uſe may be advantageous or prejudicial, with the ſeveral periods of each, at which they are to be recommended or forbidden, &c.

'Such a work, which might not improperly be termed the more ſtrictly medical part of an eſſay of this kind, though highly uſeful, can only be the reſult of long obſervation, and extenſive practice, and would, moreover, if properly performed, be much too voluminous to come within the limits of a book of this ſize. We, however, preſume to flatter ourſelves, that the method we have choſen, will not be deemed entirely uſeleſs to the public, though formed in a much more contracted deſign than the former. We propoſe, then, the experiments, before related, as the foundation of our plan, and hope to render them, and the deductions to be drawn from thence, of ſome ſervice to the practice of phyſic relative to the waters. This ſeems to have been, and, indeed, we muſt own, not much to the honour of the profeſſion, hitherto purely empirical, and a courſe of food and medicines has been preſcribed, with little alteration, for a long ſeries of years, to be taken with the Bath water, without any view to the chemical effect produced by their admixture, or what might be the conſequences of ſuch a combination. It

† *N. B.* Theſe experiments are confined to the King's bath.

will

will here, probably, be alledged, that experience is the beſt guide in ſuch caſes, and that the food and medicines, the propriety of whoſe uſe, in ſuch circumſtances, had ſtood the teſt of time, could never be properly diſproved by any theoretical reaſoning to the contrary. Had we our choice of one of theſe only for our guide in ſuch caſes, this would undoubtedly be true, as one good practical obſervation is of more advantage to ſcience than all the unſupported theory that the world ever produced. But is not Reaſon an excellent companion to Experience? Is not the latter of ſmall value, when deſtitute of the former to direct its applications? Is it not a duty which a phyſician owes to the public, to ſearch diligently for amendments in his practice, and not reſt indolently ſatisfied with any peculiar method, ſo long as there is, as there always will be, a rational proſpect of improvement; and, when he is ſatisfied of this, it is his duty to embrace it, without any regard to the quarter from whence it may be derived. This, we hope, will plead in excuſe of this part of our work, and of the directions here laid down, which we only mean to offer to the conſideration of, not impoſe them on the public, as certain rules to be indiſcriminately followed, as we own we have great doubts concerning ſeveral of the circumſtances mentioned. We hope, however, we have inſerted nothing wherein we have not, at leaſt, ſome degree of probability on our ſide. A work of this kind is certainly capable of great improvement; and the Author of the following ſheets is fully conſcious that he has proceeded but a very few ſteps, and that there is ſtill a large field for any ſucceeding Writer to exerciſe his genius in. He hopes, however, it will plead in his favour, that no book he has yet ſeen, has been wrote profeſſedly with this view, and will think himſelf happy, if, by his means, any future Author may be induced to throw ſome farther light on this ſubject, hitherto ſo little conſidered.

'We beg the Reader's pardon for this digreſſion, and ſhall now proceed to give the plan of the remaining part of our work, which, as it is moſtly deduced from our experiments, and chiefly regards the compoſition of the waters, and the changes produced on them in various circumſtances, may be ſaid, in oppoſition to that before-mentioned, to be wrote on a pharmaceutical plan.'

Our Author then goes through the following enquiries; viz. In what ſtate the Bath waters are in greateſt perfection?—How they are affected by the admixture of other ſubſtances?—Whether an artificial Bath water be practicable?

We have ſome uſeful and judicious obſervations relative to the two firſt of theſe enquiries; and, with reſpect to the laſt,

Dr.

Dr. Falconer apprehends that the following preparation approaches neareſt to Bath water:

'Let ʒij. of waſhed flowers of ſulphur be ground with ℥ſs. of quick lime; during the trituration, add gradually ℔j. of pure rain, or diſtilled water; ſtrain it off. Take then a ſtrong glaſs, or ſtone bottle, of a quart contents, put into it ʒſs. of green vitriol, and ʒij. of quick lime* (freſh burnt) pour on it the fore-mentioned liquor, and cork it cloſe up immediately. This preparation will keep, cloſe corked, three or four days, without any remarkable ſeparation of its parts.

'When wanted for uſe, ʒij. of it may be added to ℥vj. of common rain, or diſtilled water previouſly heated rather above the degree of the Bath water, and drank immediately.

'This compoſition, thus diluted and heated, reſembles, in ſome meaſure, the Bath water, though we own it to be very deficient in point of agreeableneſs of taſte. The proportion of the ingredients that form this compoſition to one another, and to the fluid with which they are united, is not eaſy to be aſcertained, as we know not in what quantity the hep. ſulph. c. calce vivâ is miſcible with water, and as to the fixed air, that is ſtill leſs determinate. The proportion of the iron, however, in ℥viij. of the preparation, is ſomething leſs than two grains of the green vitriol, to ℥viij. of the fluid, and as each grain of this is ſuppoſed to contain one-third of a grain only of iron, ℥viij. of this mixture contains two-thirds of a grain of iron, which though no great quantity, is yet vaſtly ſtronger than the Bath waters, which, although their taſte is evidently chalybeate, do not contain above one thirty-ſeventh of a grain in ℥xvj. of the water. The proportion, therefore, between the artificial preparation, and the native Bath waters, as to ſtrength of chalybeate, is nearly as forty-nine and a half, to one, omitting fractions, which is a very great diſproportion.'

The work concludes with an enquiry concerning the application of this artificial preparation in a variety of diſeaſes.—Our Author, however, ingenuouſly declares, 'that theſe are only conjectures, which he thinks bear ſome appearance of probability.'

'We ſhould now, ſays Dr. Falconer, proceed to conſider the hot and croſs Bath waters, and the effects of all with reſpect to their external uſe, with a compariſon of their qualities

* 'Lime made from lime ſtone is preferable to that made from ſhells, as the latter is obſerved to give more of an empyreumatic taſte. As, however, they both poſſeſs it in ſome degree, it ſeems to give ſome foundation for the ſuppoſition, that all lime-ſtone were originally formed from the exuviæ of animals.'

with

with one another. This, however, we propoſe as the ſubject of another work.'

The ſenſible and ingenious Author of this Eſſay, will do well to attend to the following particulars in his future labours on this ſubject; to be fuller in the experimental parts; to be more ſparing of conjectures; and to aim at a greater degree of ſimplicity in his language: the pompous monoſyllables *ur*, *us*, *ous*, make much too conſpicuous a figure in his duodecimo pages.

ART. V. *An eaſy and very practicable Method to enable deaf Perſons to hear: Together with a brief Account of, and ſome Reflections and Obſervations upon, the ſeveral Attempts formerly made for the Benefit of ſuch Perſons.* Tranſlated from the German of Andrew Elias Buchner, Profeſſor of Medicine and Natural Philoſophy in the Univerſity of Halle. 8vo. 1 s. 6 d. ſewed. Hawes, &c. 1770.

OUR learned Author, after enumerating the ſeveral cauſes of deafneſs, and the various means of relief which have been recommended, gives the following account of what he calls the beſt and eaſieſt method to make deaf perſons hear:

'To conclude, ſays he, all the methods hitherto mentioned under this ſecond claſs, are rendered far more commodious, more perfect, and of far more general utility, by conſidering a peculiar inſtance of an ingenious deaf perſon, who gave the greateſt attention to every incident that offered to his obſervation: and this method I ſhall now propoſe at full length, as the eaſieſt and beſt to enable deaf perſons to hear. I am not, indeed, the firſt who publiſhed the account, and an explanation of it; as an unknown Author, under the initial letters C, F, W. has already deſcribed it in the Harlem Journal for the year 1754, *p.* 393. *ſeqq.* but as both his hiſtorical part is erroneous and imperfect, and the explanation of its circumſtances, and the obſervations made thereon, are groundleſs and falſe; I had the whole matter more fully and more juſtly deſcribed, a year and a half ſince, in an academical diſputation, defended under my preſidentſhip, with the following title, *Diſſertatio ſiſtens novæ methodi, ſurdos reddendi audientes, phyſicas & medicas rationes.* But as ſuch diſſertations ſeldom come into the hands of any, but of phyſicians, I ſhall here, firſt, relate the hiſtory of this deaf perſon, in all its circumſtances, together with the manner in which he recovered his hearing. Then, ſecondly, give a rational explanation, grounded on phyſical and medical principles, of all the incidental circumſtances obſervable therein.

'A reputable merchant of Weſel, in the Duchy of Cleves, a venerable, hoary, old man of ſeventy-eight, had, as early as his

his twentieth year, a great difficulty of hearing, which, as far as he could recollect, was occaſioned, either by a violent fall, or by a profuſe bleeding at the noſe. The moſt promiſing means againſt this diſorder proved ineffectual, it rather growing upon him from year to year, till, at laſt, he became quite deaf, unable to underſtand a ſingle word, without bawling loud in his ears. Both German and Dutch phyſicians, who were conſulted on this occaſion, could not, with all their art and ſkill, afford any relief: at length, after an accurate examination of the external organs of hearing, the caſe was deemed incurable. However, he procured a variety of acouſtic tubes from Amſterdam, in order to afford ſome relief to thoſe who wanted to ſpeak with him: but their uſe was afterwards laid aſide, as being attended either with much inconvenience, or as never procuring any diſtinct degree of hearing.

'Afterwards marrying, and having two of his eldeſt children, a ſon and a daughter, taught to play on the ſpinnet, he often came up to it, and eagerly wiſhed to hear the muſic: as the muſic-maſter once happened to ſay, that it was very poſſible for him to hear, if, according to an old, and well-known experiment, he held a thin ſtick, or a tobacco-pipe, with the one end on the bridge of the ſound-board, and with the other to the upper teeth; this he inſtantly tried, and was greatly pleaſed, that he could both plainly diſtinguiſh each note, and, as he thought, much ſtronger than formerly, at his beſt hearing. But all this was ineffectual to make him underſtand perſons ſpeaking, till an accidental trial procured him alſo this happineſs.

'In the year 1749, he had the good fortune to light, by mere accident, on a peculiar method, by which any perſon, at the diſtance of twenty, or even thirty paces, may, without greatly ſtraining his voice, ſpeak to be underſtood. This happened as follows: As one time this deaf perſon had all his family about him, and was pleaſing himſelf with his daughter's playing, by means of his tobacco-pipe; his brother, who happened to be preſent, alledged, that as he could plainly diſtinguiſh the ſounds or notes of the ſpinnet, he might alſo, in the ſame manner, underſtand the articulate ſounds of a ſpeaker. For this purpoſe, his brother took a ſpeaking trumpet, and holding the narrow part, or mouth-piece, to the upper teeth of the deaf perſon, he uttered a few words at the upper or wider part thereof: this trial, however, proved unſucceſsful, the deaf man not being ſenſible of the leaſt articulate ſound. But he himſelf directly fell upon a device, which proved more ſucceſsful. The brother was to hold the rim of the wide end of the ſpeaking-trumpet to his upper teeth, and he himſelf to do the like with the lower end, or mouth-piece; upon which,

his

his brother had ſcarce uttered a couple of words, but he directly repeated them with the greateſt joy, and alſo aſſured him, that he underſtood them more diſtinctly than if he had bawled them in the loudeſt manner in his ear.

'The deaf man did not ſtop here: in order to be convinced, whether the ſucceſs was not owing to the ſtructure of the ſpeaking-trumpet, or whether the ſame thing might not ſucceed with other bodies; he directly tried, in the ſame manner, his tobacco-pipe, and a little wooden ſtick, and to his great joy found it not only poſſible, but that the ſpeaker might even ſpeak as low as he pleaſed, ſo the voice was only audible. The curioſity of this man and his friends did not reſt here; they wanted to know, at what diſtance one might converſe with him: for this purpoſe, they took thin ſticks or ſlips of wood, of different lengths, and one, in particular, ſix feet long, an inch broad, and of the thickneſs of the back of a knife. At Weſel, and in the country round about, they call ſuch ſticks flooring-ſlips or laths, which they uſe in filling up the openings of the boards of the flooring, when ſtarting aſunder: and ſuch ſlips are the more commodious, as being thin, they the leſs hinder the pronunciation, and as in other reſpects, they produce the ſame effect in propagating ſound: and even, by means of a bundle of them tied together, the loweſt ſound is diſtinctly audible, when the by-ſtanders can ſcarce perceive any.

'The farther trials and obſervations, which were made in the uſe of this method, have been confirmed by the following experiments. In the firſt place, upon bawling in the loudeſt manner, in the mouth of the deaf perſon, through a large tin funnel, without touching the teeth, or even wirhout the funnel, not a ſingle word was underſtood. Secondly, if the ſlip of wood be held too faſt with the finger, or laid hold on with ſhut lips, the voice proves very indiſtinct. But, thirdly, if held with the teeth, the ſenſation is extremely weak. Fourthly, if the ſlip be held to the under teeth, there is not the leaſt ſenſe of hearing. Whereas, fifthly, the voice is perceptible and diſtinct, upon bringing, in uſing the ſlip, the tongue to the palate or to the teeth. Sixthly, the voice is leſs perceptible on joining the teeth together, than on their ſtanding aſunder. Seventhly, though the mouth be full of water, the hearing is not in the leaſt diminiſhed. Eighthly, when a braſs or iron wire is held to the teeth, the deaf perſon hears nothing at all; but held between the teeth, a little. Ninthly, the deaf perſon may hear very well, on holding, by the lower rim, a beer-glaſs, to the upper teeth; or if, with the mouth ſhut, he preſſes it ſomewhat hard juſt under the noſe, and another perſon directs his voice up the glaſs, cloſe to it; all which anſwers not with a wine-glaſs. Tenthly and laſtly, the ſpeaker muſt have good

ſound

ſound teeth, without any looſe ones, at leaſt in the upper jaw, as then the voice is very indiſtinct.'

We have the following caſe in the *Breſlaw Collection*, Eſſay 21, p. 330. 'A man at *Copenhagen* had, by diſtemper, loſt his hearing, to ſuch a degree, as not to have the leaſt ſenſe of firing of cannon, the beating even of many drums, nor of any other the moſt violent motions: at laſt, he accidently fell on a method, by which he could perfectly well underſtand any ſpeaker, and write down all that he ſaid; and this he did by means of a ſtick of wood, of a moderate length, one end of which he held to, or took in his teeth, reſting the other end againſt the place where the ſpeaker ſtood. And thus at church he could underſtand the preacher, and write down the ſermon, upon ſeating himſelf juſt under the pulpit, with his face towards it, and one end of the ſtick, while the other was between his teeth, reſting againſt the foot of the pulpit.'

Dr. Buchner concludes with this practical propoſition, that the eaſy method here pointed out, may be adapted to all perſons afflicted with deafneſs, be the auditory organs injured how they may, provided the auditory nerves themſelves are not obſtructed, injured, or quite deſtroyed at their origin. In this laſt caſe all means are certainly ineffectual.

ART. VI. *A complete Engliſh Peerage. Containing a genealogical, biographical, and hiſtorical Account of the Peers of this Realm. Together with the different Branches of each Family; including a particular Relation of the moſt remarkable Tranſactions of thoſe who have eminently diſtinguiſhed themſelves in the Service of their Country, both in the Field and in the Cabinet, from the Conqueſt down to the preſent Time. To which is prefixed, a ſuccinct Hiſtory of the Houſes of Brunſwic, Brandenburgh, Saxe-Gotha, and Mecklenburgh.* By Alexander Jacob, Chaplain in Ordinary to his Majeſty, and Chaplain to his Grace the Duke of Chandos. Fol. 2 Vols. 5 l. 5 s. in Sheets. Johnſon, &c.

BY the conſtitution of England, the nobles are ſo immediately engaged in all public tranſactions, that their reſpective hiſtories become a general concern; and the frequent changes by new creations, and the extinction of old titles, which in a ſhort ſpace of time take place in that auguſt body, render frequent publications of this ſort neceſſary.

The preſent Author tells us he has, for ſome years, amuſed himſelf with diſquiſitions of this ſort, though not originally with any deſign of making them public; but the many errors that occurred in the courſe of his reading, induced him to redouble *his* reſearches, and to form a deſign of committing the reſult *of his* enquiries to the preſs. He then reſolved [illegible] to improve

improve upon all former plans, ſo as to render *his* work *more complete*, and conſequently of *greater utility*, than *any* ſimilar production extant: this he conceived might be effected,

I. By giving a particular hiſtory of the ſeveral houſes to which we are indebted for our gracious Sovereign now on the throne; by which we may be led to admire the dignity and importance, no leſs than the antiquity, of that illuſtrious family.

II. By correcting the brevity of others, in the accounts given of thoſe Peers who have moſt eminently diſtinguiſhed themſelves in the ſervice of their country. This he conſidered as a capital defect in his predeceſſors, ſince, in the long catalogue of heroes and patriots who grace the Britiſh annals, the illuſtrious anceſtors of our nobility make the moſt conſiderable figure; and in no place can a relation of the great actions, which each of them have performed, be introduced with greater propriety, than in the hiſtory of their families.

III. By prefixing to the ſeveral families genealogical tables, which at one view exhibit the deſcent, as well as alliances by marriage, not only of the principal, but all the different branches of the family, which without ſuch help could not be eaſily, if at all, retained in the memory.

To ſupply, by theſe means, the defects of former Peerages, and to preſent the Reader with a more full and faithful, and at the ſame time a more agreeable and entertaining view of the Engliſh nobility, than any that has hitherto appeared, is the profeſſed deſign of the Author in this undertaking:—how he has ſucceeded, muſt be left to the impartial deciſion of the public.

In tracing the origin of the illuſtrious and ancient houſe of Brunſwic, Mr. Jacob finds himſelf obliged to treat ſeparately of the four ſeveral lines Witekind, the Guelphs, Eſte, and Billung, all of which, together with their immenſe poſſeſſions, were united in a moſt extraordinary manner in the perſon of Henry, ſurnamed the Lion, Duke of Saxony and Bavaria, who added the city and county of Hanover to his former dominions. He married to his ſecond wife, A. D. 1168, Mathilda, daughter of Henry II. of England, an alliance which proved very ſerviceable to him in the diſtreſſes which he afterwards underwent. After experiencing the greateſt viciſſitudes of fortune, during a life of ſixty-ſix years, this prince, (conſidered at that time as one of the chief of the empire) died, A. D. 1195, leaving iſſue (by his ſecond wife)

Maud, married to Henry Burewin, prince of the Wenden, from whom the preſent houſe of Mecklenburgh.

Henry the Long, [*who ſucceeded him.*]

Otto, afterwards Emperor. And

William

William of Wincheſter, born in England, A. D. 1184, while his father was in exile, who continued the race.

After a number of ſucceſſions, we come to ERNEST AUGUSTUS, born A. D. 1629. He was ſent early to the Univerſity of Marpurg, where he made ſuch a proficiency in his ſtudies, that the members of that ſociety unanimouſly conferred upon him the honour of their rectorſhip. After this he viſited ſeveral parts of Europe; and ſtaid long enough in Holland, England, France, Spain, and Italy, to make himſelf maſter of their reſpective manners and cuſtoms. In 1647, he was coadjutor of Magdeburg; but as by the treaty of Weſtphalia, A. D. 1648, the connections, which the houſe of Luneburg had with the archbiſhopricks of Magdeburg and Bremen, as well as the biſhopricks of Halberſtadt and Ratzeburg, of which the Brunſwic family were actually in poſſeſſion, were diſclaimed, in conſideration of an alternate nomination to the biſhoprick of Oſnabrug, Erneſt Auguſtus ſucceeded to that ſee A. D. 1662.—One of the articles in the above named treaty ſtands thus:

'An alternative ſhall for the future take place in the biſhoprick of Oſnabrug, ſo that a Proteſtant be elected biſhop of that ſee after a Roman Catholic, and a Roman Catholic again after a Proteſtant Biſhop. When the Proteſtants have their turn, a Biſhop ſhall be elected out of the houſe of Brunſwic Luneburg.'

On the acceſſion of Erneſt Auguſtus to this ſee, the citizens of Oſnabrug, who had behaved in a refractory manner to his predeceſſors, and more than once diſclaimed all obedience to their prelates, ſubmitted to him; which ſingular mark of their favour induced him to take up his reſidence among them.—In 1679, he ſucceeded his brother John Frederick, in the Hanoverian dominions; and having appointed a regency at Oſnabrug, changed his place of reſidence to Hanover.

—In 1684, he ſent 5000 men againſt the Turks; and in 1689, he joined the allied army, and was inſtrumental in the taking of Mentz.—In 1690, he had a body of 11,000 men in the Netherlands, under the command of his eldeſt ſon, George Lewis, who behaved there with great bravery.—The Emperor and the allies called upon him again to reinforce their armies in 1692, when he added 5000 men to the troops he had in Hungary, and ſent another body of 8000 to the Netherlands.—The common cauſe having been under ſuch great obligations to Erneſt, he was conſtituted one of the Electors of the empire, at a diet held at Ratiſbon, in December 1692,—and the office of *Arch-Standard-Bearer* * was annexed to this electorate. Erneſt died, at the age of 69 years, A. D. 1698.—In 1658,

* Inſtead of which, the office of Arch-Treaſurer of the Empire has been ſince annexed to this electorate.

he married Sophia, daughter of Frederick, Elector Palatine, time, and King of Bohemia, by his wife, Elizabeth, daughter of James I. King of England.—The iſſue of this marriage were

1. George Lewis, of whom hereafter.

2. Frederic Auguſtus,—a General of the imperial forces, killed in a battle againſt the Turks, in Tranſilvania, 1690.

3. Maximilian William,—was general of the Venetians, and embraced the Roman Catholic religion. He became Field-Marſhal General of the imperial army, 1702, and died at Vienna, 1726.

4. Sophia Charlotta,—married Frederic Elector of Brandenburg, and firſt King of Pruſſia. [*She*] died 1705. [Mr. Jacob, by miſtake, ſays, *he* died at that time.]

5. Charles Philip,—became Colonel of a regiment of imperial dragoons, and was killed in a battle againſt the Turks and Tartars, in Albania, 1690.

6. Chriſtian,—was drowned in the Danube near Ulm, in an engagement againſt the French, 1703.

7. Erneſt Auguſtus,—was Biſhop of Oſnabrug, 1715, and died 1728.

George Lewis, eldeſt ſon of the Elector Erneſt Auguſtus, was born, May 28th, A. D. 1660. When but fifteen years old he accompanied his father at the ſiege of Triers, 1675, and gave ſignal proofs of valour and intrepidity. In 1676 and 1677 he attended his father, and gave freſh proofs of courage at the ſieges of Maeſtrecht and of Charleroy; and in 1678, he aſſiſted in the victory, which the Prince of Orange gained over the French, near Mons. In 1685 he joined the imperial forces at the head of 10,000 troops of Brunſwic and Luneburg, and thereby enabled the Chriſtians to undertake the ſiege of Neuheuſel; which was taken by aſſault, and the Turkiſh army repulſed. In 1686, he was very ſerviceable at the ſiege of Buda, which the Turks reſolutely defended; but which the imperial forces took by ſtorm, in ſight of the Turkiſh army, marching to their relief: which army was afterwerds put to flight, and the campaign glorioufly ended.

In 1688, a war broke out between the Empire and France; when George was very aſſiduous to fruſtrate the deſigns of the French. In 1689, at the head of his father's troops, he was the chief means of reducing Mentz and Bonn; and in 1690, with 11,000 Luneburg troops, he joined the Spaniards againſt the French, in the Netherlands. He ſignalized himſelf in the battles near Fleury, and near Landen, in which, though not victorious, the Luneburg troops, animated by the gallant behaviour of their leader, performed wonders.

In 1698, he ſucceeded his father, as Elector of Hanover; and, upon the death of Queen Anne, in 1714, (a few weeks only

only after the death of his mother, the Princeſs Sophia) he became King of Great Britain.

As the ſucceſſion of the houſe of Brunſwic to the throne of theſe kingdoms conſtitutes a moſt material part of the hiſtory of that auguſt family; in which their Britiſh ſubjects are more immediately concerned; our Author has very properly thrown together the moſt remarkable anecdotes which occur in that intereſting period. But for theſe, we muſt refer to the work itſelf, only tranſcribing the following remark, which may ſerve as a ſpecimen of the Writer's manner: — 'The unfortunate jealouſies that ſubſiſted * between the Queen and the electoral family, will appear to have been mutually natural, if we conſider ſome particular circumſtances in the behaviour of each, and inſtead of harbouring any ill opinion of either her Majeſty, or her Succeſſor, we ſhall be juſtified in caſting all the blame upon the violent partizans on both ſides, who had wickedneſs enough to provoke a miſunderſtanding, where unanimity was eſſentially neceſſary, and art enough to gain credit to their malicious inſinuations.'

The variety of events that happened from the time of his Majeſty's arrival in England, to that of his death, in 1727, being amply recorded by the hiſtorians of that time, are here omitted, as foreign to the purpoſe of this work; the Writer of which, however, adds, that he 'cannot help obſerving, that the more his Majeſty's conduct is examined into, the more clearly it will appear, that throughout the whole courſe of his adminiſtration, his views had no other tendency than to maintain a juſt equilibrium in Europe; to preſerve to his ſubjects a full and quiet enjoyment of their properties; to enlarge their trade; and to keep up and extend the honour and glory of the nations that were under the influence of his ſcepter.'

After referring to the profeſſed hiſtorians of the time, for a full detail of the many intereſting events which took place in the reign of GEORGE II. the preſent Writer contents himſelf, with juſtly obſerving, 'That Great Britain, notwithſtanding the accumulating load of an enormous national debt, never appeared to the different ſtates of Europe in a more reſpectable, and at the ſame time formidable a light, than at the time when this reign was cloſed.'

After mentioning the death of his late Majeſty, he adds the following ſhort ſketch of his character: 'In a public capacity, he was always conſidered as a Prince of the higheſt bravery, juſtice, and honeſty, of a quick apprehenſion, and ready diſcernment. He was an able warrior, a conſummate ſtateſ-

* Towards the latter end of Queen Anne's reign.

man,

man, and a benignant governor.—In his private life, he was remarkably temperate and regular, chearful and ſociable.'

On the acceſſion of his preſent Majeſty, Mr. Jacob obſerves that, 'his ſubjects, from a ſenſe of his proficiency in the theory of government, could not but entertain the moſt ſanguine hopes of a propitious reign; ſuch as would advance the dignity of the crown in the eye of foreigners, facilitate an extenſion of commerce, afford a protection to the liberties of the country, and prove no leſs ſatisfactory to the prince, than beneficial to the people. From his integrity of morals, his attachment to religion and abhorrence of vice, the ſerious part of his ſubjects plumed themſelves upon the expectation of ſeeing on the throne a pattern of virtue for private life, univerſally inſtructive, becauſe conſpicuouſly elevated.—How theſe valuable bleſſings have hitherto been experienced, muſt be determined (he ſays) from the reſpect paid to the court of Britain by the greateſt part of Europe; from the immenſe returns in a mercantile way, which annually enrich * the nation; by the independency granted to the judges ſoon after the acceſſion, in confirming their places to them for life; and by thoſe conjugal and parental affections, that conſtant attendance upon public worſhip, and the practice of every private virtue, which all, not ſtrangers to court or public fame, muſt allow to be predominant in the royal breaſt.'

As the method in which the preſent Writer has drawn up his account of each noble family, is no other way eſſentially different from that of former authors on the ſame ſubject, except in the genealogical tables with which he hath enriched his plan; we think it unneceſſary to follow him regularly through ſo extenſive a Work, (but little of which can well be expected to be, ſtrictly ſpeaking, original) and ſhall content ourſelves with juſt obſerving that, though in a work of this nature, great uſe muſt unavoidably be made of *former* Writers, yet the *preſent* Author has been far too ſparing in his references, even to thoſe from whom he has moſt freely borrowed.

Though he appears to have been very aſſiduous in ſearching into the origin of families, and tracing their reſpective genealogies; yet the great uncertainty of all ſuch diſquiſitions, eſpecially when carried back to any conſiderable length, will ſufficiently appear, from what he himſelf ſays, at the very entrance of his account of the family of Howard, Duke of Norfolk;—which ſtands thus:—

'The utmoſt art of genealogiſts has been exerted in tracing the origin of this noble and ancient family, and each, by en-

* On this ſubject our Readers may be referred to the enſuing article, on our National *Policy and Commerce*, p. 449. In which they will have a *very different view* of our preſent ſituation, in reſpect to *commercial intereſt.*

deavouring to throw in new lights, has contributed his ſhare towards perplexing poſterity, who cannot, with any reaſon, aſpire to the hopes of having their doubts with any certainty reſolved. We have had (as he goes on) the ſatisfaction of acceſs to many manuſcripts, which bear the ſtamp of authenticity, as far as antiquity can fix it; but that ſatisfaction, which we had in proſpect, upon a nearer inſpection, and by comparing one with the other, was overbalanced by the regret we experienced, in not being able to determine which account was entitled to the preference. This difference, with reſpect to the main line, is not ſo great as in the collateral branches; although, even there, we have two quite contrary accounts, ſo equally authenticated, that there is room to ſuſpect, that they will both be delivered down to future ages, without having the ſuperior claim of either properly aſcertained.'

As the buſineſs of pedigree and family-hiſtory is uſually ſo very dry, and frequently ſo unintereſting, as not to ſuit the general taſte; and as our limits will not permit us to give ſuch ample extracts, as might be ſatisfactory to ſuch of our Readers as chuſe to amuſe themſelves with reſearches of this kind; we muſt beg leave to refer them, and the public, to the work itſelf, where they will meet with a full detail of ſuch matters as come within the Author's deſign, drawn up in a judicious, clear, and intelligible manner.

As it might ſeem invidious to point out ſuch errors, as muſt always be expected to occur in a work of this complicated nature; we ſhall conclude with obſerving, that it ſeems to deſerve the character of a *complete* Peerage, at leaſt as well as any other. We muſt not, however, omit to add, that the ARMS are ingraved in a maſterly manner, and upon a much larger ſcale than any before extant, a *Folio* Plate being allowed to thoſe of each individual Peer.

ART. VII. *Tracts concerning Patronage, by ſome eminent Hands. With a candid Enquiry into the Conſtitution of the Church of Scotland, in relation to the Settlement of Miniſters: And Remarks upon a late Pamphlet, entitled, 'Obſervations on the Overture concerning Patronage,' in anſwer to the 'Thoughts of a Lay man concerning Patronage and Preſentations.'* 12mo. 3s. Edinburgh, printed by W. Gray. 1770.

NOTHING, *in the view of* LIBERTY, appears more juſt and equitable than that religious ſocieties ſhould be left to the full exerciſe of their own judgment, and inclination, in the choice of their miniſters. Is it deemed eſſential to civil freedom that the people ſhould poſſeſs, and exert, undiſturbed, their right of electing repreſentatives in the great ſenate of a country? And does it not likewiſe appear to be a reaſonable part of religious liberty, that each ſociety ſhould enjoy the power of appoint-

appointing thoſe perſons who are to preſide in their public worſhip, and aſſiſt them in the important cares of piety and futurity? Moſt true indeed is it, that in each of theſe caſes, a power which ſeems ſo neceſſary, may be abuſed ſo as to occaſion great diſſenſions, and other evils, detrimental to the public peace and welfare. This is often verified with regard to the firſt: and as to the laſt, where ſuch a liberty is admitted, we ſometimes ſee it attended with ſimilar effects, which are the more notorious and worthy of cenſure, becauſe it is an affair, in which religion is profeſſedly and immediately concerned. But would it not be a very raſh and violent inference, would it not be concluding far too much, in either of theſe inſtances, ſhould it be determined from hence, that the privilege ought to be utterly cut off? That it ſhould be exerciſed, under certain reſtrictions and limitations, may be highly juſt and expedient; nor would any reaſonable perſon refuſe, in proper circumſtances, to reſign a ſmall part of what might appear to be his natural right, if, by this means, a general benefit may be effected, and he may enjoy the remainder in a manner more comfortable and more ſecure.

We were led into ſome reflections of this kind by the work now before us, wherein the *law of patronage* is conſidered, which, it is well known, has long been the ſubject of warm debate in Scotland; nor does it appear that its exiſtence for ſo many years, has at all allayed the zeal of the contending parties. Any publication on this topic which profeſſes to elucidate old arguments, or to advance new ones, will therefore become intereſting to thoſe who are attentive to the hiſtory or conſtitution of that country. The preſent Writer ſeems to take a wider range through this field of controverſy than others have done; as he not only canvaſſes the reaſonings upon the ſubject, relative to Scotland, but enquires more abſtractly into the origin of the cuſtom itſelf, with its progreſs in different countries, and in various periods of ſociety.

Our Author has indeed beſtowed great application and labour upon a topic which will appear to many, perhaps, dry and unintereſting, and which it is probable many, who have a more immediate concern in it, may not have inclination or reſolution to examine as they ought. 'Indeed, ſays he, the ſtudy requiſite to a thorough acquaintance with our conſtitution, is ſo much out of the line of reading, which at preſent is faſhionable among young miniſters, that it cannot ſurpriſe, that many of them are but indifferently informed as to the original and true policy of this church. Yet, upon trial, they would find, that as dipping a little into this ſubject is certainly becoming in them, ſo *is it neither ſo* void of amuſement nor advantage, as *many are apt to* apprehend it to be. The Author knows certainly,

tainly that there are not a few that have not ſo much as given themſelves the trouble of reading our books of diſcipline.'

He has endeavoured to trace every capital branch of the ſubject up to its origin; and conſcious, he ſays, 'of the imperfection that might attend his own attempt,' has embraced the opportunity of ſtrengthening his argument for what he is himſelf perfectly convinced of (*That patronage is every where injurious to the church of North-Britain*) by republiſhing a few tracts on the ſubject, written by gentlemen of unqueſtionable character and abilities; tracts, we are told, too little known or attended to by the generality of thoſe who are concerned in this queſtion, although their merit entitles them to perpetual regard.

The firſt place is here given to *the church's addreſs to government*, on information of an intention to bring into parliament, 10mo *Annæ*, a bill to reſtore patronages, authentically ſetting forth her principles and her rights upon this article. This is followed by an *account of lay patronages, &c. with obſervations on the arguments for reſtoring them*, publiſhed at the above juncture, in order to ſupport the addreſs; more copiouſly ſhewing in point of law, the church's title, by the revolution and union ſettlements, to be no more troubled with this bondage. We are informed that this is ſaid in the parliamentary debates to have been written by Sir David Dalrymple. The next is a well written tract entitled, *Conſiderations on patronages: addreſſed to the gentlemen of Scotland.* By Francis Hutcheſon, LL.D. late profeſſor of moral philoſophy in the Univerſity of Glaſgow. It was firſt publiſhed in 1735, and the name of the writer will no doubt recommend it to attention. The reſolution of the General Aſſembly of the church of Scotland, on the reimpoſing of Patronages in the year 1736, is next inſerted. To this is immediately added our Author's own performance, being the principal part of the work, under the title of, *A candid enquiry into the conſtitution of the church of Scotland, in relation to the ſettlement of miniſters:* this is accompanied with ſeveral remarks upon a late pamphlet which eſpouſes the other ſide of the queſtion. The book is cloſed by a ſmall but very ſenſible treatiſe printed in 1730, and the title-page only declaring it the performance of a miniſter in the country; but it has ſince appeared to have been written by Philip Doddridge, D. D. to whom it is here aſcribed; it is called, *Free thoughts on the moſt probable means of reviving the diſſenting intereſt:* our Author ſuppoſing it to have ſome connection with his ſubject, and to add ſome ſtrength to his argument, has choſen to preſent it afreſh to the public view, with the other parts of his work.

To give ſome farther idea of this performance we ſhall lay before our Readers a ſhort extract or two from that part which treats of the riſe and progreſs of patronage in general, and add

a very

a very brief view of what is ſaid more particularly of the ſtate of the Scotiſh church. In his account of patronage, this Writer pays great regard to Boëhmer, one of the lateſt, and it is added, 'moſt learned, and moſt accurate authors upon it, in his *Jus Eccl.* whom any that pleaſe may conſult, and find it largely diſcuſſed in *tom.* 3 *p.* 462. *et ſeq.*' After other obſervations he proceeds in this manner:

'Here then we fix, that, not before the end of the ſixth, or rather the ſeventh century, when churches and endowments abounded, was patronage known among Chriſtians, and that too only in an innocent, if not laudable ſenſe, to defend and protect theſe endowments from being torn away and ſpoiled by invaders;—and that the great donors had no idea, in beſtowing their liberalities on churches, to reſerve the leaſt title to nominate biſhops or clerks, far leſs to tranſmit ſuch rights to their ſucceſſors, or to *diſpone* them to others.——

—'It was not before the twelfth century, that patronage received its laſt and moſt arbitrary form. By this time the donations were immenſe. The diſpoſal of them, as will always be of wealth, was found to be ſo intimately connected with power, that it became an object, not of importance only, but of neceſſity, for princes, in order to preſerve their own influence, to wreſt the power of the diſpoſal of benefices, from the churchmen who hitherto had ſeized it to themſelves.——Upon the whole, it becomes no arduous taſk to trace this uſurped power from its ſource to its dreadful ſtate of perfection, and to mark the direful conſequences that attended its progreſs all along. It undoubtedly took its riſe from the ambition of churchmen. The luſt of power and pre-eminence in the churches had begun to ſhew itſelf before the canon of ſcripture was cloſed, as we learn from the Apoſtle John. But it was towards the middle of the ſecond century, that it broke forth openly in the diſtinction, unknown before, between a biſhop and other preſbyters. In the third century the government of churches verged to a monarchical form.—In the fourth century greater innovations were made;—things went on in this fatal courſe, with unremitting ambition in the ſuperior clergy, 'till at laſt the Pope ſpoiled them too, by aſſuming the power of univerſal patron. By this ill-fated power of patronage, beyond any other meaſure, were Chriſtians and their privileges trod upon, whether in the hands of the clergy or laic patrons.—It was in vain for the people to ſtruggle, againſt this growing and enormous power in the hands of churchmen, for their original privilege of election.—The Princes and Emperors, therefore, contended againſt the eccleſiaſtical uſurpation of the clergy, expreſsly founding their *titles on the rights* of the people, againſt them. Oppreſſion, *violence*, and laying the world waſte, was the miſerable con-

conſequence of the ſtruggle. Mankind were never laid ſo low in darkneſs, wickedneſs and ruin, as in theſe ages of dire contention for the diſpoſal of church benefices, by ſingle perſons. —If the ambition and uſurpation of ſpiritual tyrants, in violently taking the rights of nomination from the laity, are complained of, what great advantage hath it been to them in general, even where the reformation, as with us, hath taken place; when,—we are told, "that Princes ſucceeded to the rights of patronage formerly in the poſſeſſion of theſe ſpiritual tyrants." For, even admitting in this argument all that may be ſaid as to the right of patronage, where Princes or great men had perſonally endowed, that their ſucceſſors ought ſtill to be entitled to preſent to ſuch benefices; what is this to all they have taken, and now keep poſſeſſion of, which belonged to the church? why not reſtore to the people, in whoſe right the Princes aſſerted they claimed againſt the clergy, and by whoſe oblations many churches had been endowed?—The amount of the whole, and what (in this intereſting point) we gain by the reformation, is, That, with regard to a vaſt multitude of our churches, formerly in the hands of ſpiritual, we have an exchange made for temporal tyrants. How ſmall a conſolation to the oppreſſed!

Concerning the church of Scotland in particular, we ſhall only give the following ſhort account. At the revolution, 'it was found that patronage was inconvenient, and ſubject to great abuſe. It was therefore laid aſide, and in its room a new conſtitution, for the ſettlement of miniſters was thus formed: "Upon a vacancy, the heritors (being proteſtant) and the elders are to name and propoſe the perſon to the whole congregation, to be either *approven* or *diſapproven* by them; and if they diſapprove, the diſapprovers to give in their reaſons, to the effect the affair may be *cognoſced* by the preſbytery of the bounds, at whoſe judgment, and by whoſe determination, the calling and entry of a particular miniſter is to be ordered and concluded." Such was the equitable and liberal plan ſettled by our wiſe fathers, as the foundation and rule of government, in this moſt eſſential point, affecting in turn every individual within the kingdom.'

In another part of this work we are informed, that at the reformation, the whole *temporalities* of the church were reſumed by the crown and parliament; and ſoon after, a new maintenance was ſettled for miniſters, in about 960 pariſh-churches; but patronages were not ſet aſide; in the year 1649 they were by act of parliament aboliſhed entirely; after the reſtoration of King Charles II. along with epiſcopacy, patronages returned, yet under the old laws: after the revolution this right was again abrogated, (as above) and thus matters continued in a very peaceable and eaſy manner till the year 1711, when an

act was obtained reſtoring patrons to their power, 'though in the moſt direct oppoſition, it is ſaid, to the *articles of the union*, and the public faith of the nation, then given, in that ſacred treaty, upon which is founded his Majeſty's title to the crown of Scotland, and the very parliament of Great Britain itſelf.'

'By this Act, the Writer proceeds, in 1711, the King is now in poſſeſſion of above 550 churches, out of 950, having not only the old patronage of the crown, but many patronages acquired at the reformation, not yet alienated; all the patronages of the fourteen Biſhops; and all the patronages of the Lords forfeited in 1715, and theſe patronages may all be uſed for any ſuch purpoſes as the Miniſters of State may adviſe. Of the remaining churches not in the King's gift, there are near 200 in the patronage of ſome Lords, who ſometimes have not one foot of land in the pariſhes, nor any rents or intereſt whatſoever in them, or, at beſt, but ſome trifling feu-duty, or free teinds; and this by virtue of ſome old grant to their anceſtors, of the ſuperiorities of ſome abbeys or convents; or by their retaining this, among ſome other little ſuperiorities over lands, which their anceſtors have ſquandered away ſome ages ago. The magiſtrates of ſome few boroughs are patrons of ſome of their churches. But there are not 150 pariſhes in Scotland, where the patronage is in any gentleman of conſiderable eſtate, or natural intereſt in the pariſhes, to whom it is of any real conſequence, as to himſelf, whether the miniſter be a perſon of ſobriety, diligence, or good abilities in his office, or not.'

This Writer appears to be a real advocate for liberty and religion; he pleads in an animated and rational manner concerning the grievances of which he complains: he profeſſes a high regard for the old conſtitution of the Scotiſh church, as founded in liberty, and wiſhes that its principles might be carefully conſidered and acted upon. One thing we could not avoid recollecting, in peruſing this performance, *viz.* that ſubſcription to preſcribed articles of faith, and poſſibly ſome other particulars of this kind, are, as we apprehend, eſſential to this extolled conſtitution, and may be as dangerous, and oppoſite to the rights of conſcience, to true freedom and religion, as the evil here animadverted upon.

ART. VIII. *Conſiderations on the Policy, Commerce, and Circumſtances of the Kingdom.* 8vo. 4s. ſewed. Almon. 1770.

MUCH hath been ſaid and written, of late, on the highly intereſting ſubjects of our national policy, commerce, and other circumſtances; though not greatly to the ſatisfaction of intelligent and candid men. Repreſentations have been exaggerated, and arguments ſo ſtrained as to render them ſuſpected of

of intentional deception. We have had more aſſertions than proofs; and even what have generally been produced as proofs were fallible in their natures; therefore diſputable and inconcluſive.

The above is the firſt of our Author's preliminary obſervations, and we may ſafely venture to declare our ready concurrence with him, in his cenſure, ſo far as it reſpects the generality of our late political writers. He then proceeds:—'But the times having become critical, the ſenſible few, who are unfaſhionably ſolicitous for the welfare of their country, have wiſhed to ſee points of ſuch importance more effectually diſcuſſed. In order to gratify whom, and indeed not unſollicited, though entirely uninfluenced by any party or individual, the the taſk has been attempted in the following ſheets. The principles proceeded on are in their natures demonſtrative; the facts ſtriking and important; the authorities reſpectable. Arguments and deductions are ſubmitted to the judgment of the impartial public.'

We hope all that this Writer profeſſes, with regard to the integrity of his principles and views, is perfectly true; but we rather wonder that ſo intelligent a perſon ſhould think of preposſeſſing the public in his favour, by the hacknied and ſtale pretences of being *uninfluenced* by party or perſonal attachment. This is ſo conſtantly avowed, by political writers eſpecially, and ſo eaſily ſaid by any *anonymous* writer, of whoſe real ſituation or connections his readers are totally ignorant, that, indeed, it as ſeldom *obtains* as *merits* the ſerious regard of the diſcerning part of them, who know, by experience, of what materials *Authors*, as well as other men, are compoſed.

Some time ago the attention of the public was excited by a "Candid Enquiry into the ruined State of the *French* Monarchy*." The preſent tract is poſſibly intended as a *contraſt* to that piece; for our Conſiderer ſeems to think that *we* are not in a much more deſirable ſituation than our *neighbours*. It is evidently with a view to the *Candid Enquiry* that this Writer obſerves, 'that to ſo wretched a paſs have policy, principle, and even underſtanding arrived in this country, that we eſtimate the degrees of our national wiſdom and ſtrength by the comparative folly and debility of our neighbours; inſtead of deciding by what the realities of things are, and what they might and ought to be made among ourſelves.'—Can it be thought, he adds, 'a ſatisfactory conſolation to the diſtreſſed people of this country, to be told, the French are ſtill more oppreſſed by the

* For an account of this work ſee the laſt volume of our Review, p. 221.

enormity

enormity and partiality of taxations, the abuſes of juſtice, or the exceſſes of power?'—But to the *Conſiderations*.

In the firſt chapter the Author undertakes to point out the *ſigns of the declining condition of the nation*. The two principal indications are the decreaſe of population, and the great increaſe of the poor's rates throughout the kingdom; but theſe leading propoſitions, we apprehend, ſhould have been more inconteſtibly proved than they are, in the few pages appropriated to the diſcuſſion of ſuch important points. However, taking theſe two circumſtances, of decreaſing numbers and increaſing rates, for granted, he preſumes them ſufficient to demonſtrate the unproſperous ſituation of our national affairs: but he has other facts to point out which, ſays he, 'will put the matter beyond diſpute.'

Proceeding on his deſign to ſhew that the ſituation of this kingdom is become extremely critical, from the accumulated weight of its burthens by debt and taxation, and the decreaſe of its commerce in exported manufactures, our Author, in his ſecond chapter, juſtly conſiders commerce *as our great national object, the only ſure and laſting ſource of wealth and population*. In the third chapter, on the *internal policy of the ſtate*, he obſerves that, as there are three balancing powers happily interwoven in the frame of our excellent conſtitution, ſo, in like manner, there are three balancing intereſts among the people—thoſe of *land*, *money*, and *labour*; he briefly ſhews how theſe naturally ſupport each other; and that the too great prevalency of either would prove injurious to all. He now goes on, in chap. iv. to conſider the landed intereſt; to which he thinks too great a partiality has been ſhewn, particularly in making a landed qualification neceſſary for obtaining a ſeat among the *repreſentatives* of a commercial and manufacturing people; and, in moſt inſtances, from having landed *electors*, or ſuch as are under the influence of men of landed property: the inconveniences reſulting from this defect he juſt mentions in this place, but leaves them to be more fully conſidered in the farther proſecution of his work.

Chap. v. vi. vii. and viii. have for their ſubjects the *monied* or *trading intereſt*, and *the monied property in the funds*, *the labouring intereſt*, and *taxes*. Under theſe two general heads he offers many very ſenſible remarks. With reſpect to the practice of *funding*, he conſiders it as, 'to the body-politic, what an overgrown wen is to the natural body: a monſtrous excreſcence, that ſucks up the invigorating fluids from every limb and member, and to ſo enfeebling a degree, as muſt gradually deprive it of all vital powers, and haſten on mortality.'

His obſervations on *the labouring intereſt* ſhew, at leaſt, his *benevolence, though his* principles may be thought far from incontra-

contravertible;—but we muſt not dwell too particularly on the contents of every chapter, which would ſwell this article beyond its due bounds.

With regard to taxes, he concludes 'that far too great a proportion of our levies is torn from the backs, and ſqueezed from the bellies, of our working people; who have been driven, by hardſhips, to the unnatural reſolution of deſerting their native country in great numbers.'—He has interſperſed throughout many other parts of his book, a number of very ſtriking remarks relating to our induſtrious labouring poor; but this is a ſubject on which many ſenſible writers have greatly differed from him in their ſentiments.

Ch. ix. *On exports, imports*, and *the balance of trade*. On this ſubject our Author has only a few general and obvious remarks. In the next ſucceeding chapter he offers ſome very material conſiderations on *our natural and commercial circulation*.

Ch. xi. and xii. *On the comparative value of trade in manufactures, corn*, &c. In diſcuſſing the important ſubjects of theſe chapters, the Writer ſomewhat warmly encounters Mr. Arthur Young (famous for his numerous publications on agriculture, &c.) for giving the *preference* to the *corn* trade. Our Author here takes the other ſide of the queſtion; and, in chap. xiii. he zealouſly argues againſt the bounties on corn, malt, and flour. He obſerves that 'no country was ever made opulent or powerful by agriculture, and trade in proviſions, even where duties were charged on exportation: but, he adds, our practice of granting bounties on ſuch proviſions is without an example, and probably will for ever be without a follower.'—He recommends to our conſideration whether, inſtead of ſtooping to become plowmen and horſe-breeders to half the countries of Europe, we ought not rather to beſtow ſome attention to the culture of madder, hemp, and flax, which we import at a prodigious national expence; being ſuppoſed to pay to the Dutch, for the firſt article alone, not leſs than £. 300,000 *per ann.* He candidly, in a following page, gives a correction of this random eſtimate, from the cuſtom-houſe books; but he remarks that the importers may probably under-enter their quantities, in the view of ſupporting prices; ſo that this amount is ſtill left uncertain. But he thinks that if only £. 100,000 ſhould be the utmoſt we annually pay for madder, that ſum, added to the amount of what we pay for hemp, flax, and linen-yarn, with the loſs of labour by ſuch imports, may altogether be nearly equal to the real medium value of our exported corn, malt, and flour; ſo that our imports and exports of the products of lands may reaſonably be ſuppoſed pretty much on a balance.

On

On the whole, the Author concludes, and repeatedly obſerves, after much reaſoning and calculation, in this chapter, that 'the payment of bounties has not only been a *direct* tax on the people, to their whole amount, but alſo an *indirect* tax, in the prices of thoſe commodities for their conſumption, to the full of the difference between market and ſhipping rates; with favouring in that degree the labour of rival nations, preventing the production of other raw materials at home, and raiſing the prices of them to manufacturers. The burthens, therefore, he adds, which they occaſion, are become, with our immenſe taxes, inſupportable by trade, and, in effect, by the kingdom.' This he undertakes to prove, from the ſtate of our commerce, and the circumſtances of the nation: and if this be fully proved, to the ſatisfaction of the intelligent Reader, we may ſafely conclude, with him, 'that it is high time to rid the nation of ſuch an evil.'

Chap. xiv. contains a very ſenſible inveſtigation of the *landed intereſt*; and in chap. xv. *(on manufacturing police, and mercantile traders)* among a variety of important remarks, he ſets forth our total want of a *ſuperintending direction* in commercial affairs. He ſhews the neceſſity of ſuch regulations as may contribute to the ſupport of our national character for integrity in dealing, and the goodneſs of our ſtaple manufactures, &c. &c.—It is true, ſays he, 'we have a board of trade, but it takes no immediate cognizance of the commerce of the kingdom; ſo that it may properly be conſidered, as what indeed it is commonly called, a Plantation Office; and that almoſt merely too for political uſe. In France there is an active and well-informed council of commerce *. In Holland the principal merchants have a great ſhare in the government of the country. Here we appear to be all adrift in commercial matters, without a pilot or compaſs, driving before the wind of accident, amidſt quickſands and rocks: ſo that if we long eſcape ſhipwreck, we ſhall have wonderful good fortune.'

Ch. xviii. ſhews *the preſent ſtate of the Britiſh trade with Europe, Africa, and America.* His deductions on theſe very capital branches of his enquiry are, that our commerce with *Ruſſia* is certainly to our loſs; that with regard to *Sweden*, the balance is materially againſt us; that we labour under the ſame diſadvantage with reſpect to *Denmark*; that, as to *Poland*, the balance is inconſiderable, though he thinks it rather to our prejudice; that it is alſo againſt us in our *German* trade; the ſame

* Our Author thinks it an erroneous opinion, that preſcriptive regulations hurt manufacturing trade; which perhaps was firſt inculcated to cover incapacity in thoſe who found themſelves unequal to a right management of our national concerns; or by ſuch as, *from ignorance*, became the dupes of deſigning knaves in trade.

with

with *Holland*, *France*, and *Flanders*. The *Spaniſh* trade he pronounces to be every way ſerviceable to this kingdom: we certainly, he ſays, receive a balance from Spain, and might receive a very great one, had we a better ſyſtem of commercial policy. Our *Portugueſe* trade, once very beneficial, has of late, he aſſerts, become ſo altered for the worſe, that the rates of exchange † ſhew the ſcales of intereſt ſo nearly poiſed as almoſt to vibrate on the balance. It formerly, ſays he, was ſuppoſed 'to be in our favour to the amount of between four and five hundred thouſand pounds *per ann.* but the ſchemes of the Conde de Oeyras have proved equally fatal to the intereſts of both kingdoms, however they may have ſerved to cram his own coffers.' Our trade with *Italy*, in general, he ſuppoſes, may be, at preſent, in a ſmall degree gainful, but far leſs ſo than heretofore. That with *Turkey* is ſo reduced that the Company has been forced to reſort to parliament for ſupport. Our trade up the *Mediterranean*, he conſiders as almoſt totally loſt. That of *Barbary* he pronounces to be quite inſignificant: but that of *Senegal*, *Goree*, and *Guinea*, he regards as much in our favour: it is at preſent, he obſerves, 'perhaps not in an improved ſtate, but it is certainly very advantageous, though principally applied to the leſſening of the *Weſt India* balance *againſt us*.'

Our North American trade, hitherto, ſays he, has been extremely valuable: what it may hereafter prove, time only can diſcover. Here the Author favours us with his ſentiments on our unhappy differences with the colonies, and blames us greatly for our impolitic and unreaſonable treatment of the Americans, in reſpect to the affair of taxation.—In fine, from the whole of his view of the ſtate of our commerce, it is apparent, that the European balance is almoſt every where againſt us; that the African balance in our favour is ſunk in that to our prejudice with the Weſt Indies, and that theſe deficiencies could not have been ſupplied by our gains from North America. The queſtion then is, *Whence* have they been ſupplied? For the anſwer to this queſtion, we muſt ſeek in his *ſtate of the Britiſh trade and connections in Aſia*, chap. xvii. and xviii. We ſhall give his 17th chapter entire.

'We export to the Eaſt Indies, manufactures and national products to a very great amount; from whence, in commercial returns for our commodities, in territorial tributes, and by fortunes acquired by private trade in thoſe countries, the freightage of ſhips, and profits made by the Company, we receive, not only all that is needful for our home conſumption and uſe, of piece-goods, teas, coffee, pepper, raw-ſilk, ſalt-petre, diamonds and other precious ſtones, dying-ma-

† Our Author conſiders the courſe of exchange as the barometer of trade between country and country.

terials,

terials, china-ware, &c. &c. but alſo ſufficient quantities of the ſeveral kinds of merchandize of thoſe countries to ſupply the calls of other nations, and likewiſe exchange and reſpondentia bills to an immenſe amount; all of which bills are payable in other countries of Europe, for goods furniſhed by our India Company and individuals, to the companies and people of other nations. To which may be farther added, the freightage of ſhipping for re-exportation, the profits ariſing from the inveſtment of great property therein, and by commiſſions and brokages upon foreign orders executed here; as, alſo, by the pay of labour, and profits in uſeful callings of various kinds, to numbers of induſtrious people, beſides contributing to the ſtate an important annual revenue.

'Such has become the ſituation of our Eaſt India trade and concerns; and ſuch the advantages are which the ſtate derives from them, excluſive of the duties and exciſes on what is for home conſumption, and the profits from workmanſhip, on imported raw materials.

'Inſtead of ſending out near a million ſterling in bullion yearly to India, as was formerly our cuſtom to do, we have not only ſaved that ſum of late, but may be ſuppoſed, on a reaſonable calculation, to have had near two millions more thrown every year into the circulation of Europe, Africa, and America, in our favour, by re-exportations, exchange and reſpondentia bills, and other means. So that the annual difference to this kingdom muſt have been near three millions to our advantage ſince the affairs of the Company took ſo fortunate a turn as they did ſome years ago. Such have been the means by which we became enabled to pay our debts and dividends to other nations, for ſeveral years paſt. Yet how ineffectual thoſe mighty aids have proved, has been but too clearly manifeſted by the diſadvantageous rates of exchange and increaſing prices of gold, which prove that coin muſt be decreaſing apace in our circulation at home. Our Eaſt India concerns, therefore, have hitherto ſaved us from bankruptcy. But how much longer they may continue ſo to do, ſhould be thought a matter of great doubt.'

In his 18th chapter our Author offers his reaſons for believing 'that without the very favourable turn our Eaſt India concerns have taken, an uninterrupted North American and corn trade could not have kept the affairs of this kingdom in the condition they have been, and are at preſent.' But, even with this vaſt aid, he comes to the melancholy concluſion that, through the pernicious operations of public debts, oppreſſive taxes, &c. &c. &c. the powers of the ſtate are all diſſolving apace; and that ſhould we be deprived of our Eaſt India ſupports, which, he thinks, is not unlikely ſoon to happen, the immediate conſequences to this kingdom would indeed be very dreadful.

In chap. xix. we have our Author's examen of the diſadvantageous ſtate of our exchanges with the principal commercial places in Europe, looking upon them, as we have before inti-

mated to be, the trueſt barometers of trade between country and country. In this chapter he alſo conſiders our trade and dealings with Ireland, and our illicit or ſmuggling trade with other countries; and his inductions, from what is here advanced, are not leſs melancholy than moſt of his preceding concluſions.

'Thus, ſay he, with getting the all of poor Ireland, as well as of North America, and with draining to debility our conquered countries in the Eaſt Indies, we have been ſo dealing, in one way or another, with ſome countries in Europe, that what with paying dividends to foreign creditors, and balances in loſing trade, we ſee to what alarming rates the exchanges of Europe with this country are got, excluſive of the conſtant great drain there muſt be of our national coin by the practice of ſmuggling, and the miſchievous dealings of the great herds of inferior Jews and other low foreigners, whom ill policy has encouraged to reſort ſo much to this country.'

As the medium rates of exchange are the barometers of licit trade between one country and another, ſo our Author conſiders the average prices of gold and ſilver as the trueſt barometers of the general commerce of a nation. The prices, therefore, of the precious metals, of late years, in this kingdom, are the ſubject of his obſervations in the 20th chapter. This topic being ſo intimately connected with the ſubject of the foregoing chapter, the inferences he here draws are not more comfortable or agreeable than thoſe which precede them.

We are now arrived at his general CONCLUSION, chap. xxi. in which our Author figures particularly as a politician. And here, as our Readers will naturally expect, from the account that has been given of his principles and premiſes, all is gloomy and dark, and every appearance in our political horizon frightful and ominous; the ſky lours, the clouds are gathering, the ſtorm approaches, and we have no ſhelter in view, nor any other conſolation, than what may be afforded us by the following Piſgah-ſight of *other ſcenes*, wherein we, of this generation at leaſt, are perhaps leſs intereſted than Moſes of old was, in his view of the promiſed land, which he was not to inhabit; *viz.* that from the aſhes of this ruined empire 'a phœnix ſtate may ariſe that will end but with Time, deriving, from peculiar natural advantages, an earthly immortality. There our language and laws, nay our very names may ſurvive; while ſplendid ruins, the melancholy monuments of paſt greatneſs, will, probably, in this iſland, be all the remains of a once powerful ſtate, *become** no more.'

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* Our Author is ſomewhat ſingular in the uſe of this word, which he frequently ſubſtitutes for *be*, *been*, *was*, &c. Thus, p. 24, 'There has

Theſe are his laſt words in this book; and it is a melancholy parting, indeed! but let us not deſpair. Our Author, perhaps, from long brooding over the dark ſide of our ſituation, hath *thought* and *written* himſelf into a fit of deſpondency, from which the firſt happy turn of affairs (and *all* earthly things, we know, are ſubject to *viciſſitude*) may probably recover him. Nay, there ſeems room to hope, from even his own view of our circumſtances, that matters are not quite ſo bad with us as to preclude all poſſibility of amendment: for, in his remarks on the landed intereſt (in taking notice of an opinion of Sir William Petty's, *that it is a feaſible matter for England to gain the univerſal trade of the whole commercial world*) he obſerves that we, certainly, 'by a right management of the whole Britiſh dominions, might eaſily obtain and ſecure a great part of it; i. e. the trade of the whole commercial world.'

'The meaſures, he adds, for enabling us ſo to do muſt be, the diſcharge of our public debts, and conſequent reduction of taxes, not ſo difficult to be ſoon accompliſhed as may be imagined; a diminution of law-charges; a regiſter of right to land property, and likewiſe of mortgages, for the prevention of law ſuits; an equal land tax; a new mode of taxation, with changing the objects; an abolition of fine-cures, and unneceſſary employments of every kind; an effectual diſcouragement of luxury, diſſipation, idleneſs, and vice; a diſcontinuation of corruption and jobbs; an improvement of police, an abolition of bounties, and a free trade in proviſions. By theſe means we might augment population, increaſe trade in manufactures, enrich and ſtrengthen the kingdom, and ſupport, nay, in effect, raiſe the value of lands, which otherwiſe will ſoon fall.'

This would be a great deal to aim at, indeed! An *effectual* diſcouragement, if the Author means a total *ſuppreſſion*, of luxury, diſſipation, idleneſs, and vice, we are afraid, is not even to be hoped for under the influence of any ſyſtem of human policy whatever. Yet no difficulties ought to diſcourage us from attempting the utmoſt heights of improvement, of any kind: for though we ſhould not be able to gain the ſummit, it will be happy for us if we make a conſiderable progreſs toward it.

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has *become* a new kind of falſe monied intereſt.' An ordinary Writer would have ſaid, there *hath been*, or *hath ariſen*, a new kind, &c. And, p. 343, 'within the ſhort ſpace of three years their whole empire *became loſt*. Other inſtances, ſtill more ſingular, are to be met with in this book; but we omitted to mark them, thinking ſuch peculiarities very immaterial in a work of this kind, in which the importance of the *matter* ſo greatly over-weighs the conſiderations of ſtyle, and mere elegancies of expreſſion. For all imperfections of this kind, indeed, the Writer hath ſufficiently apologized in his preface.

ART. IX. *A general History of Scotland, from the earliest Accounts to the present Time.* By William Guthrie, Esq; 8vo. 10 vols. 3l. bound. Robinson and Roberts.

THE earlier history of nations is generally disfigured by the pride of superior antiquity and greatness, and a propensity to admiration and wonder. At a time when the use of numbers, and the art of writing are unknown, facts, being necessarily entrusted to tradition, are but imperfectly preserved. Hence it happens, that the poet and the historian supply from fancy, the want of information. The earlier Scottish historians carry back to a remote antiquity the rise of their monarchy; and entertain us with a relation of the actions and exploits of forty-four Kings, whom late and well-informed writers have abandoned to the weak credulity of antiquarians. It is, with an account of these monarchs, that the history before us commences; and from this unfavourable circumstance, the Reader does not enter on the perusal of the work, with any great prepossession in its favour.

It must be allowed, however, that the absurdity of the events he relates, staggers sometimes the belief of our historian; and, in giving a place in his work to the earlier Scottish Kings, he has been influenced perhaps, by the ambition of swelling it to a great size, rather than from any real conviction of the truth of what he details. Thus the pretended embassy of Charlemagne to King Achaius, appears, in his opinion, to bear evident marks of forgery; but, he offers, at the same time, an high encomium on the Scottish importance and learning at that period, and would make his reader believe, that the subjects of Charlemagne were instructed in the sciences by some Scottish doctors. If there ever existed such a person as King Achaius, his dominions, it is pretty certain, must have been confined to Argyleshire; and, in what university, we might ask, in that county, which is yet barbarous, were those learned men educated, who instituted colleges in Germany and France, and taught civility to countries more cultivated than their own?

The institutions of the feudal polity, were, in the opinion of our Author, known in Scotland from the earliest times. In this position, he is supported, by no evidence, and no authority. He supposes, that, in the reign of Kenneth III. whom he makes contemporary with King Edgar, the feudal polity was greatly advanced; and that, so early as that period, the Great Barons were become, not only oppressive to their retainers and dependants, but almost too powerful to be held in a proper subordination to the crown. There is no historical fact, however, more certain, than that the feudal law, with its train of grievances and oppressions, was unknown in Great Britain till the Nor-

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man invaſion. The Saxon laws bear not, the moſt diſtant alluſion to tenures or feudal uſages. If the hurry, with which our hiſtorian ſeems to have compoſed his hiſtory, had allowed him to have conſulted Sir Henry Spelman, or Dr. Hicks, he would not, probably, have talked of the diſorders of the feudal ſyſtem, before it had any exiſtence in Great Britain; he might have learned, that it was imported by William I. into England; and that about the end of his reign, or in the beginning of that of his ſucceſſor, it made its way into Scotland. From a compariſon of the hiſtories of both nations, it perpetually appears, that the Engliſh had the ſtart in point of refinement, and that the Scots generally adopted, from them, their laws, and thoſe improvements, which were introduced by the policy of their Princes.

Similar to our Author's aſſertion, concerning the feudal inſtitutions, is his opinion relating to the Regiam Majeſtatem. This code of laws, he is inclined to aſcribe to David I. and very wiſely conceives, that the work of Glanville is a tranſcript from it. If he had conſulted the MSS. of the Regiam Majeſtatem, or the works of ſeveral Scottiſh antiquaries, he would have found, that the caſe was entirely the reverſe; and that the Scots were indebted, on this occaſion, to the Engliſh. He would have found that the Regiam Majeſtatem appeals in the body of it to the treatiſe of Glanville; and that it alſo appeals to the decretals of Gregory IX. and of Boniface VIII. which could not poſſibly have happened, if it had been compiled ſo early as the reign of David I.

Theſe proofs of the attention and information of our hiſtorian, are ſufficient to ſhew the authority and reſpect, which ought to be paid to his work. In recording the later periods of the Scottiſh hiſtory, he is not more fortunate, than in his accounts of the earlier. The ſame want of penetration and intelligence appears in the treatment of every part of his ſubject. The critical diſquiſitions, with which he has embelliſhed his work, perpetually diſappoint thoſe expectations which are excited by the parade with which they are introduced; and fidelity, the moſt eſſential requiſite of an hiſtorian, he has ſo far neglected, that he may be ſaid, to have written, rather the panegyric, than the hiſtory of the Scottiſh nation. It appears, that he had conſulted no records, and had ſeen only a few of the printed authorities, which were neceſſary to direct him. Accordingly, he throws no light on problematical and diſputed points, and removes no difficulties. He has not inveſtigated the cauſes of many important events; and the variations of government in Scotland, the changes in the manners of the people, and their approximation to refinement were little the objects of his attention. Nor has he compenſated to his reader, for the want

want of knowledge, by the dignity of his narration, or by any diſplay of taſte or elegance. In the arrangement of his facts, a circumſtance, in which hiſtorians uſually diſcover great art, he is careleſs and ſlovenly. His ſtyle never riſes above the tone of converſation, and exhibits a contempt of grammatical accuracy. He has heaped together a great maſs of indigeſted materials, from which it is impoſſible to derive either inſtruction or amuſement.

In order, however, that our Readers may be enabled to form ſome opinion for themſelves of the merit of our Hiſtorian, we ſhall lay before them an extract from his work. One of the leaſt exceptionable paſſages in it, relates to the death and execution of Mary Queen of Scots; and from his manner of treating this affecting ſubject, a concluſion may eaſily be drawn, concerning the degree of approbation to which he is entitled.

'It is impoſſible, ſays he, to do juſtice to the ſerenity and magnanimity of Mary's behaviour. When ſhe came to the porch of the hall where the ſcaffold, on which ſhe was to die was erected, her faithful ſervant Melvil, for whom ſhe had a particular regard, threw himſelf at her feet in tears, and uttered the moſt paſſionate expreſſions of ſorrow and heavineſs. When he could not proceed for weeping, "My good ſervant, (ſays Mary, I uſe her own words as near as they can be recollected) ceaſe to lament; for thou haſt cauſe rather to rejoice than mourn; for now thou ſhalt ſee Mary Stuart's troubles receive their long expected end; for know, my good ſervant, that all the world is but vanity, and ſubject ſtill to more ſorrow than an ocean of tears can bewail: but I pray thee, carry this meſſage from me, that I do die a true woman to my religion, and like a woman of Scotland and France. But God forgive them that have long deſired my life, and thirſted for my blood, as the hart doth for the water-brooks. O God! thou who art the Author of Truth, and Truth itſelf, knows the inward chamber of my thoughts, how that I was ever willing that Scotland and England ſhould be united together. Hitherto, continued ſhe to Melvil, thou haſt ſerved me faithfully; and howbeit I take thee to be in religion a Proteſtant, and I myſelf am a Catholic, yet ſeeing there is but one Chriſt, I charge thee, upon thine account to him, that thou carry theſe my laſt words to my ſon, and ſhew that I pray him to ſerve God, to defend the Catholic church, and govern his kingdom in peace, and never to put himſelf in the power of another as I have done. Certify him, that I have done nothing prejudicial to the crown of Scotland, and will him to keep friendſhip with the Queen of England; and ſerve thou him faithfully."

'Upon the mention of her ſon ſhe droop ſome tears; and bidding Melvil, to whom ſhe ſtretched forth her hand, a tender adieu,

adieu, ſhe addreſſed herſelf to the two Earls, who attended her, deſiring that Sir Amias Paulet might pay out of her money a ſum which he knew that ſhe owed to Curl; a requeſt the more generous, as ſhe had no reaſon to be ſatisfied with Curl's behaviour. She, "next deſired, that her attendants might have, and enjoy with quietneſs, what ſhe had given them by her will and teſtament; that they might be favourably treated, and ſent ſafely to their reſpective countries; and laſtly, that her poor ſervants might be permitted to be preſent at her death; that their eyes might behold, and their hearts be witneſſes, how patiently their Queen and miſtreſs ſhould endure her execution, that thereby they might be able to make a relation, when they came to their own countries, how ſhe died a true conſtant Catholic to her religion."

'The Earl of Kent ſtrongly oppoſed granting her requeſts, particularly with regard to her ſervants. He told her, "that if that were granted, either by their ſpeeches or practice, they might do things that were not fitting for them to allow, if it were no more than the ſuperſtitious trumpery of dipping their handkerchiefs in her blood." To which ſhe replied: "My Lord, I will give my word, (although it be but dead) that they ſhall not deſerve any blame in any of the actions you have named; but alas! poor ſouls, it would do them good to bid their miſtreſs farewel: and I hope your miſtreſs, being a maiden-queen, will vouchſafe in regard of womanhood, that I ſhould have ſome of my own people about me at my death: and I know her Majeſty hath not given you any ſuch ſtrict command, but that you might grant me a requeſt of a far greater courteſy than this, though I were a woman of a far meaner ſtation than the Queen of Scotland is." And perceiving that ſhe was not like to obtain it, ſhe burſt forth in tears, ſaying, "I am couſin to your Queen, and deſcended from your blood-royal, Henry the ſeventh, and a married Queen of France, and an anointed Queen of Scotland."

'After ſome conſultation, the Lords agreed that Mary might name ſome of her ſervants to attend her on the ſcaffold, and to take care of her body. She pitched upon her ſteward Melvil, her own phyſician, her ſurgeon, her apothecary, and another old man, and two ladies who uſed always to lie with her in the ſame chamber. She then entered the great hall; her train was born by Melvil, and ſhe was preceded by the two Earls, the Sheriff, the Knights and gentlemen preſent. The ſcaffold was about two feet high, and twelve broad, ſurrounded with rails, and covered with black. She mounted it with unparalleled ſerenity of countenance and placed herſelf in a low chair, while Beal read aloud Elizabeth's warrant for the execution. She heard it without attention or emotion, but ſtill re-

tained the ſerenity of her countenance. The Dean of Peterborough then being placed without the rails of the ſcaffold, and ſtanding directly before her, made a humble reverence to her, and began in a long diſcourſe to prepare her for death, exhorting her, among other things, to change her religion. To this ſhe anſwered, "Mr. Dean, do not trouble yourſelf for me; for know that I am ſettled in the ancient Catholic and Roman faith, in defence of which, by God's grace, I mean to ſpend my blood." Notwithſtanding this check, the Lords ordered the Dean to proceed; but Mary again interrupted him, and when he began to pray for her in Engliſh, ſhe prayed aloud in Latin. When the Dean, tired out with her reſolution, deſiſted from praying, ſhe kneeled and prayed in Engliſh for the church, Elizabeth, and her ſon. Then holding up the crucifix, which ſhe had in her hand, ſhe ſaid, "That ſhe hoped to be ſaved in and by the blood of Jeſus Chriſt, at the foot of whoſe crucifix ſhe would ſhed her blood." After prayer, ſhe kiſſed the crucifix; and ſigning herſelf with the croſs, ſhe ſaid, "Even as thy arms, Jeſus Chriſt, was ſpread upon the croſs, ſo receive me, I beſeech thee, in the arms of thy mercy, and forgive me all my ſins."

Perceiving her maids ſtill ſhedding tears, and exclaiming in all the anguiſh of affection, ſhe again exhorted them to deſiſt, ſaying, that ſhe had paſſed her word for them; and after ſigning them with the croſs, ſhe tenderly embraced them, and with a ſmile bad them farewel. While they were undreſſing her to prepare her for the block, the two executioners offered their aſſiſtance; but Mary commanded them to ſtand off, ſaying to the ſpectators, "That it was a new ſpectacle to behold a Queen brought to die upon a ſcaffold; and that ſhe uſed not to be undreſt before ſo great a company, and to have two hangmen to attend her for her grooms of the bed-chamber: but (ſays ſhe) we muſt ſubmit to what Heaven is pleaſed to have done, and obey the decrees of the Divine Providence." Her gown and doublet being taken off, ſhe tied a linen handkerchief round her eyes; then laying her head upon the block, ſhe rehearſed aloud the thirty-firſt Pſalm; and, ſtretching out her arms, ſhe repeated the fifth verſe, which being the ſignal appointed for the executioner, he clumſily ſtruck off her head at three ſtrokes. Its upper attire being diſcompoſed, diſcovered her hair to be quite grey; and the executioner taking it up, called out aloud, "Long live Queen Elizabeth, and ſo let the enemies of the Goſpel periſh!" which words were re-echoed by the Dean of Peterborough and the two Earls, the reſt of the ſpectators being diſſolved in tears.

No circumſtance of brutality was wanting to this execution. The denying Mary a prieſt of her own religion, the beg-

barbarous behaviour of the noblemen; and above all, the interruption of the Dean in her laſt moments, ſufficiently indicate the rancour of her enemies; nor can we think that they would have ventured to have gone through ſo many ſcenes of wanton cruelty, had they not been privately inſtructed by Elizabeth. To crown the whole of their inhumanity, one of the executioners was holding both her hands, while the other was cutting off her head.'

It would be extremely diſagreeable for us to enlarge on the phlegm and the vulgarity which are ſo apparent in this deſcription. But we cannot conclude this article, without obſerving to our Readers, that thoſe of them who have leiſure may not perhaps be diſagreeably entertained, by comparing it with thoſe pathetic and maſterly repreſentations of the ſame ſubject, which have been given by Mr. Hume, and Dr. Robertſon.

ART. X. *Advice from a Farmer, to his Daughter, in a ſeries of of Diſcourſes, calculated to promote the Welfare and true Intereſt of Servants: With Reflections of no leſs Importance to Maſters and Miſtreſſes, with regard to private Happineſs and public Tranquility.* 12mo. 3 vols. 6 s. Dodſley.

THE firſt thing that caught our attention, in this work, is a print, which, by the Author's account of it, is of a very extraordinary kind; he ſays that in this print the graſs *grows*, the ſheep *feed*, and the birds *ſing*, ſo as to delight the heart with *the melody*. That it repreſents alſo a *white* houſe, the whiteneſs of which houſe expreſſes that it is inhabited by a *lady*, and that her character is unblemiſhed. Perhaps the artiſt who undertook to repreſent the reſidence of a good lady by a white houſe in a print, had a taſk no leſs difficult than he who was employed to paint the ſign of a windmill, with the miller at the window, who ſhould draw in his head when any body looked at him. The jeſt-book ſays that the painter of the mill gave great ſatisfaction except in the article of the miller. Where is the man who was to be at the window? ſaid his employer; why, ſaid the artiſt, upon your looking at him he drew back. By what expedient the deſigner of this print ſatisfied our Author we cannot tell, but ſatisfied he certainly is; we cannot however find in it, what he finds, and therefore 'our hearts cannot intermeddle with his joy.'

But let us paſs from the picture to the book. It is not pretended to be written by a farmer, but in the character of a farmer only; yet all that relates to this particular is involved in ſtrange confuſion.

'I leave, ſays the Author in his introduction, *my farmer's* daughter to Providence and her own diſcretion. If ſhe obſerves the rules preſcribed by *her father*, ſhe probably will *promote her fortune*; but if ſhe lives and dies a ſervant, and is advanced to the regions of everlaſting happineſs, *this* is the object which *I* have at heart.' Here the author and the father are two perſons and have ſeparate views. In the next page but one, is the following paragraph. 'If *I* treat this young woman with more civility than is uſual towards ſervants, you are to conſider that it is *her father* that is ſpeaking to her.' Here the author and the father are one. But in the next page all is again thrown into uncertainty. *My* plan of moral policy, ſays *the author*, does not furniſh this young woman with any ideas of worldly greatneſs. *The father* of this young woman being himſelf *practically* perſuaded that the ſoul is immortal, ſpares no pains to preſerve his *beloved daughter*. We can no more determine whether the Author here intends to inſinuate that he is the father of this dear creature, or only that he writes in the character of her father, than we can gueſs what he means by a *practical* perſuaſion of the immortality of the ſoul. It is not however to be wondered at that our Author ſhould conſider himſelf as two men, when he propoſes to divide one Engliſh yeoman into twelve: You will obſerve, ſays he, that my farmer is a real huſbandman, and if one of our modern great *tenants* were divided into a *dozen* ſuch, it might be more agreeable. Does this Author take men to be polypes?

We are ſorry that we cannot commend this work for any thing but its good intention. The firſt volume relates chiefly to the poſitive duties of religion, and they are drawn out into ſuch a length, that very few in the ſtation for which they are intended, can be ſuppoſed to fulfil them as here preſcribed; thoſe whom this book ſhall perſuade that ſo to fulfil them is eſſentially neceſſary, will, upon a failure in part, relinquiſh the whole, and give themſelves up without reſerve to vice, upon a ſuppoſition that they have already forfeited all hope of heaven by impiety.

The farmer has here given his daughter Mary devotions for every day in the week, conſiſting of an introduction, prayers, extracts from pſalms, and the goſpels, and hymns on ſpiritual ſubjects, each containing five and twenty pages of this book upon an average. And to repreſent this as neceſſary to a poor ſervant, whom the labour of a long day renders ſleepy and fatigued at night, is a moſt dangerous ſnare, in which thoſe who are beſt inclined are moſt likely to be taken. The Lord's prayer, or ſome ſhort collect, on the morning and evening of every week day, and the public duties of the Sabbath, will be ſufficient to keep up a kind of communion with God, and con-

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neſt virtue with religion: if beſide theſe, ſudden ſenſations of gratitude and adoration, ariſing from the Providence, and the works of God, are conſidered as worſhip, in the higheſt and pureſt ſenſe of the word, and encouraged as ſuch in young people, they will receive the comforts and ſupports of religion, at the very moment when they are fulfilling relative duties, by performing the labour of the day.

The Author indeed ſays, that the whole of this manual is not expected to be conſtantly read in its order every week, but he ſuppoſes a morning prayer, an evening prayer, a prayer for obedience to parents, for fidelity in ſervitude, for patience in ſervitude, for application to buſineſs, a prayer for repentance, a prayer for a happy death, and reading ſome portion of the New Teſtament, to be the indiſpenſable duty of every day, beſides the repetition of a hymn, which Mary is enjoined to get by heart.

This good farmer proceeds to admoniſh Mary that ſhe ſhould be provident of her time, and gives ſome ſketches of female characters; but he fairly confeſſes that of her ſex he cannot tell her ſo much as of his own; a ſtriking proof of modeſt ſimplicity and candour.

An account of the Methodiſts makes part of the ſecond volume, and a diſſertation on the diſtinction of churches, which ſeem leſs to edify, than produce 'doubtful diſputation,' with which the leſs honeſt Mary has to do the better.

In this volume there is a ſection intitled 'Conſcience the great rule of conduct.' Which, as we have ſomething to ſay to it, we ſhall tranſcribe.

'Obey the dictates of thy conſcience; *this fears no accuſation.* Bring thyſelf to this point; and I will venture to pronounce thou haſt made ſuch a progreſs in the great leſſons of an honeſt and good life, that thou wilt ſoon become high *in eſtimation with God and men.* "Do well and doubt no man; do ill and doubt all men." This is a proverb from whence thou may'ſt learn how to be happy, and free from danger; free from fear, and conſequently free from all bitter care.

'If thy conſcience is clear, thou wilt enjoy the higheſt pleaſure here, in the hopes of *happineſs hereafter:* if it is terrified with a ſenſe of guilt unrepented of, thy life will be full of painful apprehenſions, with regard both to the preſent and the future; and conſequently thou wilt be miſerable.

'Thou, my dear MARY, art yet comparatively in a ſtate of innocence.—Grant, O heavens, thou may'ſt continue in it!—and let me die in peace!—Remember that "it is always term-time in the court of conſcience; and every one committing a treſpaſs is the priſoner of juſtice, as ſoon as it is done;" whe-

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ther it be known or not: No one ever offended againſt his own conſcience, but firſt or laſt, it was revenged upon him.

'After having this conſideration continually in my thoughts, I have not been able to diſcover how any one can live with a clear conſcience, unleſs he reckons upon every day, in ſome meaſure as his laſt, ſo far I mean as regards *a clear account with heaven.* This can be the only way of living in a ſtate of conſtant obedience and preventing a ſurprize.

'Make the moſt of life thou can'ſt: a good conſcience is the greateſt, and cleareſt eſtate. There is no remaining fixt to a point; thou wilt be always going on improving, or giving way and growing worſe. Time never ſtands ſtill; our nature ſubjects us to change; all things about us are changeable, and our change ſhould always be for the better: the ſoul longs for perfection, and virtue hath no bounds. O my daughter, if thou art wiſe, learn to bear evil with patience and reſignation; and to enjoy good with moderation and gratitude; ſtill keeping thy conſcience clear. Tho' thou ſhould'ſt remain low in condition, thou may'ſt rank high in virtue: but all the wealth in the world, will not compenſate for a *bad conſcience.* Let a little time paſs, and all the diſtinctions about which mankind make ſuch a buſtle, and often hazard their conſcience, and their ſouls, drop into the grave. The earth will cover us all, e'er long; and ſhe herſelf will be changed; and therefore it is abſurd to be exalted or dejected, beyond meaſure, about any thing here below.

'Endevor, I ſay, to be calm and undiſturbed, good and wiſe, even to the laſt. I will venture to aſſure thee, from the variety I have ſeen in my own life, that reality ſcarce ever equals imagination. Our earthly delights are ſeldom ſo ſweet in the enjoyment, as they are in expectation; but the pleaſures of the mind are always ſweet, in proportion as they ariſe from a quiet conſcience, and a mind full of hope.

'Think conſtantly of the precepts and commands of the Saviour of the world, and obey them, that he may plead thy cauſe, and obtain thy pardon. This is the ſum and ſubſtance of religion. He atoned, by his blood, for all thy ſecret and unheeded faults, and infirmities; and with regard to thy ſins, I hope thou wilt repent of them, that his interceſſion may prevail to ſave thy ſoul alive.

'In every circumſtance of thy life, whilſt thou do'ſt think thou ſtandeſt, take heed not to fall. Preſume not on thine own ſtrength, for this is one ſtep towards falling; nor yet abandon the talents with which God hath entruſted thee. Underſtand thy daily prayer, and fly from temptation. Let thy practice demonſtrate thy belief; and apply the precepts of thy religion to the moſt ſubſtantial uſe. He who died to redeem the

world,

world, moſt certainly died for thee. This is a thought which muſt be ſo intereſting to thee, that if thou art not anxious to obey his laws, thou wilt be a monſter of ingratitude; and not the leſs for ſuch numbers being in the ſame degree of guilt.

'If we examine the thoughts of our own hearts, and follow others alſo to the laſt ſcene of life; thoſe who have been the moſt devoted to the pleaſures of the world, and have had the greateſt means of indulging themſelves, ſtill find that the remembrance rather leaves a ſting, than a delight behind: guilty pleaſures certainly bite like an envenomed ſerpent. From hence it is very plain, that if the ſoul retains her habits and inclinations, after ſeparation from the body, we muſt now acquire a habit of virtue, and learn how to delight in it, or it is impoſſible but that we ſhall be miſerable. Virtue has ſome foretaſte of her reward, even in this world; and vice ſuffers an inward threatning of miſery. To judge from what we ſee and underſtand, of the common concerns of life, it is moſt reaſonable to conclude, that a clear conſcience is the higheſt feaſt. This is always blooming, always affording a ſucceſſion of delightful entertainment; but "a wounded ſpirit who can bear?"

'I remember a proverb, my maſter uſed to repeat, which I think he ſaid he learnt in Spain. "He that loſeth wealth, loſeth much; he who loſeth a friend, loſeth more; but he that loſeth his ſpirits, loſeth all." And if this is applicable to the common concerns of life, how much more is the latter part true, when applied to a wounded conſcience. To be ſenſible that the conſcience is wounded, is one part of its cure, provided we keep the ſore open till it heals effectually; and not as thoſe who ſkin it over, or do any thing to divert the pain. "It fareth with men of an evil conſcience, when they muſt die, as it does with riotous ſpendthrifts, when they muſt pay their debts: they have declined coming to account from a diſtruſt of their inability to pay, till at length they are totally incapable of making any ſatisfaction," and the hand of juſtice overtakes them. Think, O my dear MARY, that divine juſtice comes with leaden feet, yet if we perſiſt in our offences, it will ſtrike with iron hands. Heaven preſerve thy ſoul unſpotted from the world!'

Our Author, like many wiſer men, ſeems not to be aware, that if conſcience is the rule of life we need no other; and conſequently that articles of faith, and poſitive inſtitutions, whatever may be their effect in the preſent life, can have no relation to another. If to obey the dictates of conſcience ſecures us from *accuſation*, conſequently from guilt, ſets us in high *eſtimation with God*, is a foundation of *hope for happineſs hereafter*, by keeping *a clear account* with heaven, it is juſt *equal whether* a man receives the ſacrament, or offers up his

his child to Moloch, ſuppoſing him equally to fulfil the dictate of conſcience, in the performance of what he ſuppoſes to be his duty. Whether conſcience is, or is not the univerſal rule of life, and foundation of virtue, is too nice a point for us to determine; but virtue ſhould not be repreſented as dependant and independant on opinion, in the ſame book: and where faith, either for itſelf, or as a foundation of obedience to poſitive inſtitutions, is ſuppoſed to be neceſſary to ſalvation, the mere regulation of life by conſcience, ſhould not be repreſented as placing us high in the Divine eſtimation, and ſecuring the felicity of heaven: and let no exception be taken to the word *mere*, for conſcience is either all or nothing: if conſcience muſt be *well informed* before a conformity to it, as a rule of life, is virtue, then virtue depends upon *information*, knowledge, or opinion, and not upon conſcience; if a conformity to conſcience though erroneous is virtue, virtue is wholly independant upon knowledge or opinion.

The third of theſe volumes relates chiefly to moral duties, but the admonitions bring to our mind that in the *What-d'ye-call-it*, 'Beware of Papiſhes, and learn to knit.'

It is very injurious to the cauſe of virtue to repreſent it as in a perpetual conteſt with pleaſure; and it is an affront to common ſenſe to pretend that there is leſs delight in the gratification of deſire, than in the having no deſire to gratify. Our Author tells poor Mary that 'not to deſire pleaſure, affords more delight to the underſtanding, than the enjoyment of it.' But Mary will ſoon diſcover that his word is not to be taken. Without philoſophy enough to know that if nothing is deſired nothing can be enjoyed, and that the underſtanding, in the abſtract, can no more taſte delight, than the eye can perceive ſound; ſhe will find that to indulge deſire is pleaſure, and to repreſs it, pain. It is natural to treat every detected endeavour to impoſe upon us with a mixture of indignation and contempt; and he who in the character of a monitor excites theſe paſſions, muſt give precepts to very little purpoſe. Let him warn againſt the enjoyment of ſuch pleaſure as will be overbalanced by pain, if he pleaſes; but this will preſuppoſe that pleaſure is good, for otherwiſe pain would not be evil; and if he pretends that pleaſure is not good, all rational motive to the practice of virtue will be wanting. Poor Mary's amuſements are confined to reading and ſinging pſalms, and ſhe is gravely told that they will give her mind more pleaſure than a dance and a ballad. Let phyſic be recommended not for its taſte but its uſe, and ſelf-denial, not for delight but ſafety.

This work, beſide other defects, is full of falſe grammar; with a few examples of which, in juſtification of our cenſure, we ſhall diſmiſs it.

'*Submiſſion* (to the laws of reaſon and religion, which alone can produce the happineſs of individuals) *are* likewiſe the only true *props* of publick felicity.' Dedication, p. xiii.

'*Partiality* (to men and opinions) *prevail.*' Ibid. p. xvi.

'Defence *and* protection, (with the happineſs reſulting from them) *is* the end of all government.' Introd. xxv.

'A ſteady truſt in the Providence of God, and a habit of praying to him, *produce* ſuch comfort and intrepidity as *take* out the ſtings of poverty, and *puts* the induſtrious on that kind of level of happineſs *as* the great Author of Nature ſeems to have intended.' Ibid. 27.

It is pleaſant to obſerve, in ſuch a writer, an affectation of minute accuracy in correcting the uſual orthography of our language: we find labour and favour conſtantly ſpelt without the *u*, and endeavour, mutilated to *endevor*; it is pity this Author does not know, that if all the words in our language were altered, which upon the ſame principle require alteration, it would be reduced to a jargon which no man could read.

ART. XI. *Logic, or rational Thoughts on the Powers of the Human Underſtanding; with their Uſe and Application in the Knowledge and Search of Truth.* Tranſlated from the German of Baron Wolfius. To which is prefixed, a Life of the Author. 8vo. 4s. ſewed. Hawes and Co. 1770.

THE name of Wolfius has long been known and celebrated in the learned world. His logical performance (a very ſmall part of his productions) which was firſt made public in the German language, in the year 1712*, has, without doubt, very conſiderable merit, eſpecially when we regard the time of its appearing, ſince he laboured to refine the ſubject from the droſs of the ſchools, and as it is here ſaid in the account of the Author's life, 'holds the mean between Ariſtotelic ſubtleties, and the looſe, unconnected manner of Ramus, Deſcartes, and other modern logicians. It is therefore no wonder that the book has gone through ſeveral editions.' But as the original is now an old work, and already pretty well known to thoſe who are converſant with theſe enquiries, it will be unneceſſary for us to take farther notice of it: we ſhall therefore only proceed to lay before our Readers a brief view of the ample relation we here find of the life of this great man, as abſtracted from the German of Profeſſor Gottſched of Leipſic.

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* We meet with no advertiſement or preface to this work, nor are we by any other means informed of any particular reaſon for introducing the preſent tranſlation to the world; but we learn, from a *note*, that it is made from the twelfth edition of the original, printed in 1744.

Chriſtian

Chriſtian Wolf, or Wolfius, the ſon of a creditable tradeſman at Breſlaw, was born in 1679. He gave early indications of an extraordinary capacity, and a ſtrong propenſity to learning. His father inſtilled early into his mind the principles of piety and virtue, and, himſelf, gave him the firſt inſtructions in the grounds of the Latin tongue, not at ſtated hours but occaſionally, in the way of familiar diſcourſe and common converſation. When about eight years old he was ſent to the college of Breſlaw, where, under very excellent maſters, he profited much, not only in grammar, but in the ſciences. From the divinity lectures, it is ſaid, of Dr. Newman of Breſlaw, he firſt came to ſee the imperfections of the ſchool-philoſophy, and to form the deſign of one day improving philoſophy, and rendering it more uſeful. In 1699 he repaired to the univerſity of Jena, where he ſtudied mathematics and natural philoſophy, and did not neglect juriſprudence: at the ſame time he purſued the ſtudy of divinity with ſuch ardour, that what labour ſoever he beſtowed upon the other ſciences ſeemed to concenter in this. In 1702 he took his degree of philoſophy at Leipſic, and then returned to Jena for a year longer, with a view to aſtronomy. In 1703 Wolfius went again to Leipſic, and there defended a diſſertation, which he had drawn up at Jena, entitled, *De philoſophia practica univerſali, methodo mathematica conſcripta*, with the greateſt applauſe. This was his firſt public attempt, but ſo excellent in its kind, as to be a preſage of what he would one day be capable of performing. He had, as we have ſeen, very early formed the deſign of improving philoſophy, particularly the practical; and for that purpoſe had applied himſelf to the mathematics, in order to become maſter of the mathematical method. He had ſeveral calls to other places, which were honourable to him, and, in 1706, ſettled at Halle. In 1709 he gave the firſt edition of his Acrometria, in Latin, in its kind a maſter-piece, which procured him the honour to be voluntarily and unanimouſly choſen a member of the Royal Society of London. In 1713 his mathematical publications had procured him ſuch reputation, that, upon the death of Planer, Mathematical Profeſſor at Wittemberg, the King of Poland gave expreſs orders to invite Wolfius to that chair: but the King of Pruſſia laboured to retain him at Halle by every encouragement both of honour and emolument: he accordingly made him a privy-counſellor, and gave him an additional ſalary. Soon after Peter the Great gave him a call to Peterſburg on the moſt advantageous terms, but Leibnitz diſſuaded him from accepting it. But while he was zealouſly proſecuting his ſtudies, inſtructing his pupils by private lectures, and the world by ſeveral learned publications, a ſtorm was raiſed againſt him by the envy and hatred of ſome profeſſors. Complaints were made

againſt him to the King of Pruſſia, who, at firſt, ſeemed to favour Wolfius; but at length was prevailed with to command him to ſend an anſwer to the liſt of pretended errors found in his writings. One article of accuſation was, his maintaining that God, by one eternal and wiſe decree, had pre-ordained and pre-determined all things. His adverſaries charged him with teaching a *brutum fatum*, a blind fatality. The anſwer of Wolfius to the ſeveral heads of accuſation, we are told, is loſt. However, in November 1723, an order was diſpatched to the univerſity to ſtrip him of all his honours and employments, and to command him in twice twenty-four hours, to quit his Majeſty's dominions, *under pain of the halter!* Upon leaving Halle he complied with the urgent and repeated invitations he had received from Heſſe-Caſſel, and ſettled at Marpurg, at which place he continued many years. The propoſals from Peterſburg were renewed by the Empreſs Catherine, who, finding that ſhe could not prevail, was pleaſed, nevertheleſs, to make him an honorary profeſſor of the new academy, with a yearly appointment of three hundred dollars, which he enjoyed during life. In the year 1733, the King of Pruſſia began to be perſuaded of his innocence, and recalled him in a very honourable manner to his ſtation at Halle; at the ſame time his Britannic Majeſty George II. invited him to Gottingen. Both theſe offers Wolfius at that time declined: but in 1740, we are told, when the preſent King of Pruſſia aſſumed the reins of government, he left Marpurg, and returned to Halle, where he was received with all poſſible marks of honour and diſtinction. Here he continued till the year 1754, when, on the 9th of April, he calmly expired at the age of ſeventy-five, after having been for ſome years before afflicted with the gout.

His publications were numerous and conſiderable: he continued them almoſt to the cloſe of his life. A particular account is here given of them in the order of time: with ſeveral reflections, and anſwers to objections which they have occaſioned.

A little anecdote relating to Voltaire may amuſe ſome of our Readers: About the year 1744, we are informed, that he paſſed through Halle, and waited upon Wolfius; the ſtudents, as is cuſtomary, preſented their memorial books to Voltaire, and he wrote therein, as follows: *Wolfio philoſophante, Rege philoſopho regnante, et Germania plaudente, Athenas Hallenſes invifi.*

In 1716, Wolfius married a young lady of Halle, by whom he had his eldeſt ſon Ferdinand, now Baron Wolfius.

In his œconomy, we are told, 'Wolfius was ſo *regular*, as from the time he left Breſlaw, in 1699, till the laſt days of his life, to keep a *regular* account of all his diſburſements and receipts: a plain proof of a *regular* head, who himſelf practiſed what

what in his moral philoſophy he recommended to others. About 1747 he purchaſed a conſiderable noble fee or manor, not far from Leipſic, called Klein Dolzig, in the territory of Merſeburg, which he rather intended for his ſurviving ſon, as a manor ſuitable to his quality, than with a view to take any vain title from it himſelf, never ſubſcribing himſelf by any.'

Among other things which are ſaid of his perſon, character, and abilities, we have the following accounts: 'His memory was none of the ſtrongeſt; and he leaſt of all applied himſelf to thoſe branches of knowledge, which moſt *promote* and ſtrengthen it, ſuch as philology and hiſtory; on the contrary his powers of underſtanding and judgment were ſo much the ſtronger. The mathematical ſciences to which he had devoted himſelf from his youth, and the philoſophical ſtudies which he ever combined therewith, had conveyed ſuch a degree of diſtinctneſs into his notions, that he ſought and found light there where a thouſand others groped in darkneſs, while they remained ſatisfied with confuſed notions: and hence his judgment ſcarce ever deceived him, and he perfectly well knew how to be upon his guard againſt the falſe glimmering of the imagination, whereby ſo many philoſophers and mathematicians have been deceived and abuſed. By which means, and by the inveſtigation and practice of the mathematical method, his reaſoning faculty became ſo ſtrong, that he could with eaſe ſurvey the connection of innumerable ratiocinations.—He had, above all, the moſt exalted notions of God, his attributes, and works, the whole of which he has ſet in an eminent degree of light, for which Leibnitz, in his Theodicæ, had laid the ground-work. No one ever demonſtrated from principles of reaſon, in ſo diſtinct a manner as Wolfius has done, the abſolute dependence of the creatures, with reſpect both to their eſſence and exiſtence. The rights of the divine power, wiſdom, and goodneſs, in the production of the moſt perfect ſyſtem, and beſt *becoming* God, are by him explained in the nobleſt manner; as Leibnitz had, indeed, determined, but never handled ſyſtematically and connectedly. On this perfect ſyſtem of the world, Wolfius grounded his profoundeſt adorations of the ways of Divine Providence, in all the occurrences of this life; in regard he was fully convinced, that whatever thing happens, has been ordained by the all-wiſe Author for the beſt purpoſe that is poſſible. This conviction never admitted a murmur in his breaſt, even under his ſevereſt trials: for he was ever perſuaded that whatever befel him would contribute to his own particular benefit, and the general benefit of the world.'

In theſe terms Profeſſor Gottſched ſpeaks of our Author, and *cloſes* the account of his life by comparing him with ſome others who have been eminent in the learned world. The firſt

is

is Deſcartes, who appears in his view much inferior to Wolfius, and to be deemed rather his harbinger than his rival or competitor. The next is a juſtly celebrated genius of our own country, of whom he writes as follows: 'The ſecond who can enter the liſts againſt him, is Sir Iſaac Newton, the ornament and boaſt of Britain. It cannot be denied but that, abſtracting from the enthuſiaſtic veneration, bordering on ſuperſtition, in which he is held by his countrymen, he was an extraordinary genius, a great geometrician, and, what is ſtill more, knew how to apply the abſtract truths and doctrines of geometry, to the explanation of the mundane ſyſtem. He diſcovered ſeveral laws of Nature, and gave a greater degree of certainty to things, which a Kepler, a Galileo, a Huygens, had already ſeen, at leaſt ſurmiſed. Yet, after all, he continued to be but a *mere* enquirer into Nature: never once turned his thoughts to ontological truths; never dipped into the knowledge of the ſoul, and other ſpiritual beings; never engaged in enquiries concerning God, the law of Nature, and concerning moral and civil truths.

'But Wolfius accompliſhed all this in full meaſure, and if he yields the palm to Newton in point of natural philoſophy, in many other reſpects he is his ſuperior. If Newton has, though innocently, by his attractive force, introduced again an *idolum tribus*, a national idol, Wolfius has ſought to demoliſh it, as an occult quality; and would have fully effected it, had he lived to execute his general phyſics. And thus, if the whole of the *Philoſophia Britannica* is confined barely to phyſics, or the knowledge of bodies, Wolfius has had the vigour of mind to range uncontrouled through the extenſive field of truth; and, which is ſtill more, has had the ſkill to introduce connection and mutual dependence in all its parts. In a word, none among all the philoſophers can once pretend to vie with him, if we except Ariſtotle; though he is as far outdone by Wolfius, as our preſent knowledge in philoſophy outdoes that of the ancients.'

If there is ſome truth in this harangue, is there not alſo very evidently an air of great partiality? But we ſhall leave our Readers to animadvert upon it as they think proper, only juſt obſerving farther, as to the tranſlation, that though there are ſome appearances of inaccuracy, it ſeems on the whole to be pretty well executed.

ART. XII. *A Letter to Sir Richard Aſton, Knight, one of the Judges of his Majeſty's Court of King's Bench, and late Chief Juſtice of the Common Pleas in Ireland; containing a Reply to his ſcandalous abuſe, and ſome Thoughts on the modern Doctrine of Libels:* By Robert Morris of Lincoln's Inn, Eſq; Barriſter at Law, and late Secretary to the Supporters of the Bill of Rights. 8vo. 1s. 6d. Pearch. 1770.

THE teſtimony of Mr. Morris, in the proſecution againſt Almon, has given occaſion to this letter. His affidavit, as well as the other depoſitions in the cauſe, was certainly open to the candid remarks and obſervations of the counſel, and the judges; and he ſeems to have been extremely ſenſible, that it was his duty to attend to theſe Gentlemen, and to hear them with patience. But, when an accuſation of wilful perjury was inſinuated againſt him, he did not think it proper, that he ſhould receive it in ſilence. An attempt to wound the integrity of his character, was an injury of too intereſting a nature to be neglected by him; he owed it to himſelf, and to his friends, to appeal to the public, and to vindicate himſelf.

He had ſaid in his depoſition, that he had purchaſed the letter of Junius to the King 'verily believing in his conſcience that it did not contain any libellous matter whatſoever;' and the judge, to whom he addreſſes himſelf, after having expreſſed what he called 'the malice, ſedition and falſehood of that virulent and rancorous letter,' proceeded to obſerve, that, however aſtoniſhing it might be, that there ſhould be found in the kingdom one ſingle man who ſhould entertain a different idea of it, and venture *to ſay in an affidavit, that it is not a libel*, he could not help conſidering it, as calculated to vilify a moſt gracious and virtuous king, to alienate the minds of the people from their ſovereign, and to excite inſurrection and rebellion.' He added, 'that as to the affidavit of *that man*, who had, *though but in a parentheſis*, put into his affidavit, that he did not think the letter ſigned Junius to be a libel, he ſhould, for his part, pay very little regard to any affidavit he ſhould make.' The plain and obvious ſenſe, ſays Mr. Morris, of theſe polite and elegant expreſſions, I take to be this: 'Mr. Morris has, by his affidavit, ſhewn himſelf to be a man of ſo abandoned a conſcience, as not to deſerve credit in a court of juſtice.'

It would be difficult, we confeſs, to give to the expreſſions of Judge Aſton, a more favourable interpretation; and, on this occaſion, we cannot but regret, that the ſpirit of party ſhould even exert itſelf in our courts of juſtice; and that evidence and the laws ſhould be leſs regarded, than the views and the reſentments of a faction.

The following ſhort extract from the pamphlet before us is a ſpecimen of the good ſenſe and ſpirit, which every where appear in it.

'Judges, ſays Mr. Morris, ſeated in a court of juſtice, ſo tenacious of their power to revenge contempts upon themſelves, ſo ready to vindicate the characters of miniſters of ſtate, great men in office, and even the members of the Houſe of Commons; ſuch jealous protectors of every man's good name; ſo ready to puniſh all offenders againſt the reputation of their neighbours; ought ſurely to be the laſt to ſet an example of ſlander, or to incur that reproach, which has often been thrown upon the bar (but never I hope before upon the bench) of uſing the privilege of their ſtation to caſt abuſe upon the characters of private men, who might attend to give their evidence. But that a judge, ſo diſtinguiſhed too for his humanity, gentle manners and politeneſs, as Mr. Juſtice Aſton, ſhould, in the ſame breath with which he is condemning a libeller, ſubject himſelf to a ſimilar accuſation; a judge, who in a charge to the grand juries at Dublin declared, that *character was to every man of a generous mind dearer than his property*; that he ſhould make ſo public and ſevere an attack upon another's reputation, is perfectly aſtoniſhing, not ſo much from the diſpoſition, as from the imprudence of the ſpeaker. Lay, Sir, your hand upon your heart, and confeſs to me, whether you are ſerious, in ſuſpecting, upon ſo ſlight an occaſion, a gentleman, (of whom you had never heard other ill, than that he differed from you in politics) of the horrid crime of perjury. I am afraid, Sir, this dreadful ſin, this mockery of a ſolemn appeal to God, muſt lie very light upon your mind, that you can ſo eaſily beſtow the cenſure on me. But, if I am not charged to have committed perjury, why do you ſay, you ſhall pay no attention to any affidavit I ſhall make? A charge, which from the place in which it was made will by ſome be thought an act of cowardice; but they will at the ſame time recollect, that the coward and the blaſterer uſually go together.

'Strange indeed and violent are the effects, which political diſagreements cauſe on men's tempers, diſpoſitions and judgments! I know by experience that almoſt as little candour is to be expected, even from the candid, towards thoſe, who differ from them in their political, as in their religious creed. But though I had no reaſon to expect that if you did me the honour of mentioning my name, you would treat me with all the civility and complaiſance which you ſhowed to Juſtice Gillam, when he appeared at the bar of the Old-Bailey, to anſwer for a wanton maſſacre of his fellow-citizens in St. George's Fields; yet I had as little reaſon to ſuppoſe, that a judge would in open court *inſinuate againſt* me the guilt of perjury for daring to diſ-

fer in opinion with him, upon what he allows to be a point of law, and that even before I was appriſed of his judgment upon the ſubject. I ſhall not take advantage of ſo pitiful an evaſion, as to contend that my affidavit is conſiſtent with the poſſibility of never having read the contents of the London Muſeum. I had read it, and paid particular attention to the letter of Junius, which has been proſecuted. It is upon that ground alone I wiſh to ſupport my affidavit. I know not, whether you think there is much difference between perjury in a parentheſis and out of one; but whatever hard names you may pleaſe to give my conduct, my offence is at moſt but an error in judgment. My opinion differed from yours, but ſuch was my real opinion. I declared it upon oath; and the world will give me credit, when I ſay, that an oath is as ſacred an obligation upon my mind, as upon your own.'

The obſervations, we muſt obſerve, which, Mr. Morris, in the courſe of his performance, has made concerning libels, are, in general, pertinent, and juſt; and, in the concluſion of his letter, he diſcovers the true ſpirit which ſhould diſtinguiſh the citizen of a free and a legal government.

'I may perhaps, ſays he, in the future pay as little regard to your diſpleaſure, as little reſpect, as much indifference to that undeſerved, unprovoked, illiberal reproach, which I have received at your hands, as you can poſſibly pay to my teſtimony upon oath. For my part I am poſſeſſed with that regard for my country and my own character, that nothing ſhall deter me from perſiſting to ſpeak thoſe truths, of public import, which come to my knowledge in my attendance upon the courts of juſtice. I will watch with attention thoſe courts, from whence the liberty of this country has every thing to dread; and ſhould I in due time be furniſhed with ſufficient matter for inquiries and impeachments, to inſtitute them is a taſk, which, if the good opinion of my countrymen ſhall ever ſeat me in the Houſe of Commons, and the arbitrary mandate of a miniſter ſhall not as inſtantly turn me out, it would be equally my duty and ambition to undertake.

MONTHLY CATALOGUE,

For DECEMBER, 1770.

MEDICAL.

Art. 13. *Diſſertation* on a new Antivenereal Vegetable Remedy, intitled, *M. De Velnos' Antivenereal Syrup.* Tranſlated from the French. By J. Burrows, M. D. 8vo. 1s. Kearſley. 1770.

M. De Velnos propoſes an antivenereal remedy procured from the *vegetable kingdom*; ſafe and eaſy in its operation, and more certainly effecting a cure than mercury or any of its preparations.

This

'This remedy, says he, is a syrup; it derives its antivenereal virtue from a certain number of plants, whose efficacy in destroying the venereal virus, which they possess in an eminent degree, was never so much as suspected. It is agreeable to the palate; it passes easily through the intestines; it produces an agreeable sensation on the stomach, like that arising from a pleasant stomachic apozeme.'

A patent and recommendation have been procured for this syrup by the Royal Committee of Physicians at Paris; and Dr. Burrows is the sole vender of it in our metropolis.

Art. 14. *A Letter addressed to Cæsar Hawkins, Esq; Serjeant Surgeon to his Majesty.* Containing new Thoughts and Observations, in the Cure of the Venereal Disease; the Result of Experience, in long and extensive Practice. With a few extraordinary cases in that Disease; particularly one in a Servant belonging to his Majesty's Household; deemed entirely a lost Case: Authenticated by the Officers of his Majesty's Mouse. By Charles Hales, late Surgeon to the Savoy Hospital. 8vo. 1 s. Dixwell, &c.

From this Letter Mr. Hales appears to be an experienced and successful practitioner. His antivenereal remedies, however, are kept as *arcana*, and administered only by himself.

Art. 15. *An Essay on Spirituous Liquors, with regard to their Effects on Health; in which the comparative Wholesomeness of Rum and Brandy are particularly considered.* By Robert Dossie, Esq; 8vo. 1 s. Ridley.

'Among the errors, says Mr. Dossie, respecting the choice of spirituous liquors, there is one of very momentous consequence, which has gained much ground of late; and, if not checked, will, in all probability, become still more general. It is *the believing* BRANDY *to be a more wholesome distilled spirit than* RUM.—This false notion has got possession of the minds of many people: though it is not a clear point, whether it owed its origin to a real mistake, or was artfully broached to promote the selfish and sinister views of some designing persons in trade. For it has, indeed, been asserted lately in the public papers, that the French, who are much interested in establishing a preference of brandy to rum with us, have engaged some practitioners in medicine to lend their venal aid, in giving credit to the unjust pretension of a reason for such preference. But, from whatever source this error did originally flow, the extensiveness and force of its prejudicial effects are the same; as it has, by some means or other, been so diffused, as to influence great numbers of persons, both in town and country.——

'In the prosecution of the design of enquiring into the absolute or comparative wholesomeness of the various kinds of spirituous liquors, by an investigation of their several qualities, and of those of the elements or ingredients that compose them, I shall, for the greater perspicuity, advance the following general propositions: each of which, I shall afterwards endeavour to explain more minutely; and demonstrate, by conclusions from incontestible doctrines, or deductions from well established facts.

PROPOSITION I.

'That distilled *spirits*, when rendered *pure and free from* every *other substance*, except that proportion of phlegm, or water, which can

can never be ſeparated from them, are abſolutely *alike* in their *qualities*; and *of the ſame identical nature*, from whatever kind of fermented liquor they may have been originally obtained.

II.

'That diſtilled ſpirit, when in a *pure* ſtate, and *ſeparated from all other bodies*, except from phlegm, has a violent aſtringent action on the ſolid parts of animals, a congulative effect on the fluids, and a power of diminiſhing the irritability and ſenſibility of the nerves; which qualities render it injurious to health when drunk in great quantities, or frequently with continuance.

III.

'That ſpirits, when *originally diſtilled* from the various fermented liquors which afford them, *riſe combined or united with volatile oils and acids, that correct and dulcify* them: counteracting their noxious power, and rendering them not only leſs hurtful than when in a pure ſtate; but, with regard to ſuch as are moſt corrected, even ſalubrious, or wholeſome, if uſed properly with moderation.

IV.

'That, in *genuine* BRANDY, the ſpirit is *dulcified*, by combining or uniting with the native acid of the grape, and the acetous acid generated in the fermentation: which conſiderably checks the violence of the aſtringency, and other unwholeſome qualities, that the ſpirit would have if it were *pure*.

V.

'That in RUM, the ſpirit is not only *dulcified* by the *acid* generated in the fermentation; but its noxious qualities corrected and repreſſed in a much more effectual manner, by the *volatile oil*, which riſes with it in the diſtillation; and ſheaths its pungency, ſo as to counteract in a much higher degree, the offending qualities, than can be poſſibly effected through the dulcification of ſuch ſpirit by acid, as in the caſe of brandy.

VI.

'That the *brandy now* generally brought to us from France, ſophiſticated by the addition of other ſpirits, or of counterfeit brandy, *has ſimilar qualities to pure ardent ſpirit*; and, therefore, is noxious to the health of thoſe who drink it freely.

VII.

'That, conſequently, *the moſt genuine brandy is leſs wholeſome than rum*: and the *counterfeit* or *ſophiſticate kinds of it, very detrimental* to thoſe, who uſe them in conſiderable quantities.'

Theſe propoſitions are well ſupported by Mr. Doſſie; but for the particulars we muſt refer our Readers to the Eſſay itſelf.

Art. 16. *Obſervations on the prevailing Diſeaſes in Great Britain*: together with a Review of the Hiſtory of thoſe of former Periods, and in other Countries. By John Millar, M. D. 4to. 12s. Boards. Cadell. 1770.

Had Dr. Millar anſwered with a good conſcience the following queſtion,—What addition am I going to make to the general ſtock of medical knowledge?—this pompous quarto would either have inſtantly vaniſhed, or have ſhrunk to a puny pamphlet.

The work by no means correſponds with the title-page; and the *beſt parts* of it are the quotations from other Authors.—Dr. Millar's own

own observations are very few, and generally either trifling or exceptionable.

Art. 17. *Second Tract of a new System of Physic; founded on the Principles of Nature, and not on the Materia Medica.* 8vo. 1 s. 6 d. Evans. 1770.

Our old mysterious friend J. Cordwell is the Author of the work before us.—He is to be found at Mr. Becket's, near the turnpike, Pimlico, where he continues to convince the learned of the truth of his principles, and the sick of the efficacy of his medicines *.

This second tract, however, is a little more entertaining than the first.

'I have known men, says he, come from universities, some with their heads full of Latin, Greek, French, Italian, and German; others with astronomy, algebra, and geometry; and constant attendants on medical, chymical and anatomical lectures: I have known men thus gifted, thus accoutred, taught by university professors, turned out with a hundred comical propositions in their heads, viz. to mend mens constitutions with pot-ash, ashes of lead, tin, bark, wormwood, antimony, honey, valerian, and many other curious materials; all which, no doubt, they believe very similar to blood and flesh. Now, if they can prove that men originally were made of pot-ash, saccharum saturni, or antimony, tin, bark, or any of those things, then they may prove, from the principles of like things attracting like, that men are pot-ashes, antimony, tin, bark, lead, or whatever they are pleased to mend them with; and no doubt, by their learning, may be able to prove the relationship and consanguinity between man and tin, or the bark of a tree, and may cousin him to any other matter they are pleased to administer.'——

'As to my part, I am not so good a mechanic or naturalist as to make atoms come together by force, so as to produce good ends—and for the bad ends, I leave them for the wise and learned, while I consider nature in her simplicity—whereof I'll give an example. Suppose you see a candle burning dull—you snuff it: yet the light is not bright and clear.—Now, if the tallow is not well purified, there is carried up the wick a quantity of the dirty dregs, by the power of the active spirit or flame; those dregs not being light enough to ascend into the air with the flame, are left on the top of the snuff, and there collects into a calx.—Now we will send for a doctor to this disease of a candle—as soon as he comes, he says, I perceive what's the matter—and writes thus:

Forcipe candela hæc purgatur, &c.

And the candle is snuffed accordingly, and burns better by having the calx removed.—If you ask the doctor how his patient does; oh! says he, better, much better; I cured him the first visit. Now remember, the tallow being foul, the flame soon collected another calx, which increased by degrees, the light growing less and less—and as the calx on the snuff increased, the light diminished—and at last it grew so large, that the light was totally extinguished, and would not burn at all. Here we come in at the death of the light,

* *Monthly Review* for October 1768, p. 315, 316.

before

before the tallow or oil is exhauſted; and why?—becauſe the tallow or oil was foul.—So it is in diſeaſes; the doctor would ſnuff, and ſnuff, and ſnuff again; which is purge, bliſter; bliſter and purge again, the flame of our animal life—and for a little while after each ſnuffing, he fancies he has performed a cure—But the calx, the calx, will grow, and puzzle the doctor—it will ſtop up the veſſels, and the flame of life will be choaked, and go out: and why, pray? why, becauſe the doctor turned his wit againſt the calx on the top, and never looked at the root or ground—he never once thought of purifying the oil, which was the cauſe of the calx.—Had he purified the oil, the life of the candle had laſted the term of its predeſtination, which was proportioned to the quantity of the purified and real oil, excluſive of all dregs.—But the doctor being a little deficient in the inviſible act, or operation of thinking, and not happening to warm himſelf by that fire, the animating flame of the candle expired, to the great wonder of the upright machine and moving lexicon.

'This is the primary defect in the ſtudy of phyſic, in following ſo excellent an art, only by the uſe of the ſenſes.—Is it wonderful to believe the moſt excellent art in the whole world ſhould be the moſt difficult?—Were it poſſible for the animal ſpirits of one perſon to ſee into, and mend the defects of the animal ſpirits in another perſon, then the preſent practiſers of phyſic might boaſt. For the animal ſpirits judge either by the eye, the ear, the taſte, or the touch; but further it goes not, therefore it may be conſidered, whether the cauſe of diſeaſes, or a knowledge of the principles of life, are attainable only by their uſe. Life, univerſally, either in the heavens, water, earth, animals, vegetables, or minerals, is every where governed by a *ſecret heat or motion of their ſpirits*. Now the *defect* of motion lies not in the place where it becomes viſible; for if the diſeaſe lay there, we might all turn doctors, and ſay, ſnuff the candle; for every man hath an animal ſenſe to ſee.—So when the lungs are choaked up with phlegm—they ſtudy to bring it up eaſily, which is ſtill ſnuffing the candle—the cauſe is not there.—When the feet, knees, and wriſts, are ſwelled with the gout, to look no further than thoſe parts to cure, is ſtill ſnuffing the candle—the cauſe is not there. Nay, the new doctor from Liege, being twenty-two months in his operation, muſt be ſnuffing the candle, for this one reaſon: If his remedy has a natural affinity with blood, it will ſoon coaleſce, and be reſolved into it—and were it a natural remedy, or a remedy in kind, his twenty-two months propoſition would not be twenty-two hours; but as I fancy his remedy is not a remedy in kind, as a common trader, it would make better for him, that his patients pay him his hundred pounds down; he may then deſire them to exerciſe their faith—and that they will find their cure certainly in twenty-two years. And if the faith of the Engliſh is great, the foreigner may make a fortune. The circulation of the blood is quicker than the circulation of the ſea-waters—and if he cannot do that buſineſs in three, or twelve days at moſt, and work a great amendment in every curable diſeaſe in ſix weeks—he is a ſnuffer in the theatre of Nature's impediments.—So when water is in the belly, they tap—and ſnuff the candle there; and ſo of every other diſeaſe.—Now the man who follows this myſterious and wonderfully hidden art, and applies himſelf

ſelf only to the apparent defects, is guided only by his animal ſpirit —which is his God and director; for I believe that to be a man's God by which he is governed.

'Now the animal and ſenſitive ſpirit, which directed the doctor to ſnuff the candle, being the ſame kind of ſpirit with that which conſtitutes the diſeaſe—the doctor by no means was, nor is able to penetrate further than his animal ſpirits will carry him; and when the diſeaſe becomes the object of his eye, ear, noſtrils, tongue, or touch, then he gravely perceives 'tis there, and there he will cut it off; then *Forcipe candela hæc purgatur* [*]. *ſ. a.*'

Our Author, after this, talks a great deal of nonſenſe about the *curſe of imparity* in matter; and that it is the buſineſs of the phyſician to know how to remove this *curſe*.

And, after repeatedly *ſnuffing the candle*, he leaves both himſelf and his Readers entirely in the dark.

In plain Engliſh, our friend Cordwell is a droll, cunning, deſigning quack.

Art. 18. *A ſhort Account of the Waters of Recoaro, near Valdagno, in the Venetian State.* In a Letter from Antonio Maſtini, M. D. to Sir C. Bunbury, Bart. Tranſlated from the Italian. 8vo. 1 s. Dodſley. 1770.

'The waters of Recoaro, ſays our Author, which were diſcovered by mere accident in the year 1689, iſſue from one of the ſides of the Vicentine hills, which border on the Trentine Alps; and lie about three hundred paces from the town of Recoaro, four and twenty miles from the city of Vicenza, and about five miles from Valdagno, the largeſt and beſt town of the whole province, and in which all the ſtrangers frequenting theſe waters generally chuſe to reſide.——

'Theſe waters are found, by chemical analyſis, to contain an active, very ſubtle, and extremely elaſtic ſpirit, impregnated with a vitriolic acid; a great quantity of chalybeat principles united with a ſmall matter of alcaline earth; and a vaſt deal of a bitteriſh neutral ſalt, very like that genuine ſalt of the Epſom waters of England; and which the illuſtrious Signor Beccari has thought proper to diſtinguiſh by the name of *Selenetic Salt*.

'In virtue of their ethereo-elaſtic ſpirit, theſe waters readily inſinuate themſelves into the ſmalleſt capillary tubes and pores of the human body; by means of the iron they contain, they attenuate all the thick coagulated juices they meet with, open all obſtructions, ſtrengthen all the relaxed fibres, and reſtore their proper conſiſtence to all the flabby flaccid membranes; and, with their neutral ſalts, promote urine, purge gently by ſtool, and do wonders in all thoſe caſes, in which cleanſing, diſcuſſing, and reſolving medicines are found neceſſary.'

The *experiments* are pertinent and conciſe, but in ſeveral reſpects deficient.—Dr. Maſtini ſhould have given the proportional weights of the ingredients in a given quantity of the waters.

The *caſes*, we apprehend, are too promiſing, too ſplendid. We ſhall ſelect the following:

[*] Should be *purgetur*.

'Signor N. N. ſtill almoſt in the prime of life, of a ſanguine and hypochondriac habit, and ſlender make, after living, many years, in a marſhy moiſt climate, on foods of difficult digeſtion, and with too little exerciſe for a man of his habit, grew, at laſt, quite ſluggiſh and torpid, with a ſwelled belly, pale and meagre countenance, and jaundiced eyes. Some ſprings ago his legs and thighs began likewiſe to ſwell, the latter with blueiſh ſpots on them; and his mouth, to ſhew ſome ſymptoms of the ſcurvy. His phyſician in ordinary, ſeeing him in ſo melancholy a way, without life or ſpirits, and panting for want of breath; his abdomen ready to burſt with an aſcites, his extremities œdematous, and every part of him bearing evident marks of an incipient ſcurvy of the worſt kind, put him under a courſe of purging, deobſtruent, diuretic, and antiſcorbutic medicines, by which he found great benefit with regard to ſome of his complaints. The blueiſh ſpots diſappeared from his ſkin, and his gums recovered their priſtine firmneſs. But, with regard to his ſluggiſhneſs, the ſwellings in ſeveral parts of his body, particularly that in his belly, and the paleneſs of his countenance, he received little or no benefit. He was, therefore, adviſed to viſit Valdagno, and try our waters at the proper ſeaſon; and, proper meaſures having been taken, in the mean time, to help him over the enſuing winter, he, on the return of ſpring, courageouſly ſet about drinking them. In three weeks time he received ſo much benefit by them, as ſcarce to be known by many, who, on his arrival at Valdagno, had not ſcrupled to pronounce him a dead man. He, therefore, viſited them again the year following; and then a third time; ſtill with new benefit, till at laſt he found himſelf in as perfect a ſtate of health as he had ever enjoyed.'

We ſhall likewiſe tranſcribe what Dr. Maſtini ſays concerning the efficacy of theſe waters in barrenneſs.

'I have often had occaſion to obſerve, that ſeveral married couples, who had been ſo long without children, that it was thought they were never to have any, had ſcarce taken to the drinking of our waters, when they began to have children ſo faſt, as not to have any temptation left to viſit them again. If other couples, looked upon as barren, have not equally benefited by our waters in that reſpect, they have conſiderably in others; they have improved enough in health and ſtrength, to conſider them as one of the greateſt bleſſings beſtowed by Providence on ailing mankind.'

Powerful then, indeed, are the waters of Recoaro!

Art. 19. *Obſervations on the Effects of Sea-Water in the Scurvy and Scrophula*: In which a new Theory of thoſe Diſeaſes is attempted; with ſome Reaſons why bathing in *freſh* Water muſt be ſuperior to that of the *Sea*. 8vo. 1s. Richardſon and Urquhart.

Our Author ſuppoſes that all the ſymptoms of the ſcurvy ariſe from a decompoſition of the blood; and that the proximate cauſe of this decompoſition is too great a proportion of neutral ſalts; which neutral ſalts are of the ammoniacal claſs.—Hence he concludes, that the internal uſe of ſea-water muſt be prejudicial, and that bathing, or the external uſe is to be ſuſpected, as ſome portion of the marine ſalt may be abſorbed. We ſhall only obſerve, that theſe points are

to

to be determined by facts and experiments, not by ſuppoſitions and conjectures.

Our Author next proceeds to the ſcrophula; and, after making ſome judicious remarks on this diſeaſe, he recommends the internal uſe of ſea-water in ſmall doſes, to waſh out the acrimony which accompanies the diſeaſe, and at the ſame time to ſtrengthen the relaxed glands. Cold bathing is likewiſe recommended with the ſame view: and the coldeſt freſh water is conſidered as much more effectual than the ſea.—The Author further declares, 'that in all diſeaſes where a cold bath is indicated, ſpring water, by being much colder, muſt be greatly ſuperior to that of the ſea.'

Our Author ſhould have remembered, that different conſtitutions, and different diſeaſes, require cold baths of different temperatures; and that on this account ſea bathing is ſometimes particularly indicated.

Art. 20. *A candid and impartial State of the Evidence of very great Improbability that there is diſcovered, by Monſ. le Fevre, from Liege in Germany, a Specific for the Gout:* In which ſeveral Circumſtances are laid open, neceſſary to be known by every gouty Perſon diſpoſed to take the Liege Medicine. 8vo. 1s. Kearſley.

A keen, but ſenſible, commentary on Mr. Marſhal's publication. See Rev. for July, p. 65, art. 13.

POETICAL.

Art. 21. *The Fairy's Revels; or, Puck's Trip through London by Moonlight.* A Satire. 4to. 1s. 6d. Bladon.

The Author, a ſon of Ned Ward's, gives us a new *London Spy*, in the character of Puck, the fairy.

'The fading beams of Phœbus car,
Reveal'd the bright Heſperian ſtar:
When fairies form'd the magic ring,
And Philomel began to ſing:
Puck gain'd permiſſion of his queen,
To fly the circle on the green.
He haſten'd forth, elate with joy,
And as he trip'd, cry'd, London, hoy!'

In his trip through the town he deſcribes the night-ſcenes uſually exhibited on Ludgate-hill, the Temple, Covent-Garden, the play-houſes, and Cornelys's; ſatirizes ſome noted Authors, characterizes certain eminent compoſers of muſic; and abruptly concludes at the crowing of the cock, when the rambling elf

'Repair'd him to his fairy queen,
To tell her what he'd heard and ſeen——'

Some of the verſes in this piece are good, as the following, from the deſcription of the morning:

'——————— the yawning clowns
Were ſtumping o'er the dewy downs——'

Others are beneath cenſure; and ſome are too indecent for the ear of her elviſh majeſty, or for any ears except thoſe of the obſcene *myriads of Cytherea's train*,

Whom Maſter Puck met in the Strand
Standing, *'as thick as they could ſtand.'*

Art.

Art. 22. *The Triumphs of Bute.* A Poem. 4to. 1s. Swan.

Specimen.

From the Author's apoſtrophe to the ſons of *Caledonia.*

'Bleſt choſen ſons! happy had Fate decreed
My humble birth but t'other ſide the Tweed,
With nodding poppies crown'd, perhaps ev'n now
A mitre might have beam'd upon my brow;
Whilſt I, like Exeter, ſtruck with the rays,
Had mourn'd my reaſon midſt the dazzling blaze;
Or had I, fir'd with a *true loyal* zeal,
At Culloden oppos'd a Brunſwick's weal,
In graceful pomp of military pride,
A brace of doxies glittering at my ſide,
I might in lace have flaunted through the town,
Gave *Law* to Taſte, a puppy of renown;
A gallant colonel, whilſt from ev'ry part,
I, like a porcupine, diſcharg'd a dart:
Fond females would confeſs the charming *Fellow* *
That's now deform'd beneath the vile *prunella.*'

Art. 23. *An Epiſtle to Mr. Hickington.* To which is added, *A Seſſion of Poets.* Written by the Author of *Verſes on the Approach of Peace.* 4to. 1s. Sold by the Author † in Beverley. 1770.

The principal matter we here meet with, is an account of the manner in which the Author's time is employed. It appears that he is a ſchool-maſter; that he labours hard, from morn to night, in the way of his vocation; and that each ſucceeding toilſome day paſſes juſt as the preceding day paſſed before:

'So round the former race I reel,
Like horſe in mill, or dog in wheel.'

This induſtrious ſon of Apollo (legitimate or illegitimate we diſpute not) immediately adds, in a different meaſure,

'Thus am I fated to the lab'ring oar,
For ever tugging, yet for ever poor,
But if kind heav'n will teach me how to live,
In midſt of poverty contentment give,
And on my little ones ‡ its bleſſing pour,
In them ſupremely bleſt, I aſk no more.'

He muſt be a cruel dog of a critic, indeed, who could growl out a ſingle ſyllable capable of making ſuch a man unhappy.

MISCELLANEOUS.

Art. 24. *A ſhort Deſcription of the Province of South-Carolina,* with an Account of the Air, Weather, and Diſeaſes, at Charles-Town. Written in the Year 1763. 8vo. 1s. Hinton. 1770.

In this ſhort and entertaining deſcription of South-Carolina, we have an account of the ſituation, ſoil, and ſome of the natural pro-

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* Bad rhymes, borrowed from a poet who rarely offended in this reſpect.

† L. Whitaker.

‡ His own children, not his ſcholars, we ſuppoſe, are here meant; for he tells us he is a married man.

ductions;

ductions; the air and weather;—the inhabitants and their food;—the towns and garriſons;—the diſeaſes; and the Indian tribes which border on South-Carolina.—The laſt chapter contains a deſcription of the cultivation and manufacture of indigo.

We ſhall tranſcribe our Author's account

Of the ſoil and natural productions. 'The ſoil is known and diſtinguiſhed by its natural productions, and may be divided into four kinds, viz. Pine-land, oak-land, ſwamps, and marſhes.

'The pine-land is by far of the greateſt extent; near the ſea, the ſoil is of a dry whitiſh ſand, producing a great variety of ſhrubs, and a coarſe kind of graſs, that cattle are not fond of eating; though here and there is a little of a better kind, eſpecially in the meadows called Savannahs: it naturally bears two kinds of fruit, viz. Whortleberries, much like thoſe of England; and chinquopin nuts, a kind of dwarf cheſnut, about the ſize of an acorn; it likewiſe bears peaches well, and the white mulberry, which ſerves to feed ſilkworms; the black mulberry is about the ſize of a black cherry, and has much the ſame flavour.

'The oak-land commonly lies in narrow ſtreaks, between pine-land and ſwamps, creeks or rivers; the ſoil is a blackiſh ſand, producing ſeveral kinds of oak, bay, laurel, aſh, walnut, gum-tree, dog-tree, hickory, &c. On the choiceſt part of the land grow parſimon-trees, a few black mulberry and American cherry-trees; wild grapes grow on this land; and are of two ſorts, both red; viz. Fox-grapes, about the ſize of a ſmall cherry; and cluſter-grapes, about the bigneſs of a white currant; this land is juſtly eſteemed the moſt valuable for corn or indigo.

'A ſwamp is any low, watery place, that is covered with trees or canes; there are three kinds of them, cypreſs, river, and cane ſwamps: they are are called the golden mines of Carolina; from them all our rice is produced, conſequently they are the ſource of infinite wealth, and will always reward the induſtrious and perſevering planter.

'Marſhes are of two ſorts, hard and ſoft; they abound much on the ſea iſlands: the ſoft and ſalt marſhes have as yet been of little uſe, on account of the great expence of damming out the ſalt-water; the hard produce a graſs that is eſteemed good feeding for horſes.

'The Apalachian mountains are ſaid to have a large ſhare of the mineral kingdom; I have ſeen ſeveral pieces of copper, lead, and ſulphur ores, brought from thence: I believe, from accounts I have received, that copper may be had in great plenty; but the high price of labour, with the certain and eaſy livelihood obtained here by other means, has hitherto rendered thoſe ſubterranean riches uſeleſs and neglected. Theſe mountains are more extenſive than the Alps and Apennine added together; they ſtretch from the back of the provinces of New-England almoſt to the Cape of *Florida*, a courſe of more than fifteen hundred miles:

In this wild ſcene of nature's true ſublime,
What proſpects riſe! rocks above rocks appear,
Mix with the incumbent clouds, and laugh to ſcorn
All the proud boaſts of art: in pureſt ſnow
Some mantled, others their enormous backs
Heave high, with foreſts crown'd; nor, 'midſt the view,

Are

Are wanting thoſe who their inſulting heads
Uprear, barren and bleak, as in contempt
Of vegetative laws. ——————
——————Deep within their bowels lies
The marble various veined; and the rich ore
Winds its ſlow growth: nor here unfrequent found
The chryſtal, catching from its mineral bed
A changeful tinge, yellow, or red, or green,
Azure, or violet, wanting ſtrength alone
To be the gem it mimics.—On theſe heights
Blooms many a modeſt flow'ret, ſcarcely known
Even to the vale beneath, tho' ſweet as thoſe,
That, when proud Rome was miſtreſs of the world,
Adorn'd the ſhrines of Flora; many a ſhrub
Of ſovereign uſe, and medicinal herb,
Spread humbly forth their leaves, by careleſs foot
Of ſavage trampled, till ſome chance diſcloſe
Their latent virtues.

KEATE.

'Theſe mountains give riſe to many large and navigable rivers. ——Thoſe that run from the eaſt ſide all empty themſelves into the Atlantic ocean; thoſe that run from the weſt ſide mix their ſtreams with the rivers St. Laurence and Miſſiſippi, or the Canada Lakes:

And as they glide along, ſurvey their banks
Circled with mountains, that appear to bend
Beneath the woods they bear.

'About two hundred miles north-weſt of Charles-town, I obſerved very large rocks of grey marble, variegated with red or blue veins: the part above ground generally appeared coarſe; that under ground is no doubt of a better quality.—About this place is great plenty of the ſquamous fiſſile ſpecies of ſtone, called by the naturaliſts Lapis Specularis, or Talc; it is like ſo many ſheets of paper on the ſurface of the earth of a very different ſhape and ſize; is extremely bright and glittering, ſometimes clear and tranſparent, but generally of a beautiful bluiſh-green colour, and breaks like ſlate: it is called Marienglaſs in Ruſſia, and uſed for windows and lanthorns all over Siberia, and indeed in every part of the Ruſſian empire; it looks more beautiful than glaſs, and, as it will ſtand the exploſion of cannon, muſt be preferable to it.—Chryſtals of a beautiful water, inferior only to the diamond, are frequently picked up here.—About ſixty miles ſouth-eaſt from the Indian town of Keowee, there is a rocky hill, called Diamond-hill; where pieces of chryſtal, in various figures, generally hexagonal, hang, like icicles from the rocks, and ſeem to be exudations from them in the ſame manner as gums are from trees; they require a great force to ſeparate them from the rocks, and are often very large.

'The province is well ſupplied with ſprings; ſome of them are impregnated with iron, and others with ſulphur: banks of oiſter-ſhells are met with frequently, at a great diſtance from the ſea; I ſaw one, once, about one hundred and thirty miles in-land; the oiſter-ſhells were of a very large ſize, many of them petrified, but the

greateſt

greateſt number in their natural ſtate: as they are always on the ſurface of the ground, and upon ſuch places as were formerly certainly poſſeſſed by the Indians, I ſee no reaſon to ſuppoſe them the relics of an inundation, (the general opinion) but that they were brought there by the Indians.

'There is, in many places of the province, variety of clays, of which tobacco pipes, and the fineſt earthen-ware or china, may be manufactured; likewiſe, marles, boles, nitrous earth, chalk-ſtones, and ſome bituminous foſſils.'

We ſhall likewiſe tranſcribe what is ſaid on the manufacture of indigo:

'When the weed is in full bloom, it is to be cut, without paying any regard to its height; its leaves are then thick and full of juice, and this generally happens in four months from the planting; previous to the cutting, a complete ſet of vats muſt be provided in good order, and of the following dimenſions, for every 7 acres of weed: the ſteeper, or vat, wherein the weed is put to ferment, to be 16 feet ſquare in the clear, and 2½ feet deep; the battery 12 feet long, 10 feet wide, and 4½ feet deep, from the top of the plate: they ſhould be made of the beſt cypreſs, or yellow pine plank, of 2½ inches thick, well faſtened to the joints and ſtuds (which ſhould be either live oak or light wood) with ſeven inch ſpikes, and then calked to prevent leaking. Vats, thus made, will laſt here, notwithſtanding the exceſſive heat, at leaſt 7 years. When every thing is in readineſs, cut the weed and lay it regular on the ſteeper, with the ſtalk upward, which will haſten the fermentation; then lay long rails, the length of the vat, at 18 inches diſtance from one another; and wedge them down on the weed, to prevent its buoying up, when water is pumped into the ſteeper for which the ſofteſt water anſwers beſt; the quantity to be juſt ſufficient to cover the weed, which muſt now be left to ferment; this happens ſooner or later, in proportion to the heat of the weather and ripeneſs of the plant; generally in 12 or 15 hours, when the water, now loaded with the ſalts and ſubſtance of the weed, is to be let out of the ſteeper into the battery, there to be beat: to perform which operation, many different machines have been invented; however, any inſtrument may be made uſe of that will agitate the water with violence; when this has been done for the ſpace of 15 or 20 minutes, take a little of the liquor up in a plate, and it will appear as full of a ſmall grain, or curdled; you are then to let in a quantity of lime-water (kept in a vat for that purpoſe) to augment and precipitate the fæculæ, ſtill ſtirring and beating vehemently the indigo-water, till it becomes of a ſtrong purple colour, and the grain hardly perceptible; and then left to ſettle, which it will do in 8 or 10 hours; after this the water muſt be gently drawn out of the battery through plug-holes contrived for that purpoſe, and the ſettled fæculæ will remain like a caput mortuum at the bottom of the vat, which, when taken up, ſhould be carefully ſtrained thro' a horſe-hair ſieve, to render the indigo perfectly clean; and then put into bags, made of Oſnaburghs 18 inches long and 12 wide, and ſuſpended for about 6 hours, to drain out the water; after which the mouths of the bags muſt be well faſtened, and put into a preſs, to be intirely freed from any remains of water, which would otherwiſe greatly hurt the

the quality of the indigo. The preſs I uſe for this purpoſe is a box of 5 feet in length, 2½ wide, and 2 deep, with holes at one end to let out the water; in this I lay the bags, one upon another, till the box is full; then lay on them a plank fitted to go into the box, on which I place a ſufficient number of weights, which will by a conſtant and gradual preſſure, entirely ſqueeze out the water, and the indigo will become a fine ſtiff paſte, to be then taken out of the bags, and ſpread on a plank, and cut into ſmall pieces about 2 inches ſquare, and placed in a drying-houſe made of logs, that it may receive all the advantages of an open and free air, without being expoſed to the ſun, which is very pernicious to the dye; I have known indigo placed in the ſun, burſt up, in a few hours, to a perfect cinder. While the indigo is in the drying-houſe, it ſhould be carefully turned three or four times a day, to prevent its rotting; flies ſhould likewiſe be kept from it; be ſure that it is ſufficiently dry before it is packed, leſt, after it is headed up in barrels, it ſhould ſweat, which will certainly ſpoil and rot it.'

ART. 25. *A ſhort, plain and comprehenſive Grammar for the Latin Tongue:* By John Worſley of Hertford. 8vo. 2 s. Pearch, &c. 1770.

This ſubject of grammar has given riſe to ſo many publications in former, and eſpecially in later times, that it might be hoped it was now brought to ſome tolerable degree of perfection. No doubt it is a ſubject which admits of ſome variety, and of improvement: but amidſt the number of grammars that have been offered to the world, no doubt that ſome may be met with, which, with a moderate ſhare of aſſiduity in the ſcholar and his inſtructors, may be ſufficient to anſwer the propoſed end: even though, as is probably the caſe, no ſchoolmaſter ſhould be able to meet with *one* which in every particular exactly and fully correſponds to thoſe rules and ideas which he forms upon the matter. The preſent grammar is, we are told by the Author, formed upon the plan, made uſe of in teaching Latin, by his late father, taken from *Ward* and *Lilly*; only, it is ſaid, with this material difference, that his father 'taught all the rules in Latin, whereas as many of them as poſſible are here given in Engliſh.' It ſeems to us, according to its title, to be comprehenſive and generally plain, though the *as in præſenti*, &c. which with ſome alterations is here preſerved, muſt be always rather burdenſome.

ART. 26. *An Eſſay on the Origin, Nature, Uſes, and Properties, of Artificial Stone:* together with ſome Obſervations upon common natural Stone, Clays, and burnt Earths in general. In which the Durability of the latter is ſhewn to be equal, if not ſuperior to the hardeſt Marbles. Being the reſult of many experiments. By Daniel Pincot, Artificial Stone Manufacturer. 8vo. 1 s. 6 d. Marſh, &c. 1770.

Clear reaſonings on the nature of burnt clays, and pottery, with actual experience of their durability, are ſuch direct pleas in favour of artificial ſtone; that it is ſtrange Mr. Pincot ſhould call hypotheſis to his aid, to eſtabliſh the antiquity of it.

According to Mr. Pincot, the making of artificial ſtone and glaſs muſt have been among the firſt diſcoveries of mankind; from the baking and vitrification of the earth or clay of the primitive altars:

and

and this ſuppoſition is followed by a ſeries of hiſtorical probabilities, which few perſons who have a ſyſtem to connect, are at a loſs how to twiſt for their purpoſe. While he is thus eſtabliſhing the antiquity of baked clays, he overturns the antiquity of the Chineſe nation;—'for the Chineſe are moſt probably the offspring of Abraham and his concubines, which I could *prove*, were it worth the pains.' Now though we are ſatisfied this proof would be a curioſity, yet we humbly apprehend, it would *not* be worth the pains, but that a ſingle kiln full of baked ſtone, will be more uſeful both to himſelf and others than all the pains he could take to baſtardize the whole Chineſe nation.

The arguments in favour of artificial ſtone are deduced from the ſpeedy decay of natural ſtone, in our climate eſpecially; where the greateſt diſplay of art and ſkill in carving is quickly obliterated. Our Author ſuppoſes the ancient porphyry and granite, no quarries of which are now to be found, to be compoſitions. He gives the requiſite properties of good artificial ſtone, with a teſt to try it by; and deſcribes its excellencies, and its defects. For all this we muſt refer to the pamphlet; which, if not elegantly written, has at leaſt the merit of treating a ſubject deſerving the attention of the public.

Art. 27. *The Nunnery for Coquettes.* 12mo. 3 s. Lowndes. 1771.

The Author himſelf ſpeaks thus in favour of his work, 'Coquetry is a vice ſo prevalent and faſhionable in the female world, that it calls aloud for public cenſure; and the fatal conſequences of it to both ſexes are ſo great and numerous, that they cannot be too ſtrongly diſplayed.—The deſign of the following ſheets is, therefore, to point out to the ladies, the danger and folly of perſevering in the preſent polite, but fatal plan of conduct, ſo generally followed by the moſt beautiful of their ſex. If they did but know with how much contempt the ſenſible part of mankind view a *profeſſed Coquette*, they would ſhudder at having adopted that character.—The object of this performance is, then, to diſplay this faſhionable error, ſo univerſally prevalent, in the moſt glaring colours.'

Although the writer's deſign appears to be a good one; yet whether coquetry is a vice that particularly marks the preſent age, with reſpect to the ladies, may admit of a debate; into which, however, we are not, now, at leiſure to enter: but if the fair ſex are, at this time, peculiarly chargeable with this failing, it muſt be allowed, that to endeavour, by any means to leſſen its influence, and at the ſame time to introduce a more wiſe and virtuous behaviour, will be doing eſſential ſervice to the world. Why the Author calls his work the Nunnery we did not perceive, unleſs it be that he would have thoſe of the fair who are what he calls *profeſſed coquettes* confined in ſome ſuch place, from the view of the public: perhaps, too, he intends to intimate his hope of bringing them, as is frequently the caſe with real nuns, to contrition and repentance. His publication, however, has not, we imagine, coſt him any great labour, as it is chiefly a collection, and ſeems a very proper one, of papers from the Spectator, Tatler, the Muſeum, Rambler, Adventurer, &c. &c. which furniſh out a variety of matter for the illuſtration of his ſubject.

Art. 28. *A Letter to the Honourable Sir Richard Perrot, Bart.* on the famous Flint Petition to his Majeſty, and his Royal Highneſs the Prince of Wales. Embelliſhed with an Engraving of the Atchievements of the ancient noble Houſe of Perrott. 8vo. 1 s. Swan.

In our Review for March, p. 257, we noticed a catchpenny account of the life and amours of Sir Richard Perrot; who figured ſo conſpicuouſly in the late famous affair of the Flint petition. In conſequence of the zeal and activity ſhewn by this gentleman, on that unpopular occaſion, he became the object of a violent torrent of party-virulence and defamation, which poured upon him, not only through the dirty channel above-mentioned, but likewiſe through that of moſt of the news-paper in the kingdom. On the other hand, the Author of the pamphlet now before us, endeavours to do juſtice to the character of the injured Baronet, profeſſing himſelf to be his friend, the friend of his virtues, the admirer of his abilities, and, moreover, perſonally acquainted with the moſt material incidents of his hero's life: but declaring, however, that, as the voluntary writer of this letter, he is totally unknown to Sir Richard; though, ſays he, the facts I ſpeak to, as an eye-witneſs, may perhaps develope me. He manifeſts great zeal, indeed, for the fame of his hero; with the higheſt diſpleaſure againſt what he deems the factious ſpirit of the times. He is not an elegant writer, but, what is much better, he appears, from his manner of expreſſing his ſentiments, to be a ſincere advocate for truth; and the facts he relates, as far as we are able to judge of them, have the air of authenticity: nor are they altogether of trivial import, for Sir Richard, we find, is an active genius, and has made a diſtinguiſhed appearance in various parts of Europe, particularly in Germany, during the late war.

Art. 29. *A Series of genuine Letters*, between Henry and Frances. Vols. v. and vi. 12mo. 5 s. ſewed. Richardſon and Urquhart. 1770.

We gave our opinion of the nature and merit of this literary correſpondence, at the time when the firſt ſeries made its appearance: ſee Review, vol. xvii. We likewiſe offered a few remarks on the publication of the 3d and 4th volumes: ſee Review, vol. xxxvi. p. 154. On turning, now, to the laſt mentioned article, we are ſurpriſed to obſerve a circumſtance there mentioned, implying an aſſurance, from the editors, that their collection would not be extended beyond the *four* volumes. Here, however, we have the joke of *more laſt* words ſeriouſly repeated; but not the leaſt notice is taken of the breach of promiſe in the editor's addreſs to the public.

This third ſeries ſeems to come down, in point of time, ſo near as the laſt year. This we collect as well as we can, from the incidental mention of ſome public tranſactions; but there are no dates to any of the letters.

RELIGIOUS *and* CONTROVERSIAL.

Art. 30. *An Addreſs to the People of Cumberland-ſtreet Chapel.* 8vo. 6 d. Jones, &c. 1770.

Who this Addreſſer is we know not; but it appears that he is much offended with ſome people in Cumberland-ſtreet, in whom he thinks there is 'the ſpirit of the Pope, which is the ſpirit of Anti-

Antichriſt.' We know nothing of the cauſe of offence; and if the Author had publiſhed nothing concerning it to the world, we believe the world would ſtill have been juſt as wiſe as it now is. He informs us who is, and who is not, a *goſpel miniſter*; and, in his anger, tells us with reference to the *aforeſaid* Cumberland ſtreet, that 'men may plan, and one may ſay I'll have it ſo and ſo, another this way, another that way; another is for prayers in the church every morning, another is againſt it; one is for the ſociety's meeting, another oppoſes it, and, in order to prevent it, goes and puts padlocks upon the church-doors, &c.' From all which we may gather, that there have been ſome great commotions in or about this Cumberland chapel, to the high diſpleaſure of this hot, though, as we hope, honeſt man, who may poſſibly, nevertheleſs, have contributed his ſhare towards them.

From one part of his Addreſs we have diſcovered, that he is or has been in a military capacity; for ſpeaking of ſome great alteration which was made in his character and ſpirit, at a time when he was in a part of the world where the goſpel was not preached, and he had no opportunity of converſing with any perſon who knew any thing of it, he ſays, 'I rejoiced to hear when there was a battle, and when in battle I feared not death.' Such an effect of religion it is very deſirable every ſoldier may truly feel; though we certainly wiſh not for the ſpreading of enthuſiaſm and ſuperſtition. But this Writer diſclaims the name of enthuſiaſt with regard to himſelf, and beſtows it on ſome others who are in a different ſcheme of divinity, and who are, he ſays, for governing the church according to men's carnal wills. We ſhall ſay no more, than that we wiſh theſe good people would ſtudy the things that make for peace, and for real edification.

Art. 31. *A brief Account of the Commencement, Differences, and Separation, between the Proprietors of Cumberland-ſtreet Chapel, and J—n B——e, Preacher at the ſaid Chapel.* 8vo. 6 d. Ruſon.

A farther detail of the diſturbance and altercations which have happened at this ſame Cumberland-ſtreet chapel: we have been obliged, in the preceding article, to give ſome notice of them to the world; though we could have wiſhed, for their ſakes as well as our own, that theſe pious wranglers would, as what appears to us the wiſer courſe, have ſuffered the knowledge of their diſputes to have been confined to a ſmaller circle. Here we have the proprietors defence of their conduct, in which J—n B——e makes a very poor appearance, and ſome others are repreſented to no great advantage; but the proprietors themſelves, if their relation may be truſted to, have been treated in a very unhandſome manner. It is probable, as is generally the caſe in ſuch quarrels, that neither ſide is entirely free from blame. But what neceſſity was there for publiſhing to the world their follies or misfortunes? The title-page, together with other parts of the pamphlet, will ſhew that the Authors are no great adepts in language; but as this will not invalidate the truth of their *Account*, it may perhaps rather be a plea in its favour. At the end is a table of monies expended and received in behalf of their chapel, from which they ſeem to have been, ſo far, faithful to their

Art. 32. *An Answer to a Second Letter to Dr. Priestley.* See the the Religious and Controversial Articles in the Review for *October*.

This little paper is delivered *gratis* to the purchasers of the former letters; and in it Dr. P. vindicates himself from the charge of *throwing out personal reflections*, which, in this case, according to the usual sense of the term, cannot, he thinks, possibly be applied. 'When, says he, I answer an *anonymous* letter, and make not the most distant allusion to any thing but what appears upon the face of it, where can be the *personality*?' He professes himself still satisfied, that not one of the *inconsistencies* with which he has charged his opponent is *without foundation*, and that *none* of his *censures* are *strained* or *unfair*. He appeals to any person, who is sufficiently acquainted with these subjects, whether he does not think that the Letter-writer has greatly undervalued the importance of religious truth, and made much too light of the critical study of the scriptures; whether he has not laid too great stress on a Christian minister being a fine gentleman and polite orator; and considered it as no objection to him, but rather a recommendation, if he gives into all the fashionable pleasures, that are innocent in any of the laity.'

After several other remarks, in which he yields nothing to his antagonist, his Letter is finished in these terms, 'I shall conclude with observing, that, how much soever we may differ in other things (which I am very willing to think are by this time not many) I entirely agree with you that *discretion is an useful quality*, and that *moderation and charity are amiable virtues*. In the sense in which they are *really* virtues, I hope I shall always be influenced by them, and that I shall retain them unimpaired, whatever becomes of this correspondence.'

Art. 33. *The Death of legal Hope, the Life of evangelical Obedience.* An Essay on Galatians ii. 19. shewing, that while a Sinner is alive to the Law, as a Covenant, he cannot live to God in the Performance of Duty: And that the moral Law is immutable in its Nature, and of perpetual Use, as the Rule of a Believer's Conduct. By Abraham Booth, 8vo. 1 s. 6 d. Dilly, &c. 1770.

The uncouth title which this Author has chosen to prefix to his performance will not give the generality of Readers any favourable opinion concerning the work. By the introduction we learn, that the substance of it has been already delivered from the pulpit. The style is not contemptible, but the sentiments are different from what is now generally regarded as the most prevalent scheme of Christian divinity; yet not so greatly different, perhaps, as this Author himself, or those who would oppose him, may at first apprehend. There is great reason to think, that wise and good men are much nearer to each other, in the disputable parts of religion, than others, or even they themselves, can often be persuaded to apprehend.

This Writer thinks that though *names* are changed, and the *terms* of the question in debate at the time when the Epistle to the Galatians was written, are now greatly altered, yet 'the same temper and spirit still continue, and still prevail.' Now, says he, none professing Christianity pretend to maintain the necessity of *circumcision*, in order to acceptance with God.—Notwithstanding, the same *principle* on which

which thoſe judaizing Chriſtians proceeded is ſtill retained, and operates in various ways.'

We believe the deſign of this publication is good, but we muſt leave it to ſome others to ſettle how far the ceremonial, and how far the moral law is intended by the texts here conſidered, and alſo how far the concluſions drawn from them are well eſtabliſhed.

DRAMATIC.

Art. 34. *The lamentable and true Tragedy of M. Arden, of Feverſham, in Kent.* Who was moſt wickedly murdered, by the Means of his diſloyal and wanton Wife, who, for the Love ſhe bare to one Moſbie, hired two deſperate Ruffians, Blackwill and Shagbag, to kill him. Wherein is ſhewed, the great Malice and Diſſimulation of a wicked Woman, the unſatiable Deſire of filthy Luſt, and the ſhameful End of all Murderers. 8vo. 1 s. 6 d. Printed for Stephen Doorne, at Feverſham; and ſold in London by Hawes and Co. 1770.

This Tragedy is republiſhed from a quarto edition, which was printed for "Edward White, dwelling at the lyttle North Dore of Paule's Church, at the ſign of the Gun. 1592." It is anonymous, but by the Editor ſuppoſed to be Shakeſpeare's: the ſubject is a murder thus related by Hollingſhead.

'Anno Dom. 1550. Reg. Re. Ed. 6ti quarto.

'This year the 15 day of February, being Sunday, one Thomas Ardern, Gent. was heinouſly murdered in his own parlour, about ſeven o'clock in the night, by one Thomas Morſby, a taylor of London, late ſervant to Sir Edward North, Knight, Chancellor of the Augmentations, father-in-law unto Alice Ardern, wife of the ſaid Thomas Ardern, and by one Black Will of Calyce, a murderer, who was previouſly ſent for from thence, by the appointment of the ſaid Alice Ardern, and Thomas Morſby, one John Greene, and George Bradſhaw, inhabitants of the ſaid town, to the intent to murder her ſaid huſband. Which Alice the ſaid Morſby did not only keep in her own houſe, but alſo fed him with delicate meats and ſumptuous apparel: all which things the ſaid Thomas Ardern did well know, and wilfully permit, by reaſon whereof ſhe procured her ſaid huſband's death, in order to have married the ſaid Morſby, and ſo ſhe made of her council, the ſaid Morſby, and one Cicely Pounders his ſiſter, her two ſervants Michael Saunderſon and Elizabeth Strafford, and the abettors to the ſaid murder were the aforeſaid Greene and Bradſhaw, and one William Blackburne a painter.—Which Bradſhaw fetched the ſaid Black Will, and a coadjutor named Looſebagg, ſo that he was moſt ſhamefully murdered as he was playing at tables, friendly with the ſaid Morſby; being at his death the ſaid Alice, Morſby, Michael and Elizabeth, and the ſaid Black Will, having helped to carry his body into a dark houſe adjoining, he went to Cicely Pounders's houſe, and received eight pounds for his reward, and departed, and then the ſaid Cicely Pounders went to aſſiſt in carrying out the dead corpſe, into a meadow on the backſide of the ſaid Ardern's garden, and about eleven o'clock he was found where they laid him, whereupon his houſe was ſearched and his blood found, ſo that it was manifeſt that he was ſlain in his own houſe. Whereupon the ſaid Alice, Michael, Suſan, Morſby, Pounders, and Bradſhaw, were

attached of felony, and ſhortly after tried by a ſpecial commiſſion under the Great Seal of England, within the liberties of the ſaid town, in the Abbey-Hall, which the ſaid Thomas Ardern had purchaſed, and there convicted and condemned to die; but the aforeſaid Greene, Blackborne, and Looſebagg eſcaped at that time. Shortly after, by commandment of the King's moſt Honourable Council, the ſaid Alice Ardern was burnt at Canterbury, and Bradſhaw hung in chains there; Thomas Morſby and his ſiſter Cicely Pounders were hanged in Smithfield, in London. Michael Saunderſon was drawn and hanged in chains, and Elizabeth Strafford burnt, within the liberties of this town. And about the end of July next following, the ſaid Greene was taken and brought hither, where ſhortly after he was judged to be hanged in chains within the ſaid liberties.'

One reaſon why the Editor ſuppoſes it to be Shakeſpeare's is, that he deſcended from the family of Arden by the female line. This fact we are not diſpoſed to controvert. Another reaſon is, its ſimilarity with the later and known productions of Shakeſpeare, which we think is neither general nor ſtriking. The Editor endeavours to account for its not having been printed with his other plays, by ſuggeſting that it was not acted in that houſe whence his plays were collected and publiſhed by his brother performers in 1597, five years afterwards: but its not being printed with the reſt, is not, perhaps, a ſtronger objection to its being his, than its not being acted at the ſame houſe, ſo that the fact alledged to remove an objection, is itſelf an objection equally ſtrong.

As a farther proof that this Tragedy is Shakeſpeare's, the Editor has produced ſeveral paſſages from his acknowledged performances, which are paralleled by paſſages in this, but moſt of them ſeem to be rather phraſes common to the time than peculiar to our Author; ſuch as *taunting* applied to a letter, *white-livered* to expreſs cowardice, *lean faced* for ill looking, the *raven* and *dove* uſed as oppoſites, *mermaid* for ſyren, and many others, which might certainly be found in the contemporary performances of other authors, as well as alluſions to the eye of the baſiliſk, the moon's ſleeping with Endymion, and other known fables and opinions commonly received.

In the general texture of the piece we ſee little reſemblance to the known works of Shakeſpeare: with reſpect to the events themſelves, it is a mere Gazette in dialogue; and thus far, indeed, it may reſemble the dramatic pieces of Shakeſpeare called *Hiſtories*; but with reſpect to the conduct of the parties in the production of them, all is extravagance and abſurdity. The dramatic characters talk with as little caution or reſerve of committing a murder, as of eating a meal; and we cannot eaſily believe that the ſame Writer who has ſo artfully repreſented the timid caution uſed by King John, in communicating a purpoſed murder to Hubert, could repreſent a woman, as firſt telling her maid, then her man, then a neighbour, then a ſtranger, then two ruffians, that ſhe deſigned to murder her huſband, without the leaſt caution or reſerve, or any immediate neceſſity, not having waited till one project had been tried before ſhe ſet on foot a ſecond, and a third.

She alſo engages two men to commit this murder, by promiſing each of them the ſame woman for their wife; thus enſuring an ene-

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my in one of them, as the woman could not be the wife of both. Other parties in the conſpiracy caſually diſcloſe it without the leaſt apparent ſenſe of ſhame or danger.

The parts that bear, in our opinion, the greateſt ſimilitude to Shakeſpeare, are thoſe which contain that kind of imagery called *Conceits*, ſuch as the following:

Arden to his wife.

'Sweet love thou know'ſt that we too, Ovid like,
Have often chid the morn when't 'gan to peep,
And often with'd that dark night's purblind ſteeds
Would pull her by the purple mantle back,
And caſt her in the ocean to her love.'

Alice, when Moſbie her paramour is capriciouſly angry, ſpeaks thus to a confidant:

'Aſk Moſbie, how I have incurred his wrath?
Bear him, from me, this pair of ſilver dice,
With which we play'd for kiſſes many a time,
And when I *loſt* I *won*, and ſo did he.

By the way this confidant is a fellow that keeps an alehouſe, and ſhe truſts him with her adultery without the leaſt ſcruple or neceſſity.

She expreſſes the faſcinating power of a lover's perſuaſion, though the ruin attending compliance is foreſeen, in a ſtrain of more genuine poetry:

'So liſts the ſailor to the mermaid's ſong;
So looks the traveller to the baſiliſk.'

The following is alſo like Shakeſpeare's figurative reaſoning:

'Forewarn'd, forearm'd, who threats his enemy
Lends him a ſword to guard himſelf withal.'

The following deſcription of a man agitated with jealouſy, if it had been found in Shakeſpeare, would not have been thought ſpurious:

'Now will he ſhake his care-oppreſſed head,
Then fix his ſad eyes on the ſullen earth,
Aſham'd to gaze upon the open world;
Now will he caſt his eyes up towards the heav'ns,
Looking that way for a redreſs of wrongs.'

The following reflection of Moſbie contains a picture of a guilty mind, which reſembles Shakeſpeare both in its excellencies and defects:

'Well fares the man, howe'er his cates do taſte
That tables not with foul ſuſpicion:
And he but pines among his delicates,
Whoſe troubled mind is ſtuft with diſcontent.
My *golden* time was when I had no *gold*,
Though then I wanted, yet I ſlept ſecure,
My daily toil begat me night's repoſe,
My night's repoſe made day-light freſh to me:
But ſince I climb'd the top bough of the tree,
And ſought to build my neſt among the clouds,
Each gently ſtirring gale doth ſhake my bed,
And makes me dread my downfal to the earth.'

The words *gently ſtirring*, in the laſt line but one, are printed *gentle ſtarry*, a manifeſt corruption; of which many more occurred to us, though we have not thought it worth while to note them.

In a quarrel between Moſbie and Mrs. Arden he reproaches her thus:

'Aye, Fortune's right hand Moſbie hath forſook
To take a wanton giglote by the left——
But I will break thy ſpells and exorciſms,
And put another ſight upon theſe eyes
That ſhew'd my heart a raven for a dove.
Thou art not fair, I view'd thee not till now;
Thou art not kind, till now I knew thee not;
And now the rain hath beaten off thy gilt,
Thy worthleſs copper ſhews thee counterfeit.'

In ſome of theſe lines the verſification is excellent, and the repetition and turn in the ſixth and ſeventh give them both beauty and ſtrength.

There is a reſemblance of Shakeſpeare alſo in the following ſpeech of Mrs. Arden:

'I ſhall no more be lock'd in Arden's arms
That like the ſnakes of black Tiſiphone,
Sting me with their embracings: Moſbie's arms
Shall compaſs me, and were I made a ſtar
I then would have no other ſpheres but thoſe.
There is no nectar but in Moſbie's lips;
Had chaſte Diana kiſs'd him, ſhe, like me,
Would grow love-ſick, and from her wat'ry bow'r,
Fling down Endymion and ſnatch him up.'

We ſhall cloſe our extracts with the following imprecation: one Rede having bitterly curſed Arden for a ſuppoſed injury, he is told that,

'Curſes are like arrows ſhot upright,
Which, falling down, light on the ſhooter's head.'

To which he replies,

'Light where they will, were I upon the ſea,
As oft I have in many a bitter ſtorm,
And ſaw a dreadful ſouthern *flaw* at hand,
The pilot quaking at the doubtful helm,
And all the ſailors praying on their knees,
Ev'n in that fearful time would I fall down,
And aſk of God, whate'er betide of me,
Vengeance on Arden.'

The word *helm* which ends the fourth verſe, is printed *ſtorm*, which is another manifeſt corruption: and it may be noted here that Shakeſpeare uſes the word *flaw* for a ſudden guſt of wind in the eighth ſcene of the fourth act of the ſecond part of Henry IV.

We have now enabled our Readers to judge for themſelves of the probability that this piece is the firſt eſſay of Shakeſpeare's fancy, which Rowe, in the preface to his edition of his works, wiſhes to ſee. Yet let it be remembered that Shakeſpeare is not ſo much to

be diſtinguiſhed by phraſes, metaphors, or conceits, as by the general texture of his verſe, of his dialogue and incidents, and his bold yet juſt copies of Nature in ſentiment and character.

Art. 35. *'Tis Well it's no Worſe:* a Comedy. As it is performed at the Theatre-royal in Drury Lane. 8vo. 1 s. 6 d. Griffin. 1770.

Of this performance the Author gives the following account in his preface.

'The original of the play, now laid before the public, is called *El Eſcondido y la Tapada*; *The Hidden Man and the Veil'd Woman*; and is counted the maſter-piece of the moſt famous among the Spaniſh dramatic poets, Don Pedro Calderon de la Barca; who, through Moliere, Corneille, Le Sage, Boiſſy, &c. has provided Vanbrugh, Centlivre, Cibber, and Steel, with The Miſtake, The Falſe Friend, The Wonder, The Buſy Body, The Kind Impoſtor, The Lady's Philoſophy, and The Lying Lover, all Engliſh comedies, which have been received upon the ſtage with the warmeſt marks of approbation.

'However, neither theſe former inſtances of Calderon's favourable reception among us, nor the forcible manner in which the writer was ſtruck, when he firſt peruſed this particular comedy of his, were the ſole motives that induced him to adopt it. In a little French book, called *Hiſtoire des Fêtes Gallantes des Rois de France*, he found it praiſed as a miracle of invention and dramatic ſituations; and that in the year 1668 it was one of the plays that had been performed during the famous feaſt at Verſailles, given by Louis XIV. to his court, and a vaſt concourſe of the firſt people in Europe. In another book, where it is mentioned, he found that in November 1716 it was again put into French, and acted under the title of *L'Amant Caché & la Dame Voilée*, firſt at the caſtle of the celebrated *Mareſchal Noailles*, in honour of his daughter's marriage with Prince Charles; and afterwards by the comedians in Paris, (to whom the Mareſchal made it a preſent) with the greateſt ſucceſs. Laſtly, in the year 1769, it was once more tranſlated into the French language, by *Monſ. Lanquit*, a counſellor of parliament, and an excellent writer and critic; who, after much praiſe of the poet and the piece, (which he names *La Cloiſon, The Pannel*) ſpeaking of Don Carlos and Muſkato, being locked up in the unfurniſhed houſe, he ſays, "it is an incident the moſt theatrical that can be imagined, and nothing is ſo intereſting and ſo ſingular as the ſituations it produces."

The Author ſays that his tranſlation is ſo cloſe, that it cannot be pretended the original has ſuffered in his hands; the performance is of the kind called a comedy of *intrigue*, to diſtinguiſh it from comedy of *character*, and it certainly is excellent in its kind: the action is one, though the incidents into which it is branched are innumerable. the incidents themſelves riſe naturally from each other, without confuſion or obſcurity, and as the Author obſerves, 'with leſs to excuſe on the plea of neceſſity, than could eaſily be ſuppoſed in ſuch a tiſſue of events, drawn from a ſingle circumſtance.' Neither is the piece wholly without character and humour, though its chief merit conſiſts in the contexture of the plot as an 'eventful hiſtory,' a narrative, exhibited by *ſcenery and dialogue*. It is indeed true that the narrative *taken together, is not purely comic*; for the radical event is a duel;

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in which one of the dramatic characters kills the brother of another, who was the ſon of a third; but this is an objection founded merely on ſpeculative criticiſm, and cannot practically check the mirth of the repreſentation. The cataſtrophe ſeems in many particulars to be defective through haſte, but the truth is, that the entertainment is over before the cataſtrophe takes place, at leaſt in comedy; and the ſooner thoſe who have quarrelled are reconciled, and thoſe who have courted are married, the better. It is unneceſſary to remark that this kind of comedy loſes leſs in the cloſet than the other; nothing languiſhes, nothing ſtops; the curioſity excited at the beginning, carries the reader, ſtill glowing with impatience, to the end, though it muſt be admitted that in a ſeries of events ſo numerous and rapid, the pleaſure is, throughout, rather in what is expected than in what is found, ſo that the Reader, as Pope ſays of mankind in general,

'Never is, but always to be bleſt.'

We can, notwithſtanding, recommend this performance to our Readers, as well calculated to afford them entertainment both at the theatre and at home, without any apprehenſion that either they or we ſhall be diſappointed.

Art. 36. *King Arthur: or, the Britiſh Worthy.* A Maſque. By Mr. Dryden. As performed at Drury-Lane. The Muſick by Purcell and Dr. Arne. 8vo. 1 s. Hawes, &c.

Of this performance, we cannot give a better account than in the words of the following adverti ſement, which is prefixed by the Editor.

'The names of Dryden and Purcell have made the following performance hitherto regarded as one the beſt calculated to ſhew the effects of poetry, action, and muſic. It is now ſubmitted to the public, with every attention the managers could give it.—The ſucceſs of this, as well as of all other theatrical exhibitions, will wholly depend upon the preſent taſte; but it is hoped, and believed, that two of our greateſt geniuſes in poetry and muſic, if they have juſtice done them upon the ſtage, bid fair for public approbation.—There are ſome ſlight alterations made, for the greater convenience of repreſentation; and ſome few ſongs added, where it was thought ſuch additions would be of ſervice to the whole.

Art. 37. *The Portrait:* A Burletta. As performed at Covent-Garden Theatre. The Muſic by Mr. Arnold. 8vo. 1 s. Becket.

We have frequently given our opinion of this ſpecies of dramatic entertainment. This is not the worſt Burletta we have ſeen. It is taken from *Le Tableau parlant*; a French piece, which, we are told, has been performed at the Italian comedy at Paris, with great applauſe.

Art. 38. *The Recruiting Serjeant.* A muſical Entertainment. As performed at Drury-Lane. 8vo. 1 s. Griffin.

This piece was performed laſt ſummer at Ranelagh, except one ſcene and chorus, and a ballad, which were added to render it in ſome degree fit for action upon the theatre. The muſic is Mr. Dibdin's, whoſe ſongs in the Padlock and Jubilee have been much approved, as to the words, the Author candidly acknowledges that they were 'calculated merely for the uſe of the compoſer, and therefore

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they cannot be thought a fit ſubject for literary criticiſm. The whole is in verſe; and conſiſts of a ſingle incident, a ſerjeant's attempt to inliſt a countryman, which the deſcription of a battle, and the entreaty of his wife and mother render unſucceſsful.

LAW.

Art. 39. *The Statutes enacted in the laſt Seſſion of Parliament*, in the 10th Year of his preſent Majeſty, which completes the 28th Volume of the Statutes at Large. By Danby Pickering, Eſq; of Gray's Inn; Law-reader to that honourable Society. 8vo. 2 s. Bathurſt.

Having formerly mentioned Mr. Pickering's valuable edition of the Statutes, ſee Rev. vol. xxviii. we have now only to add, that the work is completed to the preſent time; and that it cannot but be very acceptable to thoſe who would prefer the octavo ſize, to the quarto edition, by the late Dr. Ruſſhead.

POLITICAL.

Art. 40. *A Letter to the Right Honourable Lord North*, on, Conſiderations on a Spaniſh war. Interperſed with many curious Anecdotes. 8vo. 1 s. Henderſon.

Falkland iſland, *or* a war, is the alternative which this letter-writer propoſes, and inſiſts upon. Should the latter take place, he moſt obligingly inſtructs his lordſhip, in what manner it ought to be conducted; and he tutors the noble ſtateſman, as a ſchool-maſter would dictate to one of his boys: expatiating, too, on ſuch obvious points, ſuch puerilities in politics, as are almoſt beneath the veriеſt Tyro in the ſecretary's office. One of his documents, however, is a notable one:—'Pray let ſkilful * admirals be employed; truſt nothing to the ungenerous violator of the bed of his neighbour, be his rank ever ſo elevated, or his connections ever ſo great.

This is *intelligible* enough; but there are paſſages in the letter which his lordſhip may be at a loſs to underſtand: as we are, when the writer tells a ſtory † of one *Don Michael de Valeſco*, of the Havanna; who was ſo pleaſed with the generous behaviour of an Engliſh priſoner, to another priſoner, his countryman, at the ſame place, that he ſmoothed the ſtranger upon the ſhoulder, to teſtify his approbation. Now what is this ſame *ſmoothing upon the ſhoulder?* Muſt we go to *Dublin*, or *Edinburgh*, or *Aberiſtwyth* for an explanation of this myſterious behaviour of Don Michael's? It will be in vain, we are pretty well aſſured, to ſearch for it in any part of *England*.

Among other motives and inducements urged upon Lord North, in order to determine his lordſhip to act with ſpirit and prudence, in

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* Our Author ſays nothing of *courage*. Admiral Byng was one of the moſt *ſkilful* commanders in the navy; but it had been happy for him, and for his country, had he maintained an equal degree of reputation for courage.

† The Author is a ſtrange rambler, and digreſſive ſtory-teller; and introduces, for the amuſement and edification of the noble Lord to whom his performance is addreſſed, a great many particulars (anecdotes he calls them) which bear as much relation to the main ſubject of his letter, as (to the adventures of Captain Lemuel Gulliver.

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the preſent juncture of affairs, is the following: 'The eyes of all Europe, my Lord, are upon the court of Great Britain; they are upon your Lordſhip; and, what is more, the eyes of the cenſor-general, Mr. Wilkes, are fixed upon you.'——So admirable a climax is ſeldom to be met with: we think it hardly to be matched in the celebrated treatiſe on the art of ſinking in poetry.

HUSBANDRY.

Art. 41. *Georgical Eſſays:* in which the Food of Plants is particularly conſidered, ſeveral new Compoſts recommended, and other important Articles of Huſbandry explained upon the Principles of Vegetation. Small 8vo. 2 s. 6 d. ſewed. Durham.

Four of theſe eſſays were publiſhed under the above title of *Georgical Eſſays*, near two years ago; and ſome notice was taken of them in the Review, vol. xl. p. 472.

To thoſe four eſſays, five more are added in this republication, viz. 1. *On vegetation, and the analogy between plants and animals:* 2. *On ſteeps.* In this eſſay, the ingenious Author diſcredits all the ſuppoſed efficacy of ſteeping ſeed in brine or other liquors for aſſiſting the growth; as well by his own experiments as by philoſophical reaſoning: 3. *On the roots of wheat*; in which the Author ſhews, from the ſtructure of the root, the advantage of the ſeed being well covered to ſome depth, in order to preſerve the young plant from deſtruction by the winter's froſt: 4. *On vegetation, and the motion of the ſap:* 5. *On the oil compoſt*; in which he relates an experiment that proved this compoſt to be a good ſubſtitute for dung, where dung cannot be procured at a moderate price.

Theſe eſſays are to be farther extended, as appears from the preſent collection being called Volume I. And as they ſeem to be dictated by a real knowledge of the principles of vegetation, and agriculture, rather than by any views of emolument by publication, they deſerve a favourable reception from the public, on this principle, that no man can be an intelligent farmer, without ſome general acquaintance with natural philoſophy.

NOVELS.

Art. 42. *The Modern Couple*, or the Hiſtory of Miſs Davers. In a Series of Letters. 12mo. 2 vols. 5 s. ſewed. Noble.

Matrimonial infidelity forms the baſis of this pretty, intereſting novel; the ſtory of which is told in a natural, eaſy manner.

Art. 43. *The Old Maid*; or the Hiſtory of Miſs Ravenſworth. In a Series of Letters. By Mrs. Skinn, late Miſs Maſterman, of York. 12mo. 3 vols. 7 s. 6 d. ſewed. Bell, &c.

Although there are defects in this work groſs enough to diſguſt a critical reader, there are parts of it that will be far from diſagreeable to a good-natured one, who is fond of novels, and not too nice in the choice of them.

MATHEMATICAL.

Art. 44. *Tracts.* By W. Emerſon. 8vo. 7 s. bound. Nourſe, 1770.

This large volume completes the *Cyclometheſis* of this elaborate Writer, (the former Parts of which we have ſo frequently noticed) and conſiſts of the following tracts:

1. The

1. The doctrine of combinations, permutations, and compoſitions of quantities, clearly and ſuccinctly demonſtrated.

2. Chronology, or the art of reckoning time; founded upon aſtronomical principles. To which is added, a ſhort chronological table.

3. Calculation, libration, and menſuration; or, the arts of reckoning, weighing, and meaſuring; adapted to the buſineſs and practice of tradeſmen and artificers, in the ſhorteſt poſſible method, and deſigned purely for common uſe. In four parts. Gauging, part five.

4. The art of ſurveying or meaſuring of land, in three ſections; with an appendix, containing corrections and additions to the ſeveral foregoing volumes.

The firſt of theſe tracts, Mr. Emerſon tells us, in his preliminary advertiſement, was originally intended to make a part of his treatiſe of algebra; but as other matters had ſufficiently ſwelled the book, he was obliged to poſtpone this little piece to a future opportunity; and, accordingly, it now appears, in the preſent volume. The doctrine of Combinations, and Alternations, as he obſerves, 'is a very entertaining and curious ſpeculation, by which many delightful problems may be reſolved, which will appear ſtrange and ſurprizing to thoſe who are not verſed in theſe ſorts of calculations.'

In the treatiſe on chronology, there are ſome curious obſervations on the Julian and Gregorian calendars. The table is chiefly and profeſſedly taken from Newton. The other tracts have their reſpective merits, and will be particularly uſeful to young ſtudents.—— And now, having gone through all the principal branches of the mathematics, the Author concludes with ſome general directions to ſuch as deſign to make theſe ſciences their ſtudy; and he takes leave of his Readers by informing them, that this courſe of mathematics has been the work of his life. 'In almoſt all the books I peruſed, ſays he, I found a defect of method; and ſometimes a redundance of things unneceſſary. This put me upon writing, firſt one branch and then another, 'till I had got together a tolerable ſyſtem of mathematical learning, where I believe every branch is treated with as much perſpicuity, and contains as much matter, as any one can wiſh for, in that compaſs: for the whole is only deſigned for an introduction to young ſtudents, and to enable them to go through larger treatiſes.'——We heartily wiſh the ſucceſs of his publication may be anſwerable to his juſt expectations.

SERMONS.

I. A King's Bench Sermon: With a Dedication to Lord Manſfield: To which is added a Preface by Mr. Stephen*. 8vo. 1s. 6d. Evans. 1770.

This ſermon endeavours to prove, that the confining of the bodies of debtors in priſon is contrary to religion, and encourages the priſoner, to whom it appears to be more particulary addreſſed, to make an effort to regain their liberty. It is inferior to the dedication, and

* In a note to this ſermon, there is the following account of Mr. Stephen; which may gratify the curioſity of ſome of our Readers, as *he has of late engaged* a ſhare of the public attention.

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and the preface, which accompany it. From the latter, we ſhall lay before our readers the following extract.

'Beſides deterring many from entering on trade, ſays Mr. Stephen, and driving others, as ſoon as they are able, to retire out of it; the practice of confining debtors is ſtill of much more miſchievous conſequence to the commerce of this kingdom: the dread of a priſon, and the agonizing thoughts of being ſeparated from their wives and families, drive men in trade into ſuch deſtructive connexions, as is the cauſe of nine out of ten of the numerous bankruptcies that daily happen: on the firſt preſſing need for money, for fear of being arreſted, and conſequently ruined, the unfortunate and as then unwary trader, hunts out for men in a worſe or ſimilar condition with himſelf, to aſſiſt him with exchanging notes or bills, for money is not to be expected. The ſearch for ſuch people is by no means difficult, for were their numbers known to the public, it would be more alarming than any thing that ever was held up to view in this kingdom: and when once ſuch mutual engagements are entered into, it muſt be with more than one, or the banker, who diſcounts theſe manufactured ſecurities, would ſoon find out the contrivance, and grow ſhy; and as their demands increaſe, the number muſt be enlarged, till ſometimes a dozen of members, or more, exchange ſecurities to any amount, without inquiry into the circumſtances of each other; for they muſt all be ſupported, or they muſt all fall together: as ſoon

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'Sir John Webb, a worthy Roman Catholic baronet, engaged this gentleman in ſeveral valuable contracts, relative to the improvement of his eſtate. Plans were projected by Mr. Stephen, and approved of by Sir John; which, when carried into execution, would enhance conſiderably the value of the ſaid eſtate, ſituated in Dorſetſhire. The baronet at length ſo far changed his ſentiments, as to demand of Mr. Stephen a delivery of the contracts, wiſhing to reap the advantages reſulting from his advice, without conferring upon him the reward his ſervices juſtly merited. Mr. Stephen poſitively refuſing to comply with his requeſt, ſo much enraged this pious ſon of an infallible church, that he inſtantly became his moſt inveterate and implacable enemy, leaving no method untried to complete his deſtruction; — ſuits at law were commenced againſt him for debts he never owed; his reputation was ſullied by the foul breath of Sir John's hungry dependents: and at laſt a method was pitched upon, adviſed moſt probably by the baronet's confeſſor, which would effectually complete the ruin of Mr. Stephen, or force him to give up the contracts. Be not, gentle reader, fired with indignation when I inform you, that the ſtratagem Sir John put in execution, was only to buy up from the creditors of Mr. Stephen their claims, and this out of the plauſible pretext of friendſhip and humanity;—the conſequence was, that, for a debt ſo purchaſed, Stephen was committed to the King's Bench, where he has been confined for ſixteen months, during which interval he has had a wife, and *only* five children to ſupport. If pity, reader, riſes in your ſympathizing heart, what will you not feel, when you are aſſured, that his wife's father and his own, have both died through exceſſive grief, at his almoſt unparalleled misfortunes.'

as the poor wretch becomes a member (for fear of being arreſted and expoſed) of ſuch ſort of clubs, his inevitable ruin, and the loſs of the property intruſted with him by his creditors, is the never-failing conſequence; all induſtry ceaſes, every effort to recover his circumſtances muſt give way to the more important contriving of ways and means to ſupport the credit of himſelf and confederates for the preſent day; and inſtead of being with peace and ſobriety at home with his family in the evening, he muſt repair to a tavern to meet with his companions, where, after extravagant ſolaces for the labour and fatigue of ſpirits expended in the paſt day, new contrivances are made for the next; and, in this manner, the ſame dread of confinement continuing, this fictitious buſineſs is carried on, whilſt any of the too numerous bankers ſhops will diſcount notes on the credit of any one of the ſociety; and the better to keep up their credit with them, and the world, a grander appearance muſt be made, and larger ſtocks of goods are purchaſed to make a ſhow of buſineſs in their ſhops or warehouſes.

'When this courſe is continued ſome time, the circumſtances of the parties growing daily more deſperate, the bankers begin, by the ſame names being continually on the notes, to find out that there is a circulation, and not real buſineſs; therefore they intimate that more of their notes or bills will not go down: if new real names cannot then be obtained, they muſt have recourſe to fictitious ones, therefore a non-entity draws from ſome capital town on one of the gang to the the order of another, and ſometimes two, three, four, or five fictitious indorſements are put upon the back of it, till at laſt a real member carries it in to be diſcounted with his banker; and it being eaſy to vary names and places, this imaginary credit is often kept up for a long time with the honeſt and moſt diſcerning bankers; but there are ſome of that profeſſion ſo much in the uſurious way of doing buſineſs, and ſo ſkilful in every iniquitous practice, that they encourage the ſcene of iniquity, which the practice of courts in arreſting the body of a debtor in a manner forces him to commit, that they will give the preference in diſcounting ſuch ſuſpicious paper; for as ſuch practices, almoſt or altogether amount to forgery, they are ſure that though every other creditor ſhould ſuffer three times the loſs, by a precipitate ſale of goods, theſe bills muſt be provided for, or ignominy, and probably death muſt enſue.

'The firſt hobble that happens in diſcharging ſuch fictitious bills, blows up the credit and diſperſes the whole party. Thoſe who cannot take up and pay ſuch notes as have paſt through their hands, collect what caſh they can and fly abroad for ſafety, taking care firſt to make over or ſell every remaining property that is in their power. Others, who can ſell their ſtock on hand to pay their bad paper, firſt take care to pay off theſe fictitious ſecurities, and afterwards obtain a ſham commiſſion of bankruptcy, which their lawyer procures for them; and if they can but ſave out of the wreck of their effects enough to bribe him, the buſineſs is effectually done, and the certificate is ſo effectually ſecured, that there is no poſſibility of preventing it, though there is not a ſhilling left to pay the laſt debts.'

In theſe obſervations, there is, doubtleſs, a great deal of truth; and we moſt ſincerely wiſh, that the preſent ſeverity exerciſed againſt debtors would be remitted without encroaching on public utility.

II. On the Death of Rev. Mr. George Whitefield. Preached at the Chapel in Tottenham Court Road, and at the Tabernacle in Moorfields, Nov. 18. By John Weſley, M. A. late Fellow of Lincoln-College, Oxon, and Chaplain to the Counteſs Dowager of Buchan. 6 d. Keith, &c.

III. *A Miniſter dead, yet ſpeaking:* The Subſtance of two Diſcourſes, Nov. 11. on the Death of the Rev. George Whitefield, A. M. &c. By the Rev. Mr. D. Edwards. 6 d. Keith, &c.

IV. A Token of Reſpect to the Memory of the Rev. Mr. Whitefield—On occaſion of his Death, in the Counteſs of Huntingdon's Chapel at Bath. By the Rev. Mr. Venn. 6 d. Dilly.

V. On the Death of the Rev. Mr. George Whitefield, A. B. &c. who died at Newbery near Boſton, New England, Sept. 30. 1770, in the 56th Year of his Age. By R. Elliot, A. B. 6 d. Dilly, &c.

VI. *A Name in Heaven the ſureſt Ground of Joy*—Two Diſcourſes, by the late Rev. Mr. Matthew Mead; with a recommendatory Preface by the Rev. Mr. Toplady. 1 s. Dilly, &c.

VII. In the Cathedral at Sarum, before the Governors, &c. of the General Infirmary, Sept. 28. By N. Ogle, D. D. Dean of Wincheſter, and Canon Reſidentiary of Sarum. Crowder.

VIII. *Chriſtian Mourners relieved by the Hope of the Goſpel,*—Occaſioned by the Death of the Rev. Mr. Benj. Boyce, late of Kettering in Northamptonſhire, who departed this Life Oct. 24. By Moſes Gregſon. To which is added, a Funeral Oration, by Stephen Addington. 6 d. Buckland.

IX. *The State of the World in general, and of Britain in particular, as to Religion, and the Aſpects of Providence.*—At Haberdaſher's Hall, Oct. 21. By Thomas Gibbons, D. D. Buckland.

X. *The Vanity, Miſery, and Infamy of Knowledge without ſuitable Practice*;—at Hackney, Nov. 4. By Richard Price, D. D. F. R. S. 6 d. Buckland.

XI. An Introductory Diſcourſe, by John Angus; Mr. Fell's Confeſſion of Faith; a Charge by Thomas Davidſon; and a Sermon by Thomas Towle, B. D. all delivered at the Ordination of the Rev. Mr. John Fell, in Thaxted, Eſſex, October 24th. 8vo. 1 s. Dilly.

ERRATA.

In our account of Mr. Collinſon, (Rev. for October) following the honeſt Author ſomewhat too implicitly, it is ſaid that Mr. Collinſon was a member of the Antiquarian Society from its firſt inſtitution. The Author, we ſuppoſe, meant, *from the revival* of this ſociety, which was in that gentleman's time; but the inſtitution of it was long before Mr. Collinſon was born: ſee Rev. for November, p. 357.

In the Rev. for November, (Art. CORRESPONDENCE with Dr. Kirkland) p. 407, l. 50, for that Reviewer, read *that the Reviewer.* P. 407, l. 18. for Reviewers ſeem, read *Reviewer ſeems.*

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the FORTY-THIRD.

FOREIGN LITERATURE.

ART. I.

Hiſtoire de l' Academie Royale de Sciences, &c. Année 1766. The Hiſtory of the Royal Academy of Sciences at Paris; together with the Mathematical and Phyſical Memoirs, for the Year 1766. 4to Paris. 1769.

GENERAL PHYSICS.

MEMOIR I. *On a curious application of certain electrical phenomena. By the Abbé Nollet.*

THE experiments and obſervations contained in this memoir, principally relate to a method of producing luminous inſcriptions, pyramids, or other figures, by means of electric light. For this purpoſe ſeveral pieces of tinfoil, cut in the form of a ſquare or lozenge, whoſe ſides are about a line in length, are glued on a plate of glaſs, with their oppoſite corners lying in the direction of the figure, at the diſtance of a quarter of a line from each other. On expoſing one extremity of the inſcription or figure to the prime conductor, while the globe is in motion, and holding it by the other end, the form of the letters or other figures is preſented in a permanent and very agreeable manner, by the vivid ſparks which appear in all the intervals between the lozenges. When the figure returns into itſelf, or is of ſuch a ſhape that the electric matter would not paſs through the whole of it, part of it is delineated by lozenges placed on the oppoſite ſide of the glaſs, to which the ſtream of electric fire is inviſibly conducted by ſlips of tinfoil. This ſhort deſcription will be ſufficient to give a general idea of the proceſs, to electricians; who, however, may find a very particular detail of the whole *manœuvre*, in a letter addreſſed

to Mademoſeille Laura Boſſi, publiſhed about three years ago in the third volume of the Abbé's *Lettres ſur l'Electricité*.

MEMOIR II. *On an intereſting electrical phenomenon, not hitherto obſerved. By M. Le Roy.*

Every one moderately verſed in the phenomena of electricity knows that a ſpark appears between two metallic or other perfectly conducting ſubſtances, when one of them is electrified, and the other is preſented to it at a proper diſtance. It is likewiſe well known, M. Le Roy adds, that this ſpark is, *cæteris paribus*, ſtronger, and ſtrikes at a greater diſtance, if one of the two bodies be pointed at its extremity *. But no one, he obſerves, has yet noticed that there is a notable difference in the diſtance at which the ſpark appears, according as the one or the other of theſe two bodies is electrified. To aſcertain the reality and quantity of this difference, he conſtructed a little electrical apparatus, to which he gives the name of a *Spintherometer*; in the uſe of which he diſcovered that, when the pointed body is connected with the prime conductor of a glaſs globe, or the inſulated cuſhion of a ſulphur globe, the electric ſpark invariably ſtrikes at a greater diſtance when a flat or blunt piece of metal is preſented to it; than when the blunt piece of metal is electrified in the ſame manner as the pointed body, and this laſt is preſented to it: or, in other words, that whenever the pointed body is electrified *poſitively* (which, if both a glaſs and ſulphur globe be employed, each furniſhed with inſulated rubbers, may be effected in four different manners) the electric ſpark ſtrikes to a greater diſtance than when it is electrified *negatively*.

Granting, for the preſent, the truth of this obſervation, the principal concluſion which may be drawn from it is, that bodies electrified by glaſs exhibit *phenomena* different from thoſe produced by bodies electrified by ſulphur: but whether we conſider the *two electricities*, as they are called, as modifications of one and the ſame electric matter, thrown upon, or extracted from natural bodies, according to the ſyſtem of Dr. Franklin; or view them as appearances produced by the operations of two diſtinct fluids, according to the theory of M. du Faye, revived by Mr. Symmer, and methodiſed and conſiderably improved by Dr. Prieſtley; there are many experiments which much more ſatisfactorily evince an eſſential and ſpecific difference between them, and which prove that they are not only different

* We apprehend the contrary to be true. The ſtrongeſt and moſt diſtant *ſparks* are always perceived between blunt bodies. Long ſparks can only be excited by a pointed body, when laid on the ſurface of a non-conductor, or incloſed within a glaſs tube.

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from, but contrary to, and abſolutely deſtructive of, each other.

MEMOIR III. *On Mount Veſuvius. By M. Fougeroux de Bondaroy.*

MEMOIR IV. *On the alum works at La Tolfa, in the neighbourhood of Civita Vecchia. By the ſame.*

In the firſt of theſe memoirs, M. Fougeroux particularly deſcribes and analyſes the many different ſubſtances thrown out from the mouth of Mount Veſuvius, or found in the neighbourhood of that vulcano; particularly the different kinds of lava, ſtones, and ſalts, which are the productions of that grand natural laboratory. It is ſingular that of thoſe who have conſidered the lava as a metallic ſubſtance, ſcarce any have ſpecified the particular metals which form the baſis of it. Even at Naples, he affirms, it is ſtill a matter of doubt whether the lava is not a compound of copper, lead and tin, or antimony, and whether it contains any iron. Of the three different and very diſtinguiſhable kinds, ſpecimens of which the Author brought home with him, and ſubjected to a chemical analyſis, he found the firſt very difficult of fuſion: by the addition of *phlogiſton*, however, he procured from it ſome iron, and a ſmall quantity of copper. The reſiduum conſiſted of *ſcoriæ*, which reſiſted all his attempts to reduce them into a metallic form. The ſecond ſpecies melts more eaſily, and likewiſe contains iron. The third appeared to contain copper.

After giving a circumſtantial account of the ſtones found in the neighbourhood of this vulcano, the Author enquires into the nature of a yellow ſubſtance which is ſublimed in conſiderable quantities, through the crevices in the mountain, and which has been taken, by ſeveral Authors, for ſulphur, deprived of its acid. He ſhews that, notwithſtanding its external reſemblance to that mineral, it is a very different ſubſtance; and infers from his analyſis of it, that it is compounded of alum and of a ſubſtance analogous to ſea ſalt, united with an argillaceous vitrifiable earth, and with a ſmall portion of iron. A ſingular compound to be raiſed by ſublimation!—but the grand chemical proceſſes of nature are not to be limited by what paſſes in our little laboratories.

Salts are the laſt ſubſtances of which the Author treats. Among the productions of this claſs he diſcovered alum, vitriol, ſea ſalt, and a ſal ammoniac ſimilar to that which he formerly analyſed at Solfatara, and of which we lately gave a particular account *. In oppoſition to the ſentiment of the academicians at Naples, he reckons water among the matters occaſionally thrown out from the mouth of Veſuvius. He is of opinion,

* *Appendix to vol.* xli. p. 510, 511.

with the Abbé Nollet, that this vulcano communicates with the ſea, and thinks that the whole country in the neighbourhood of Naples is hollowed much below the level of the Mediterranean. He imagines that theſe vaſt ſubterraneous cavities communicate with *Solfatara*, *Monte Nuovo*, and other mouths of vulcanos, now extinct or verging towards extinction. Without ſuch a ſuppoſition, he obſerves, it is impoſſible to conceive from whence Veſuvius can have drawn theſe immenſe quantities of matter, which it has thrown out during a long ſucceſſion of ages: for it is certain that the eruption, in which Pliny periſhed, was far from being the firſt; as the buildings in Herculaneum are found to have been partly conſtructed, and its ſtreets paved, with lava, the produce of preceding eruptions.

MEMOIR V. *Enquiries into the hitherto undiſcovered organiſation of a conſiderable number of animal productions; and principally of the ſhells of animals. By M. Heriſſant.*

The ſingular regularity, beauty, and delicacy, in the ſtructure of the ſhells of animals, and the variety and brilliancy in the colouring of many of them, at the ſame time that they ſtrike the attention of the moſt incurious obſervers, have at all times excited philoſophers to enquire into and detect, if poſſible, the cauſes and manner of their formation. But the attempts of naturaliſts, antient and modern, to diſcover this proceſs, have conſtantly proved unſucceſsful. M. de Reaumur hitherto appears alone to have given a plauſible account, at leaſt, of the formation of the ſhell of the garden ſnail in particular, founded on a courſe of very ingenious experiments, related in one of the preceding volumes *. He there endeavours to ſhew that this ſubſtance is produced merely by the *perſpirable matter* of the animal, condenſing and afterwards hardening on its ſurface, and accordingly taking the figure of its body, which has performed the office of a mould to it; in ſhort, that the ſhell of a ſnail, and, as he ſuppoſed, of all other animals poſſeſſed of ſhells, was only the product of a viſcous tranſudation from the body of the animal, containing earthy particles united by mere juxtapoſition. This hypotheſis however is liable to very great and inſurmountable difficulties, if we apply it to the formation of ſome of the moſt common ſhells: for how, according to this ſyſtem, it may be aſked, can the oyſter for inſtance, conſidered ſimply as a mould, form to itſelf a covering ſo much exceeding its own body in dimenſions?

The Author of this paper, in the Memoirs of the Academy for the year 1758, publiſhed an ingenious hypotheſis to explain

* See *Mem. de l'Acad. année*, 1709 p. 475. Edit. de Hollande, in 12mo.

the

the manner in which the bones of animals are formed. Of this theory, and of the particular experiments on which it is founded, we ſhall not give an account in this place. We ſhall only obſerve that M. Heriſſant, countenanced by a very obvious and plauſible analogy, and allured by that ſtrong temptation which every diſcoverer uſually feels within himſelf, to generaliſe his ideas, and extend his ſyſtem to every ſubject that ſeems within the reach of it, has very happily applied the experiments and reaſonings which he there employed, to the elucidation of the preſent ſubject. As the method which he followed in both theſe enquiries is extremely ingenious, we ſhall endeavour to convey a general idea of it; confining ourſelves to the experiments by which he attempted to diſcover the conſtituent principles, and to detect the *organical* ſtructure (for ſuch he ſhews it to be) of the ſubſtances treated in this memoir.

In the numerous experiments that he has made on an immenſe number, and a very great variety, of animal ſhells, he conſtantly found that they were compoſed of two diſtinct ſubſtances; one of which is a cretaceous or earthy matter, and the other appeared, from many experiments made upon it, by burning, diſtillation, and otherwiſe, to be evidently of an animal nature. Theſe two ſubſtances he dexterouſly ſeparated from each other by a very eaſy chemical analyſis; by the gentle operation of which they were exhibited diſtinctly to view, without any material alteration from the action of the ſolvent, or inſtrument, employed for that purpoſe. On an entire ſhell, or a fragment of one, contained in a glaſs veſſel, he pours a ſufficient quantity of the nitrous acid, conſiderably diluted either with water or ſpirit of wine. After the liquor has diſſolved all the earthy part of the ſhell (which may be collected, after precipitation by a fixed or volatile alcali) there remains floating in it a ſoft ſubſtance, conſiſting of innumerable membranes of a reticular appearance, and diſpoſed, in different ſhells, in a variety of poſitions, which conſtitutes the *animal* part of it. This, as it has not been affected by the ſolvent, retains the exact figure of the ſhell, and on being viewed through a microſcope, exhibits ſatisfactory proofs of a vaſcular and organical ſtructure. In ſhort, he ſhews that this membranous ſubſtance is an *appendix* to the body of the animal, or a continuation of the tendinous fibres that compoſe the ligaments by which it is fixed to its ſhell; and that this laſt owes its hardneſs to the earthy particles conveyed through the veſſels of the animal, which fix themſelves into, and incruſt, as it were, the meſhes formed by the reticular filaments, of which this membranous ſubſtance is compoſed.

The patience and addreſs employed by M. Heriſſant, in this enquiry, appear to have been amply rewarded by the curious ob-

jects which were preſented to his view in the courſe of his experiments. In the ſhell called the *Porcelaine*, in particular, the delicacy of theſe membranes was ſo great, that he was obliged to put it into ſpirit of wine, to which he had the patience to add a ſingle drop of ſpirit of nitre day by day, for the ſpace of two months; leaſt the air, generated, or let looſe, by the action of the acid on the earthy ſubſtance, ſhould tear the compages of its fine membranous ſtructure into ſhatters; as it certainly would have done, in a more haſty and leſs gentle diſſolution. The delicate reticulated film, left after this operation, had all the tenuity of a ſpider's web; and accordingly he does not attempt to delineate its organiſation. In other ſhells, he has employed even five or ſix months in demonſtrating the complicated membranous ſtructure of this animal ſubſtance, by this kind of *chemical anatomy*. In general, however, the proceſs does not require much time.

Of the many ſingular configurations and appearances of the membranous part of different ſhells, which are deſcribed in this memoir, and are delineated in ſeveral well executed plates, we ſhall mention only, as a ſpecimen, the curious membranous ſtructure obſerved in the *laminæ* of mother of pearl, and other ſhells of the ſame kind, after having been expoſed to the operation of the Author's ſolvent. Beſide the great variety of *fixed* or permanent colours, with which he found the animal filaments of theſe ſhells to be adorned, it is known that the ſhell itſelf preſents to the view a ſucceſſion of rich and *changeable* colours, the production of which he eaſily explains from the configurations of their membranes. Nature, he obſerves, always magnificent in her deſigns, but ſingularly frugal in the execution of them, produces theſe brilliant decorations at a very ſmall expence. The membranous ſubſtance abovementioned is plaited and rumpled, as it were, in ſuch a manner, that its exterior *laminæ*, incruſted with their earthy and ſemi-tranſparent matter, form an infinite number of little *priſms*, placed in all kinds of directions, which refract the rays of light, and produce all the changes of colour obſervable in theſe ſhells.

MEMOIR VI. *Obſervations on a certain luminous inſect. By M. Fougeroux de Bondaroy.*

Of all the inſects which ſhine in the dark, that called by the French the *Maréchal*, and denominated by naturaliſts the *Elater major, fuſcus, phoſphoricus*, which is a native of Cayenne in America, is the moſt remarkable; both on account of its ſize, and the brilliancy of the light which it affords. One of theſe inſects had, in ſome manner or another, found its way to the *Fauxbourg St. Antoine* in Paris, and after alarming the neighbourhood with its light, at length ſettled on the caſement of a window, where it was catched, and brought to the Author,

with

with whom it lived a month, and who thought it worthy of a more particular deſcription, and a more accurate drawing, than has yet been given of it. It is of the ſcarabee or beetle kind, with ſheathed wings, leaps like a graſshopper, and is above an inch and a half in length. The light which it gives proceeds from two oval lanterns, if they may be ſo called, placed on its ſides. This light has a ſlight tinge of green, and reſembles in luſtre that of the moſt beautiful emerald. It is ſo very vivid, that when the inſect was confined within a cone of white paper, it illuminated it to ſuch a degree, that a perſon might with eaſe read even the ſmalleſt print, at the diſtance of five or ſix inches.

It appears at firſt ſight difficult to account in what manner this inſect, which is peculiar to Cayenne, ſhould be found flying in one of the ſtreets of Paris. The Author very naturally ſuppoſes that it had been brought over, in a favourable ſeaſon, from America, in its vermicular ſtate, lodged within, and feeding upon, ſome of the wood which is imported from Cayenne, for the uſe of the many workers in ebony who live in the faubourg of St. Anthony; and that it had had the good fortune to undergo its metamorphoſis, and paſs into the beetle ſtate, before the approach of winter. We ſhould have obſerved that it was diſcovered in the month of September. He laments that it had no companion of the other ſex; and from this accident thinks it not improbable that a colony of theſe curious and ſplendid inſects might be tranſported hither and naturalized here, and embelliſh the nights of theſe northern climates.

This claſs is terminated, as uſual, by M. du Hamel's annual Botanico-Meteorological Journal, and by a few ſhort and general phyſical obſervations.

ANATOMY.

MEMOIR I. *On the lachrymal ſac, in men and other animals. By M. Bertin.*

In this memoir M. Bertin deſcribes ſome eſſential varieties which he has obſerved in the ſtructure of the parts concerned in carrying off the tears into the cavity of the noſe, in different animals; and from thence propoſes a new method of operating for the cure of the *fiſtula lachrymalis*, which ſeems however to be attended with conſiderable difficulties and inconveniencies, equal perhaps to thoſe attending the operation at preſent practiſed for the removal of that diſorder.

MEMOIR II. *On the inflammation of the viſcera of the abdomen, and particularly that of the liver; which is conſtantly ſucceeded by a bad ſtate of health, and is productive of the cardialgia, and many other pains and diſorders falſely attributed to the ſtomach. By M. Ferrein.*

The inflammation of the liver, which has been conſidered by Boerhaave [Aphoriſm. §. 914.] and the generality of phyſicians, as a very rare diſeaſe, is here, on the contrary, affirmed by M. Ferrein to be the moſt common, and the leaſt known or underſtood of all diſtempers; although a phyſician may almoſt every day, in his attendance on the ſick, or even the valetudinarian, meet with opportunities of aſcertaining its exiſtence, by means of a very ſimple, eaſy, and deciſive experiment. He aſſerts that of all diſeaſes it is the moſt ſubject to return; and that it brings on and leaves behind it the moſt numerous, laſting, and fatal diſorders; unleſs proper methods are purſued to remove the original, and hitherto unſuſpected, cauſe of them. On a ſubject ſo very generally intereſting (ſuppoſing the Author is not combating a phantom) we think ourſelves bound to be ſomewhat particular; and ſhall endeavour, as far as our limits will allow us, to co-operate with him, in dragging this ſkulking and inſidious diſeaſe forth from its dark retreat into open light.

Before the Author enters on a diſcuſſion of this ſubject, he propoſes and anſwers ſome queſtions, the ſolution of which is eſſential to a proper knowledge of it. He firſt enquires, '*How it may be known by the touch, whether a pain in the abdomen is produced by an inflammation of the viſcera, or is the effect of ſome other cauſe?*' He complains that Authors have always ſuppoſed that an inflammation muſt conſtantly be attended with a fever, and other violent ſymptoms; and have not conſidered that there are degrees in this as well as in other diſorders of the animal œconomy, and that a ſmall degree of inflammation may exiſt without either febrile ſymptoms, or any notable pain. In anſwer to the queſtion, Mr. Ferrein affirms, that by preſſing the diſordered part with the tip of the finger, it may certainly be known whether the uneaſineſs felt in the abdomen proceeds from an inflammation, or from morbid humours contained in the ſtomach or inteſtines: as in the firſt caſe the pain will be increaſed in the ſame manner as when a bruiſed or tender part is touched; and the organ affected, whether it be the ſtomach, liver, colon, &c. may eaſily be aſcertained. In ſuſpicious caſes, unattended with pain, the Author makes uſe of the ſame method to diſcover the latent inflammation, and its ſeat; being directed by the ſenſibility of the patient during this examination.

His next queſtion is, '*How the ſtate of the liver, in particular, is to be examined in a living ſubject?*' This *viſcus*, he affirms, is the uſual ſeat of almoſt all thoſe pains, that are commonly attributed to the ſtomach, but which uſually proceed from a true inflammation of the liver. By the ſimple method indicated

above, he determines whether that organ is the part affected. But phyſicians, he obſerves, have hitherto univerſally erred in ſearching for the liver on the right ſide of the body, below the ribs; where, except in ſome very rare caſes, it never can be felt: as it ſcarce ever deſcends ſo low. On the contrary, it is eaſily to be diſtinguiſhed at the pit of the ſtomach, where it is covered only by the common integuments. The patient lying on his back, with his head and ſhoulders elevated, and his knees bent, in order to relax the muſcles of the abdomen, the anterior lobe of it may be felt, by means of the forefingers of each hand, near the *Cartilago Xiphoides*; from whence, after a little practice, it's edge may eaſily be traced through the whole extent of that part of it which reaches beyond the cheſt, (and which is almoſt the conſtant ſeat of this inflammation) without any hazard of confounding it with the neighbouring parts; particularly the ſtomach and *colon* which lye below it.——This inveſtigation however, or this tracing of the outline of the liver, muſt, we ſhould imagine, require the *tactus eruditus* in a ſupreme degree, or, in other words, a very *intelligent and diſcriminating finger*.

By what goes before, M. Ferrein has already anſwered, in the negative, his third queſtion; which is, '*Whether the liver is void of feeling, or at leaſt poſſeſſed of a very ſmall degree of ſenſibility?*' The celebrated Hoffman, he obſerves, allows it a very ſmall degree of feeling; and 'a learned modern, to whom phyſic owes a great deal,' [We ſuppoſe the Author means Baron Haller *] 'goes much further, and declares on the ſtrength of 'experiments made on living animals, that the liver ſcarce appears to have any ſenſibility.' On the contrary, the Author affirms that it is in the power of any phyſician to ſatisfy himſelf by the method above deſcribed, that it is capable of being affected with a pain of the moſt violent kind, which cannot juſtly be ſuſpected to proceed either from its ligaments, or from any of the neighbouring parts. In pains of the ſtomach, as they are uſually called, he has a thouſand times aſcertained the liver to be the ſeat of the diſorder, by the increaſe of pain which the patient has felt, on his preſſing with the tip of his finger preciſely on the ſurface of the anterior lobe, and which ceaſed on his directing the preſſure ever ſo little beyond or on one ſide of it. The *colon*, *jejunum*, *ileon*, and ſtomach, are ſubject like

* We find this great phyſiologiſt thus expreſſing himſelf upon the ſubject. '*Etſi hepar nervos habet—in intima viſceris deductos, tamen cum parvi ſint, & in experimentis vivorum animalium hepar vix quidquam ſentire videtur, & in vulneratis hominibus, & denum in morbis, in quibus ſæpiſſime occultum ulcus hepar depaſcitur, & ægro ignaro, & medico.*' Elementa Phyſiologiæ. Tom. 6. p. 510.

wiſe

wiſe to inflammation; the particular ſeat of which is to be aſcertained by the ſame mode of examination, and by an accurate knowledge of the ſituation of the parts. An inflammation of the firſt, he affirms is a diſorder which frequently occurs; but that of the ſtomach very rarely. During the whole courſe of his practice, he does not remember to have met with it above once.

The inflammation of the liver, which is more peculiarly treated of in this memoir, is here deſcribed not only as a very common, but likewiſe as a moſt tenacious and laſting diſeaſe. The Author calculates, that of thoſe who labour under a general ill ſtate of health, about one third are affected with this diſorder; the ſymptoms of which are frequently very ſlight, and accordingly paſs unobſerved. He therefore recommends to practitioners, to inquire particularly of their patients whether they have at any time been ſubject to pains at the pit of the ſtomach, and to examine, by the touch, whether they feel any uneaſineſs on preſſing that part. Some perſons are afflicted with this inflammatory diſorder continually, during ſeveral years; in ſome inſtances without being ſenſible of any pain, except upon preſſure. It leaves others, and returns two or three days in a week, or in a month, or in a year; appearing in ſome immediately after eating; in others, a few hours after a meal. Some it viſits only in the morning, others only at night.

Having ſelected theſe out of many other particulars tending to aſcertain the reality, ſeat, and frequency of this diſeaſe, we muſt refer thoſe of the profeſſion to the memoir itſelf, for what remains relative to the diagnoſtics, prognoſtics, cauſes and ſymptoms of this very general and newly diſcovered diſorder: nor can we undertake to give an abſtract of the ingenious Author's very ſyſtematical method of cure, founded upon them. We ſhall only obſerve that, like the generality of curative indications, it looks very well upon paper; acknowledging however, at the ſame time, that it carries with it a much better recommendation, if, as its Author affirms, it has been conſtantly found ſucceſsful in the caſes of thoſe who have regularly ſubmitted to it, during the courſe of a very long and extenſive experience.

MEMOIR II. *The hiſtory of a ſingular diſorder which ſeized two perſons at the Royal Hoſpital of Invalids. By M. Morand.*

Two bullocks were killed by two butchers, for the uſe of the hoſpital, where the meat was eaten without producing any bad effects. On the following day, one of the butchers was attacked with a ſwelling of the eyelids, which ſoon extended to the cheeks, and was accompanied with a violent fever and headach. On the fourth day, ſeveral bliſters or puſtules appeared on the parts, which were ſucceeded by eſchars that gave reaſon to apprehend an approaching mortification, but which at laſt ſuppu-

rated

rated with difficulty. Similar eſchars, preceded by conſiderable pain, and which furniſhed matter not greatly different from that of a common abſceſs, afterwards appeared on the thighs and legs. After having been repeatedly bled, vomited and purged, the patient was diſmiſſed cured from the hoſpital, at the end of three months.

On the ſecond day, the other butcher was attacked in a ſimilar, but much more ſevere manner. Beſide all the ſymptoms above mentioned, which he had in common with his comrade, a large, ſhining, emphyſematous or windy tumor extended from his cheek, down his neck, and over his cheſt, as tenſe as a football, and which obſtructed his breathing to ſuch a degree, that he was for ſome time in continual danger of ſuffocation. The ſame medical courſe was purſued, as in the preceding caſe, with little apparent advantage: but after applying a cautery to the face, and bliſters to the legs and thighs, the patient was ſenſibly relieved in conſequence of the diſcharge procured by them; to which the Author attributes his obtaining a cure three weeks ſooner than his companion, whoſe ſymptoms were not near ſo violent. M. Morand might, in our opinion, much more ſpeedily and effectually have relieved his patient, from the dangerous ſymptoms proceeding from the preſſure of the emphyſematous tumor on the organs of reſpiration, by giving a paſſage to the impriſoned air, by means of proper ſcarifications, into its ſeat in the cellular membrane.

The ſingular ſimilarity of theſe two caſes excited the Author's curioſity to learn the circumſtances preceding them: Having inquired of his two patients whether the bullocks were ſick? Whether their blood had any particular appearance with regard to colour or conſiſtence? Whether they had any wounds or ſcratches about them, at the time they killed them? and whether they perceived any unuſual ſmell in opening them? he was anſwered in the negative. It appeared only that both the bullocks had been hard drove, and killed very ſoon afterwards. To theſe two circumſtances, M. Morand attributes the peculiar degree of malignity in the vapours ariſing from their hot carcaſes, capable of producing the effects abovementioned; eſpecially as he was aſſured by the perſon who furniſhed meat for the hoſpital, and who had followed the ſame employment in the French army, in the laſt war, that the butchers there, under ſimilar circumſtances, had been affected with the ſame diſorder, which had proved fatal to ſome of them. It is ſtill difficult to conceive how, and why, theſe putrid *miaſmata* ſhould ſo particularly affect the external cellular membrane.

On occaſion of this memoir, M. du Hamel communicated an account of ſome ſimilar accidents ſtill more remarkable and ex-

teſſive.

tenſive. A bullock, part of a drove paſſing through Pithiviers, (the place of his reſidence) to Paris, was judged unable to accompany the reſt, and was immediately killed on its arrival at the inn where they ſtopped. The butcher's boy, while he was cutting it up, having put his knife into his mouth for a moment or two, found his tongue begin to ſwell a few hours afterwards, and was ſoon ſeized with a difficulty of breathing: his body became covered with black puſtules, and he died on the fourth day, of an univerſal gangrene. The innkeeper having accidentally pricked the palm of one of his hands with one of the bones of the bullock, a livid tumor appeared on the part in a few hours; the whole arm mortified, and he died on the ſeventh day. Some of the blood fell on the back of his wife's hand, where an inflammatory ſwelling appeared, which was cured with difficulty. The maid paſſing under the pluck, which had been hung up hot, received ſome drops of blood on her cheek, where a violent inflammation appeared, which terminated in a large black tumor. She was cured, but remains diſfigured by it: and finally, this contagion had activity enough left to affect Mr. Julien, ſurgeon of the *Hotel Dieu*, even at ſecond hand; for having put his lancet between his wig and his forehead, after having opened one of the tumors produced by it, he appears to have been *inoculated* by this peſtilent matter; for his head began to ſwell and was ſeized with an eryſipelas, and he continued ill for a long time afterwards. On the whole, it appears probable that this particular contagion derived its terrible activity from the cauſes aſſigned by M. Morand: but to remove the apprehenſions of thoſe who may think themſelves liable to receive injury from meat killed under ſuch circumſtances, we think it neceſſary to add that, in this inſtance likewiſe, none of thoſe who eat the meat of this bullock were ſenſible of any inconveniencies on that account.

Of the ſhort anatomical obſervations at the end of this claſs, we ſhall only mention the laſt, in which an account is given of the late M. le Cat's extraordinary ſucceſs in cutting for the ſtone by the lateral operation; in which he makes uſe of a particular inſtrument invented by himſelf. In the laſt nine years, from 1757 to 1765 it appears that he cut 60 perſons, and loſt only one, 3 months afterwards, in conſequence of ſome abdominal obſtructions which exiſted before the operation. Seventy other equally ſucceſsful operations are likewiſe mentioned, as having been performed at Liſle, Bruſſels, Toulon, and elſewhere.

CHEMISTRY.

MEMOIR I. *On the Giallolino, or Naples Yellow. By M. Fougeroux de Bondaroy.*

This

This memoir contains an account of the diſcovery of the nature of, and the method of preparing, a pigment poſſeſſing ſeveral valuable properties, both as an oil and a water colour, and which is uſed likewiſe in enamelling, encauſtic painting, and the colouring of china ware. All Europe, it ſeems, is at preſent furniſhed with it by a ſingle perſon at Naples, who is advanced in years, and who ſcrupulouſly conceals every circumſtance that might lead to a diſcovery of its nature and preparation, which are known only by himſelf. It has long been an object of inquiry among naturaliſts and chemiſts whether the *Giallolino* be a natural or an artificial production. By different writers it has been ſuppoſed to be a *crocus* of iron, or a bolar earth impregnated with a ferrugineous calx *: while others have conſidered it as one of the numerous heteroclite productions of the fire in Mount Veſuvius. M. Fougeroux however has by a chemical analyſis, or rather ſyntheſis, not only demonſtrated that it is produced by art; but has ſhewn likewiſe its conſtituent principles, and has diſcovered a proceſs, by which it may be prepared in any part of Europe, equal in goodneſs to that of Naples.

We ſhall not follow the Author through the many proceſſes which he inſtituted, in order to diſcover the conſtituent principles of this ſubſtance. It will be ſufficient to obſerve that he found it to contain an abſorbent earth, a vegetable acid united with lead, an aluminous and ammoniacal ſalt, and a calx of antimony. Accordingly on mixing together intimately twelve ounces of ceruſe or white lead, one of alum, one of ſal ammoniac, and three ounces of diaphoretic antimony, in an unglaſed earthen pan covered over, and expoſing the mixture to the heat of a moderate fire, during the ſpace of ſeven or eight hours, he obtained a ſubſtance of the ſame colour with the *Giallolino*, and poſſeſſing all its properties: as he has been aſſured by the moſt able painters, who have uſed it, and have found no difference whatever between it and the true Naples Yellow.

MEMOIR II. *Experiments on Borax. By M. Cadet.*

It would lead us into too large and intricate a field of chemical inquiry, were we to undertake to give even an abridged account of the many fruitleſs attempts which have been made to aſcertain the conſtituent principles of this heteroclite ſalt, ſo uſeful in metallurgy and in many of the arts. Little is known concerning its natural hiſtory, or preparation, except that it is affirmed by naturaliſts to be produced from a liquor found in certain copper mines in the Eaſt Indies; and that it comes to us from thence in an impure ſtate, under the name of *Tincal*; the refining of which was formerly a ſecret in the hands of ſome

* *See Hill's* Hiſtory of Foſſils, p. 56.

perſons

perſons at Venice and in Holland, from whence, as we are informed by a late writer, one perſon has brought the art hither, which he practiſes with great ſucceſs.

The *Sedative ſalt*, firſt diſcovered, or at leaſt ſo named, by Homberg, on account of its ſuppoſed medical properties, which is obtained from borax by a well known proceſs, and which has hitherto been univerſally deemed to be a conſtituent part of that ſalt, has equally eluded the ſearch of all who have been employed in its analyſis. This inquiry has not been conſidered as an object of mere curioſity; as, ſuppoſing the ſedative ſalt which is obtained from Borax, to have exiſted in it before the operation, there were juſt grounds to believe that, by an union of a ſimilar ſalt (if ſuch an one could be diſcovered) with the foſſil alcali, which is undoubtedly a conſtituent principle of Borax, genuine Borax might be produced.

The ingenious Author of this memoir, availing himſelf of the lights afforded him by his numerous predeceſſors in this inquiry, has in a courſe of well imagined experiments, made on a very enlarged ſcale, been more fortunate in the difficult and complicate analyſis of this ſalt; the component principles of which he appears nearly to have demonſtrated: ſo as to afford probable grounds to expect that Borax may in a ſhort time become an article of European manufacture. To avoid proxility, on a ſubject which, however curious, may not be very generally intereſting, we ſhall ſuppoſe our chemical readers to be already acquainted with what has lately been written on this ſubject by Meſſieurs Baron, De la Sône, Bourdelin, and others *; and ſhall only give the more remarkable reſults of the Author's experiments and diſcoveries, which differ, in ſome inſtances, very conſiderably from thoſe of his predeceſſors in this difficult analyſis.

He proves experimentally, what had hitherto been only ſtrongly ſuſpected, that beſides the vitreſcible earth, which is an eſſential principle of Borax, it likewiſe contains copper; having preſented to the Academy a ſpecimen of that metal extracted from this ſalt. He ſhews that the marine acid is the proper and *ſole* acid contained in Borax, and not the vitriolic. But one of the moſt eſſential of his diſcoveries relates to the conſtituence of the *Sedative ſalt*. It has hitherto been ſuppoſed that this ſubſtance, as it is obtained from Borax, was one of the component principles of that ſalt; and accordingly proceſſes have been given, by which artificial, or regenerated Borax might be formed by uniting the ſedative ſalt with the foſſil alcali. The compound however produced by this union, though greatly reſembling the genuine, native Borax, differs from it

* See *Mem. de l'Acad.* 1753, 1755, & Savans Etrangers.

in ſome eſſential reſpects. In particular, it is found not to anſwer the purpoſe of thoſe who employ the latter in the ſoldering of metals. This is not wonderful; as the Author ſhews by ſome deciſive experiments that the ſedative ſalt does not (as has hitherto been ſuppoſed) exiſt in the Borax before its decompoſition; but that it is, in a great meaſure, an artificial compound or production, *formed* in the very proceſs, by which it is ſuppoſed to be merely *extracted*; and, to be more particular, that the vitriolic acid, which is employed for that purpoſe, is not only a conſtituent, but a principal, part of it: for it appears from one of his experiments, that ſix pounds two ounces of the ſedative ſalt contained above two pounds and nine ounces of the oil of vitriol employed in the operation.

It follows from hence that the moſt ſucceſsful imitation of the ſedative ſalt will not be productive of real Borax: and laſtly, it appears from the whole of M. Cadet's experiments, that the principal *deſideratum* towards the formation of genuine Borax, is not the diſcovery of a ſalt ſimilar to the ſedative ſalt; but of one of a different kind, formed of a certain metallic, vitreſcible earth, combined with the marine acid. The Author expreſſes his hopes of diſcovering this new metallic ſalt, and of producing Borax by its means: but the account of the experiments which he has already made with this view are reſerved for a future memoir.

[To be concluded in a following Number.]

ART. II.

Hiſtoire de l' Academie, &c.—The Hiſtory of the Royal Academy of Sciences and *Belles Lettres* at Berlin, for the Year 1765. Vol. XXI. 4to. Berlin, printed for Haude and Spener, 1767.

EXPERIMENTAL PHILOSOPHY.

MEMOIR I. *Conſiderations on the globe; and particularly on the Antarctic continent: Third Memoir. By the Count de Redern.*

ONE cannot avoid being affected with ſome degree of admiration, on conſidering the ſmall progreſs which has been made in enlarging our acquaintance with a very conſiderable portion of the globe; which even in this inquiſitive and enlightened age, notwithſtanding the great diſtance of time which has intervened ſince the diſcovery of a part of it, ſtill remains known to us only by the general and vague appellation of *Terra Auſtralis* INCOGNITA. Indeed, that enthuſiaſm, which animated Columbus and the primitive diſcoverers of new worlds, in the fourteenth and fifteenth centuries, ſeems in theſe days to be greatly abated. The Author had, in two preceding memoirs, endeavoured to rekindle this geographical ardor, by col-

lecting

leſting the teſtimonies of navigators, whom chance or deſign had conducted to this part of the globe. In the preſent, he combines and compares all theſe diſcoveries and obſervations; to which he adds thoſe of ſome late navigators, which have not yet appeared in print, but which are not very circumſtantial. He divides this ſouthern region into two parts, and from the *data* abovementioned makes the tour of the firſt, which he calls the *Antarctic continent*, from Eaſt to Weſt; fixing its poſition and the bearings of the different coaſts which have been obſerved. From the whole he concludes that it appears to be of a conſiderable extent; and that, as it is ſeparated by the intervention of immenſe ſeas from all the other continents, and poſſeſſes all the variety of climates from the tropic even to the pole, there is reaſon to expect that its productions muſt be very curious, and different from thoſe of the countries with which we are already acquainted.

MEMOIR II. *On the Iſles of Solomon: Fourth memoir. By the ſame.*

MEMOIR III. *On the Southern Continent: Fifth memoir. By the ſame.*

After a ſhort account of that ſouthern Archipelago, to which the Spaniards firſt gave the name of the Iſles of Solomon, from the ſuppoſed riches contained in them, the Author treats of the ſecond diviſion of the *Terra Auſtralis*, under the name of the *Southern Continent*. This continent is ſomewhat better known, and to all appearance more deſerving to be known, than the Antarctic; as it comprehends the fineſt climates, extending from the line to 45 degrees South latitude. The moſt circumſtantial and intereſting account which has been given concerning a part of this country, and of its inhabitants and productions, is here publiſhed as extracted from a memorial, the eighth on this ſubject, preſented to Philip III. by Ferdinand de Zviros; who from the time of his return from the diſcovery of a large part of the eaſtern coaſt of it, never ceaſed, till chagrin and diſappointment put an end to his days, to ſolicit that indolent but intriguing Monarch to employ him in the further diſcovery of this immenſe continent, and in the making an eſtabliſhment on ſome part of it. Appealing to his comrades for the truth of every particular which he relates concerning it, Zviros repreſents it as a terreſtrial paradiſe, and as exceeding Europe and Aſia Minor united, in extent. He particularly deſcribes it as abounding in all the neceſſaries and delicacies of life; in proviſions and fruits of all kinds, and in ſilk, ivory, ſpices, gold and precious ſtones. He characteriſes the inhabitants, who conſiſt of whites, blacks and mulattoes, as being of an amicable and lively diſpoſition, and having cultivated lands and gardens well laid out and fenced; though ſe-

ing without laws or magiſtrates. Certain ſimple cuſtoms have amongſt them the force of the former; while parental authority ſupplies the place of the latter. The relations of Dampier and ſome other later navigators in a great meaſure confirm the truth of this account; and the Author therefore warmly exhorts the European powers to proſecute this noble diſcovery; not only as an object of knowledge or curioſity, but with a view to the extenſion of commerce, and other ſolid advantages, which muſt ariſe from a communication with this continent.

MEMOIR II. *On the moſt efficacious preſervatives againſt the contagion of the ſmall-pox. By M. Cothenius.*

In this laboured academical harangue, Dr. Cothenius, after a long declamatory introduction concerning the nature and origin of the ſmall-pox, which he ſuppoſes, on very ſlight grounds, to have been originally a native of ſome part of Africa, enters on the conſideration of his principal ſubject; which is nothing leſs than the utter extinction of this foreign diſeaſe throughout Europe. The means, however, by which he propoſes to effect this great and very deſireable end, are either palpably inefficacious or impracticable. To exterminate this many-headed, African *Hydra* would require the powers of an Alcides: but Dr. Cothenius is no Hercules. We muſt therefore, we fear, be content to continue the practice of a certain modern art, lately much improved, by which the weakeſt of us can tame and play with the monſter;—*ſublato jure nocendi.*

The preſervatives which Dr. Cothenius brings againſt this diſtemper are only ſome old receipts of Rhazes the Arabian, which are too trifling to deſerve mention; and a modern medicine, equally trifling for this purpoſe, recommended by M. Roſen, in the Memoirs of the Swediſh Academy; conſiſting of Mercurius dulcis, reſin of Guiacum, aloes and camphire. Theſe proving ineffectual, he next propoſes an univerſal combination againſt this foreign diſeaſe, by uſing the ſame cautions to prevent the introduction and propagation of it, which are uſually put in practice againſt the plague. He mentions with great approbation the wholeſome ſeverities practiſed by the Hottentots, on the firſt importation of this diſtemper among them. Theſe *bonnes gens*, as the Doctor complacently calls them on this occaſion, drew lines, and retired within them, from whence they ſent a ſhower of arrows into every ſtraggling, infected Hottentot who came in ſight of them. But inſtead of all this ſcheming, *en pure perte*, the Doctor, if he loves difficulties, might have employed himſelf much better in forming a practicable plan for a general inoculation; or at leaſt in deviſing a method of regulating the practice, and preventing the diffuſion of the natural diſtemper among the unwilling, the unfit,

unfit, or those incapable of flying from it, which has too often been consequent on the irregular, mis-timed, partial, or promiscuous use of this operation;—the greatest disadvantage probably, which attends it:—but Dr. Cothenius is no friend to inoculation.

Notwithstanding the pains which the Doctor takes, with a view to extinguish this distemper; in one part of this oration he speaks of it, like Dr. De Haen, as a disease in itself by no means formidable. 'I ought not,' he says, 'to pass over in silence what will readily be acknowledged by practitioners; that *scarce a single person dies of the natural small-pox, except through his own fault, or that of his physician.* Patients are often so capricious and obstinate as to neglect the proper means of cure, or they submit to them when it is too late. Physic too is often practised by quacks, who are real assassins. But further, the small-pox is most frequently attended with a malignant, petechial, or purple fever. Those who keep the bills of mortality ought to attend to these distinctions, and not charge the small-pox with the deaths of those who have fallen victims to these disorders, or who have been suffocated by convulsive coughs.'

Thus, adopting the Doctor's exculpatory distinction for a moment, and copying his reasoning, Hanging, we might say, is a trifle,—a mere flea bite,—and would only give a man a stiff neck for a few days or so; were it not for the confounded apoplexy that attends it and demolishes him.—But to be serious: we know not how to reconcile this innoxious character ascribed to the small-pox by Dr. Cothenius, with the bad name given to it by Mr. Condamine, in his third memoir on inoculation, of which we gave an account last year *; where enumerating some late instances of the fatality of the natural distemper in different places, he affirms that, when it raged at Berlin in the year 1759, (five years before the delivery of this oration) *three fourths* of those who were attacked by it perished. Were these poor victims all wrongheaded, and their physicians so many quacks and assassins?—and where was Dr. Cothenius during this dreadful havock?

MEMOIR III. *New experiments on the external motions observable in Plants; and on their deviations from a perpendicular direction, as produced by the different temperatures of the air. By M. Gleditsch.*

Besides those interior motions in plants, by which their juices are elaborated and secreted, they have likewise an exterior motion, by which their stalks tend upwards, in a perpendicular direction, or occasionally deviate from it, even into an horizontal position, under certain circumstances. These deviations

* Appendix to our 41st volume, page 518.

are moſt ſenſibly and accurately to be obſerved in thoſe plants which are kept in green houſes; their ſtalks, while ſoft and flexible and in a growing ſtate, almoſt conſtantly inclining towards that part where there is the freeſt acceſs of freſh air, in the ſame manner as if they were drawn by ſome inviſible power, acting in that direction. In order to aſcertain the nature and quantity of theſe motions, and diſcover how far they were produced or affected by the different temperatures of the air and variety of ſituation, M. Gleditſch has contrived an inſtrument which he names a *Dendrometer*, which is here deſcribed and delineated, and gives a minute detail, accompanied with a very circumſtantial table, of all the obſervations made with it on ſeveral young plants. But he draws no particular or preciſe concluſions from his experiments; in which, notwithſtanding all his precautions, ſuch a variety of cauſes appear to have had an influence on the *phenomena*, that, from the whole, we can only collect, what has in general been obſerved by former writers, that evaporation, or the exhalation of the juices of plants, as being greatly promoted by the free acceſs of air, has a conſiderable ſhare in the production and modification of theſe various motions.

MEMOIR IV. *Anatomical obſervations on the Pineal Gland, the Septum Lucidum, and the origin of the ſeventh pair of nerves. By M. Meckel.*

In this memoir the Author endeavours to throw ſome new light on the *topography* of the brain, which may give pleaſure to the *gens de metier*, or practical anatomiſts. He deſcribes with great preciſion ſome circumſtances, hitherto unnoticed, relating to the connection, ſituation, &c. of many of the particular members of this wonderful organ; the accurate knowledge of whoſe various and complicated parts may poſſibly enable future phyſiologiſts, in ſome very diſtant period, to gueſs rather more plauſibly concerning their functions and uſes, than the preſent race can pretend to do.

MEMOIR V. *On the reſiſtance of fluids, with a ſolution of the Balliſtic Problem. By M. Lambert.*

The reſiſtance of the air to bodies moving in it is the principal ſubject of this memoir; in which M. Lambert particularly diſcuſſes the theory of projectiles, on ſome new *data* furniſhed by a ſet of experiments, ſtill more ſimple than thoſe of our countryman, Mr. Robins, on this ſubject, which were made by M. Sulzer at Berlin. This laſt gentleman employed a wind gun for this purpoſe, from whence bullets were diſcharged in a vertical direction, and the whole time of their aſcent and deſcent carefully obſerved: while the different degrees of elaſticity of the air compreſſed in the chamber of the gun, in the different trials, were aſcertained by the reſpective heights of a column of

of mercury, contained in a glaſs tube, twelve feet long, communicating with it. Theſe experiments, according to the Author's calculations, confirm the theory of thoſe who ſuppoſe the reſiſtances to be proportional to the ſquares of the velocities.

MATHEMATICS.

We ſhall do little more than give the titles of the papers comprehended in this claſs; none of which are ſuſceptible of extract or abridgment.

MEMOIR I. *On the chance of drawing ſequences in the Geneſe lottery. By Mr. Euler.*

MEMOIR II. and III. *On the ſame ſubject. By M. Beguelin.*

In the firſt of theſe memoirs, M. Euler treats this ſubject as a queſtion of pure analyſis. In the two ſucceeding papers, M. Beguelin conſiders the doctrine of chances as rather belonging to the province of metaphyſics than geometry. If the latter ſupplies the neceſſary calculations, the former furniſhes the principle on which they are founded. M. Beguelin's calculations on this ſubject are founded on the grand Leibnitzian principle of *the neceſſity of a ſufficient reaſon.*

MEMOIR IV. *On the vibrations of ſtrings which are not of an uniform thickneſs. By M. Daniel Bernoulli.*

MEMOIR V. *On the vibration of a ſtring ſtruck only in one part of it. By M. Euler.*

MEMOIR VI. *Some further inquiries relative to the generation and propagation of ſound, and the formation of echoes. By the ſame.*

In this laſt memoir, by the application of a new and difficult, but promiſing branch of analyſis, M. Euler endeavours to ſubject to calculation the motions of the particles of air among themſelves, by which ſound is formed and propagated. From the rigidly analytical manner in which he treats the ſubject, we can only extract one remarkable particular from this memoir, in which the Author aſſerts that the reflection of ſound from a ſolid body is not a circumſtance eſſentially neceſſary to the production of an echo.

MEMOIR VII. *On tautochronous curves. By M. De la Grange.*

MEMOIR VIII. *On the ſame ſubject. By M. D'Alembert.*

MEMOIR IX. *An inquiry into the forces which affect the motions of the celeſtial bodies, in conſequence of their not being perfectly ſpherical. By M. I. A. Euler.*

In conſequence of the oblate ſpheroidical figure of the earth, the forces with which it is ſolicited or impelled towards the ſun and moon, produce, it is well known, the preceſſion of the equinoxes, and the nutation of the earth's axis. M. D'Alembert, in endeavouring to aſcertain the quantity of theſe forces, has entered into a ſeries of long and embarraſſing calculations. In this memoir, Mr. Euler conſiders the problem in a more

extenſive

extenſive and general manner, and gives a more eaſy method of reſolving it.

SPECULATIVE PHILOSOPHY.

MEMOIR I. *A diſcourſe on theſe queſtions; What is the degree of certainty, of which thoſe proofs are ſuſceptible that are drawn from a conſideration of the univerſe, in order to demonſtrate the being of a God? And what is the beſt method of employing theſe arguments, a poſteriori, with a view to eſtabliſh that important truth? By M. Formey.*

Mr. Formey divides the proofs, brought to demonſtrate the exiſtence of a deity, into four claſſes; viz. Phyſical, Phyſico-mathematical, Mathematico-metaphyſical, and Metaphyſical. The proofs comprehended under the two firſt mentioned claſſes, which differ very little in their nature, are thoſe which are deduced from a contemplation of the grandeur, beauty, harmony, and the fitneſs of means to their ends, manifeſted in the globe which we inhabit, and in all the different parts of the ſyſtem, ſo far as they are known to us; and which forcibly indicate the exiſtence of an all powerful and wiſe Being, the Author, Director, and Preſerver of the whole. Atheiſts however have endeavoured to evade the force of this ſtriking and popular kind of proof, by oppoſing to it their favourite doctrines of chance and neceſſity; declaring this whole ſyſtem to be nothing more than the reſult of neceſſary or fortuitous combinations. Even ſome who call themſelves Theiſts, and who affect a regard for religion, have treated this mode of proof with contempt: and indeed we muſt own that it has, in ſome inſtances, been injudiciouſly handled; ſo as to afford occaſional and temporary matter of triumph to the enemies of natural religion.

Some philoſophers have therefore followed a different rout; and with a view of excluding chance and fatality from the world, have founded their proof of the exiſtence of a ſupreme Being, on the diſcovery of a certain general law, on which the particular laws of mechanics, dynamics, ſtatics, &c. depend: ſuch as, for inſtance, the law of the *leaſt action*, and other ſuppoſed primitive, and univerſal principles, which certain mathematicians pretend to have diſcovered; and by which, according to them, every thing relating to matter and motion is uniformly regulated, through the appointment of a ſupreme intelligence. This ſpecies of proof, which comes under the Author's third claſs, would, according to him, carry great weight, were it not that, in his opinion, the diſcovery of any ſuch general and primordial law is, and will for ever remain, above the powers of humanity, and poſſibly of any finite intelligence.

The *metaphyſical*, or fourth mode of proof is, according to M. Formey, the moſt ſure, if not the only method of arriving at a ſtrict demonſtration of the exiſtence of a Deity. A

proof founded solely on any of the three preceding methods, he thinks, can only carry demonstration with it, when it is supported by metaphysical principles; by which he means those general and common, though abstract, notions, in which alone all certainty resides. One such principle, proper for this purpose, and the only one known to the Author, is that of the *Contingency* of those beings, from whose existence, properties, relations, order, and connection, the *Physico-theologist* endeavours to prove the existence of a supreme Being. To dislodge the Atheist from his strong holds of chance and necessity, the *Metaphysico-theologist* need only to shew that this universe and these beings might *not* have existed, and might have existed *in another manner*; that therefore it is impossible that the whole, or any part of them, can contain within itself the principle of its own existence; which it must therefore derive from another BEING, distinct from the world and from matter, the only necessary and self-existent Being.

MEMOIR II. *An Essay on Metaphysics. By M. Merian.*

What is a Metaphysician? said a lady to a man of the world. A Metaphysician, Madam, is a being who does not know his right hand from his left. M. Merian however gives us a very different idea of him, in this memoir, and of the science which he professes. He considers it as the most excellent and sublime of all the branches of human knowledge, and as containing the elements of them all. It furnishes the professors of every other science with a spirit of method, with just principles, and extensive views. The subjects of which it treats are of the most noble and elevated kind, the most interesting to us, and the most worthy of our contemplation; the Supreme Being, the world of spirits, the principles of things, our own being, the origin of our ideas, and the true theory of our sensations.

It labours however under great disadvantages, arising from the sublimity and difficulty of its researches. To that ungracious question, *Cui bono?* which contented ignorance so often throws in the teeth of knowledge, the professors of the other sciences have generally a ready answer. The geographer and the astronomer direct the voyager, and settle the times and the seasons. The experimental philosopher, by studying the properties of matter and the laws of motion, contributes largely and evidently both to the necessities and conveniences of human life; and the art of the physician is employed in rendering it comfortable and in prolonging it. The metaphysician can offer none of these substantial pleas. The benefits derived from his speculations are not sufficiently obvious or palpable, to be felt by the undiscerning bulk of mankind. 'But what field of science can be named,' says M. Merian, 'which metaphysics has not fertilised and enriched? To it likewise we owe that philo-

sophical

ſophical ſpirit, which it has infuſed into all the reſearches of the human mind; into literature, morality, politics, and even the common concerns of life. If the preſent age is leſs ſuperſtitious, more enlightened, and more philoſophical than thoſe which preceded it, we owe theſe advantages principally to metaphyſics.'

If metaphyſics has its difficulties and obſcurities, what ſcience can be named that is free from them? The darkneſs with which it is reproached, ſays M. Merian, proceeds from hence; that it mounts up to the principles of the other ſciences, and thoſe principles are not clear. The geometician and the experimental philoſopher paſs over theſe firſt notions, launch forth at large, and leave doubt and obſcurity behind them. The firſt aſſumes points, lines, ſurfaces, and units. The ſecond conſiders bodies as extended, impenetrable, diviſible *ad infinitum*: he freely employs the terms, ſpace, duration, action, cauſe, force and motion. When we inquire into the ideas excited by theſe expreſſions, innumerable difficulties preſent themſelves: but theſe are not their concern. Puſh them backwards from propoſition to propoſition, and urge them on to the confines of their reſpective ſciences; they muſt ſoon ſtop ſhort, or be glad to fly into the arms of metaphyſics.

Such is the general drift of M. Merian's florid and animated Eulogium of this ſcience; to which he endeavours to give additional *eclat* and importance, by a recital of the names, and a ſketch of the characters, of thoſe great men who have figured in it;—of Ariſtotle, Deſcartes, and Leibnitz, &c —of Locke, 'who laid open the firſt ſprings of the human intellect, and gave the *ton* to the Engliſh philoſophy, which now ſeems to be the reigning philoſophy of Europe;' and of the Biſhop of Cloyne, 'that bold annihilator of matter, whoſe ſtrong reaſoning *confounds* thoſe whom it does not *convince*'——This *confounding* quality of metaphyſical reaſoning, our Author, as an encomiaſt of metaphyſics, would have done wiſely, we think, to have kept out of ſight; as this ſtriking inſtance of its power, in overturning one of the moſt univerſally eſtabliſhed principles of human belief, is ſufficient to make us rather ſhy of it: at leaſt it evidently tends to take away more credit from it, than it can poſſibly receive in return, even from the great name of Berkeley.

M. Merian however does not diſſemble the evils which this ſcience has formerly produced, particularly in religion, (—for almoſt all religious diſputes have been ſtrictly of the metaphyſical kind) in the early ages of the church, and in the times of the ſchoolmen; when the inventor of a miſerable ſophiſm was dignified with the titles of invincible and angelic; and when one half of Chriſtendom was employed in perſecuting and but-

butchering the other, in ſupport of incomprehenſible ſubtleties. He concludes his memoir by anſwering the objections made againſt this ſcience, on account of its dryneſs and auſterity; and by diſplaying on the other hand the various *agrémens* and charms of metaphyſics. Of theſe charms every contemplative and inquiſitive mind has, at one time or other, been more or leſs ſenſible; though it has been the fate of few to be ſo violently ſmit with them as our impaſſioned Academician; who has painted his favourite in colours befitting one of the graces: while the bulk of mankind will ſtill continue to look upon her as a dry, gloomy, crabbed, contradictious and blind old hackridan.

MEMOIR III. *On energy, in the different ſubjects of the fine arts. By M. Sulzer.*

By the word energy, the Author means to expreſs, in general, a certain ſuperior force or power, not only in literary compoſitions, but likewiſe in all the other objects of taſte; or what Horace means by the *acer ſpiritus & vis, in verbis & rebus.* In this memoir M. Sulzer deſcribes three different kinds of energy, the nature of which, and the emotions produced by them, he illuſtrates by examples drawn from muſic, poetry, and the other arts.

BELLES LETTRES.

MEMOIR I. *On the inferences which may be drawn from the language of a people, with regard to its ſtate of civiliſation, and its manners. By M. Touſſaint.*

Paſſing over, as they will occur to every one's recollection, the inferences which may be drawn from the preſence or want of certain words in the antient languages, as indicating the ſtate of the arts and ſciences among thoſe who ſpoke them, we ſhall ſelect, without any comment, from the ſhort characters here given of the ancient and ſeveral of the modern languages, thoſe of the French and our own tongue; brought, among others, in proof of his aſſertion, that there is a conſtant analogy between the language of a people, and the character of its inhabitants.

'The French language,' ſays M. Touſſaint, 'diſtinguiſhed from all the reſt, by its perſpicuity, by the regularity of its conſtruction, and by the ſimplicity of its turns, averſe to all bold figures, and particularly to tranſpoſition; indicates in thoſe who ſpeak it, a ready comprehenſion, clear ideas, and conſequential reaſonings; and experience juſtifies theſe deductions. I do not pretend that the heads of Frenchmen are better furniſhed than thoſe of other nations: but what they do contain is methodically arranged. All their compoſitions afford proofs of this. Method is the ſort of the French writers.'

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'The Engliſh language, on the contrary, without form, indigeſted, and irregularly combined, enriching itſelf daily by its piracies and depredations, ſeizes new terms from all quarters, which it accumulates without diſtinction into its vocabulary, without even deigning to diſguiſe its thefts. In the diſorder, the boldneſs, the vigour, and ſtateline ſs of its expreſſions, we ſee a people prepoſſeſſed with a rage of liberty, which they extend even to their diction; who would think themſelves fettered, in ſubmitting to any reſtraints in their language, and enſlaved, in ſubjecting their periods to the rules either of logic or of grammar.'

One of the Author's inferences drawn from a language, as indicative of the morals of thoſe who ſpeak it, is whimſical enough. After obſerving that he ſhould entertain a favourable idea of a people who uſed no terms expreſſive of an oath;—[he might here have aptly enough introduced our Quakers] as ſuch a circumſtance would indicate great truth and plain dealing in the ſpeakers: he adds, that a proof of the purity of manners in a people might be drawn from the abundance of ſuch terms, in their language or compoſitions, as poliſhed nations agree to call impure or obſcene. It would appear to the Author that ſuch a people did nothing for which they ought to bluſh; whereas at preſent we keep ſuch terms carefully out of ſight, in order to conceal our vices. In proof of the juſtice of this inference, the Author produces this ſingle obſervation, that the tales of Fontaine and Bocace no where contain any think ſo *deſhonnête*, (to uſe his own expreſſion) as the book of Deuteronomy, and ſome other parts of the holy ſcriptures; the inſpired writers of which, full of purity in their ideas, were not ſcrupulous about words, but expreſſed themſelves ingenuouſly and without reſerve, with all the candour and frankneſs of the age in which they lived. But although the Author's inference is evidently juſt in the application of it in this inſtance, (in which the occaſion, and other circumſtances, ſhould likewiſe be attended to) it is far from evincing the truth of his general poſition; that the multiplicity and free uſe of obſcene terms affords a proof, or even a preſumption, of the moral purity of thoſe who employ them; although freedom or reſerve in expreſſion undoubtedly indicates ſimplicity or refinement in the ſpeakers. Surely there is not much leſs impurity among the free ſpoken gentry at Wapping and St. Giles's, than is to be found among their refined and guarded neighbours round St. James's.

This memoir is followed by two harangues, ſpoken by M. Lambert and M. Thiebault, on their reception into the Academy; the ſubjects of which are, the lights which the ſciences mutually furniſh each other; and the great advantages reſulting from *academical inſtitutions*, to the reſpective members of theſe ſocieties.

ſocieties. The volume is terminated by the *Eloges* of the Baron de Danckelmann, and that animated metaphyſician, M. de Prémontval; whoſe ingenuity and natural vehemence of diſpoſition infuſed into the drieſt metaphyſical diſquiſitions a certain warmth, and a tone of philoſophical enthuſiaſm, which rendered them intereſting even to thoſe who are not fond of ſuch ſpeculations.

ART. III.

Diſſertation ſur la Cauſe, &c.—A Diſſertation on the Cauſe of the Aſcent of Fluids in Capillary Tubes. By M. De la Lande, of the Royal Academy of Sciences. 12mo. Paris. 1770.

WHILE the Newtonian principle of univerſal attraction has been ſucceſsfully employed, to account for the revolutions of the heavenly bodies, and even the minuteſt anomalies or inequalities, which have been obſerved in their motions ſince the time of the great diſcoverer (whoſe ſyſtem has received additional confirmation in proportion to the increaſed accuracy of modern obſervers); the application of this principle to the little *phenomenon* of the capillary tube, has not been equally ſatisfactory to thoſe who could not reſiſt the force of thoſe numerous proofs of its reality and influence, which are furniſhed by the great *phenomena* of Nature. The Newtonian attraction has, indeed, by ſome been ill applied on this occaſion; and accordingly the opponents of that ſyſtem ſtill continue to avail themſelves of its ſuppoſed inſufficiency in this inſtance, by which they are furniſhed with a pretext for rejecting its influence entirely.

We need not ſtop to refute the old ſolution of thoſe who attribute the riſing of fluids in capillary tubes to the preſſure of the air: as the experiment, it has been long known, ſucceeds equally well in an exhauſted receiver. But a ſolution little leſs frivolous is ſtill offered by ſome late Writers, who affirm that this appearance is produced either by the preſſure of the rarefied air ſtill left in the receiver, or by the action of ſome unknown *ſubtile* matter contained within it. But ſurely it is difficult to conceive how a matter can be denominated *ſubtile*, which has not tenuity or power ſufficient to enable it to enter, or exert its preſſure within an open tube of half a line diameter, when it is well known that the common groſs air will inſinuate itſelf through an accidental crack, not the 50th of a line in breadth, in the top of a barometer, and will depreſs the quickſilver down to the level of that contained in the baſon.

It muſt be acknowledged however, as we have already hinted, that thoſe who have endeavoured to account for this appear-

ance, by attraction, have not ſatisfactorily explained the manner by which attraction produces it. Hawkſbee's account of the matter is palpably inſufficient: for though the attraction between the concave ſurface of the tube, and the water in contact with it (in the manner in which he employs that power) does evidently exiſt; yet a lateral, or *horizontal* attraction, though it may contribute to the ſuſpenſion of the water *when raiſed*, cannot, from the very direction in which it acts, have any influence in the *raiſing* it. Even the ingenious Dr. Jurin's method of accounting for this *phenomenon*, by the attractive power of the *annulus* of glaſs immediately above the ſurface of the water in the tube, and which has been hitherto adopted or acquieſced in by the generality of Newtonians, is not perfectly ſatisfactory. The Doctor himſelf, we ſhall obſerve, in his endeavours to explain the *phenomena* of the moſt remarkable of his own experiments, (the 13th *) ſeems aware of its inſufficiency in that inſtance; and finds himſelf obliged to call in the preſſure of a ſubtile medium which, in our opinion, may be rather ſaid to cut than to untie this difficult knot. In ſhort, it appears from this diſſertation, that though the Newtonians, by employing attraction on this occaſion, have reached the truth, they have followed different roads, but none of them the right and direct tract, to arrive at it.

M. de la Lande not only employs attraction, as a competent cauſe of theſe effects; but conſiders the *phenomena* of the capillary tube as furniſhing a convincing proof of the reality and univerſality of that principle, and as ſufficient to make proſelytes of thoſe who are ſtill averſe to it. His explication of this ſubject ſeems not to differ from that formerly given by M. Clairaut, in his *Theorie de la figure de la terre*, but which has not been generally known or underſtood, on account of the very abſtruſe algebraical *formulæ* in which he had enveloped it. According to M. de la Lande, the bottom of the tube immerſed in the water acts, as far as its attractive power extends, on that part of the column of water which is immediately below it. The gravity of that column is thereby diminiſhed; or it becomes relatively lighter than the reſt of the water, which is out of the reach of that attraction. It cannot therefore, without becoming longer, be in *equilibrio* with the ſurrounding columns; by whoſe preſſure it is accordingly elevated, till it compenſates for its relative lightneſs by its additional height. This is the firſt ſtep towards its elevation: but there are two other conſiderations which the Author employs, that tend to increaſe its aſcent; but which cannot poſſibly be explained without the aſſiſtance of diagrams; nor can we make any obſervations upon them,

* *See Motte's Abridg.* of the Phil. Tranſ. vol. 2. p. 191.

them, for the ſame reaſon, except that Dr. Jurin's *annulus* has been of ſome uſe to the Author. We muſt content ourſelves therefore with collecting, from the whole of the Author's explanation of this *phenomenon*, that, according to his theory, granting that the particles of matter attract each other, and ſuppoſing that the attractive power of a tube of glaſs is greater, equal to, or *even leſs*, than the attractive power ſubſiſting between a ſuppoſed, ſimilar tube of water, and the particles of water within its reach, (provided it be not leſs by more than one half) water ought to riſe above the level in a capillary glaſs tube. Or, to expreſs this in a compendious and algebraical, though familiar manner, and calling the attracting power of glaſs, g, and that of water, w, the total power of the glaſs (ariſing from the three abovementioned conſiderations united) to diſturb the equilibrium of the water, will be expreſſed by the *formula* 2 g—w; and conſequently, if 2 g—w be greater than w, the water will aſcend. Experience, he adds, juſtifies this theory; as water riſes in a capillary quill, whoſe denſity and attractive power is leſs than that of water; and mercury, it may be likewiſe inferred, ſinks below the level in a capillary tube of glaſs, becauſe the denſity, and conſequently the attractive power, of glaſs, is leſs than that of mercury, by more than one half.

It may be objected that, ſuppoſing the attractive power of glaſs to extend to the diſtance of a quarter of a line, (though that is probably too large an allowance) it ought to raiſe the water only to that height. But this, according to the Author, is not a neceſſary conſequence; as the glaſs may eaſily be conceived to exerciſe at the *diſtance* of a quarter of a line, an attractive force greatly ſuperior to the *weight* of a quarter of a line of water. Though the force of this attractive power is very conſiderable, the diſtance to which it extends is evidently very ſmall; as water has never been obſerved to riſe towards the bottom of a tube, when brought ever ſo near to it; although it ruſhes into its cavity the inſtant it comes into contact with it. This, among other conſiderations which M. de la Lande offers, may proceed from the interpoſition and reſiſtance of certain electric atmoſpheres between the two bodies, producing a repulſion, only to be overcome by the removal of ſuch atmoſpheres, in conſequence of the bodies coming into actual contact.

One of the greateſt difficulties, in the Author's opinion, attending the explanation of the *phenomena* of capillary tubes, by attraction, is that the attractive power is not in theſe caſes univerſally proportionable to the denſities of the reſpective bodies, or the quantity of matter which they contain; ſome lighter fluids, ſuch as ſpirit of wine, &c. not riſing ſo high in a glaſs tube, as ſome other fluids conſiderably heavier, ſuch as water

and oil of vitriol. The cauſe of theſe variations he endeavours to inveſtigate, in ſome particular inſtances, though not very ſatisfactorily, from the nature of glaſs, and the conſtituent principles of the different fluids. He might more unexceptionably have reſted the matter on this general obſervation; that beſides the attraction ſubſiſting between bodies, in proportion to their denſities, experience ſhews that there exiſt likewiſe certain particular attractions, affinities, or *congruities*, (as they were ſtiled above a hundred years ago by Hooke) between the reſpective minute particles of different bodies; of which chemiſtry furniſhes us with numerous inſtances, though not yet ſufficiently abundant, or well arranged, to afford grounds to eſtabliſh any general law on which they depend. Thus Æther, the lighteſt of all viſible or palpable fluids, poured on a ſolution of gold, the heavieſt of all known bodies, ſeparates it from the *Aqua regia*, and attracts it upwards, where it ſwims united with it, on the top of its former ſolvent. After this inſtance, we ſcarce need to add a ſecond.

We ſhall only add, that the Author victoriouſly refutes the objections raiſed againſt attraction in general, and its influence in the production of this *phenomenon* in particular, by Father Paulian, in his *Treaty of peace between Newton and Des Cartes*, and by Father Gerdil, who has written an intire work on *the incompatibility of attraction with the phenomena of capillary tubes*. Father Abat too having produced ſome new and plauſible experiments againſt the agency of this principle in the elevation of fluids in capillary tubes, in an ingenious work intitled *Amuſemens Philoſophiques* *, the Author particularly examines them, and ſhews that they are not only compatible with, but that ſome of them ſtrongly declare in favour of, attraction. To thoſe who ſtill object that attraction is a principle difficult to be conceived, and inſufficient to furniſh a ſatisfactory explanation of theſe and other *phenomena*, M. de la Lande anſwers, that it is evident from experience that the particles of matter have a tendency towards each other; and adds, that when ſuch a primordial and univerſal law of nature, or principle of action is diſcovered, and there are little hopes of carrying the inquiry much higher, any natural *phenomenon* ought to be conſidered as ſufficiently explained, if it be ſhewn to be a natural conſequence of that law. Nevertheleſs, thoſe philoſophers who would ſoar ſtill higher in the inveſtigation of cauſes, and diſcover the *Cauſe of this cauſe*, are certainly at full liberty to inquire into and diſcover, if they can, a mechanical cauſe of attraction. Little

* See Monthly Review, Appendix to vol. xxix. p. 490, for an account of this work; in the title of which the Author is ſtiled *Father Bonaventure.*

progreſs

progreſs however has been made in the diſcovery of ſuch cauſe, ſince the time of our great countryman; who modeſtly threw out ſome conjectures on this ſubject, which nevertheleſs remain in the claſs of conjectures to this day. *Cauſa latet: vis eſt notiſſima.*

ART. IV.

Hiſtoire Naturelle de l'Air, &c.—A Natural Hiſtory of the Air, and of Meteors. By the Abbé Richard. 6 Volumes. 12mo Paris. 1770.

THIS natural hiſtory of the air ſeems to be offered to the public by the author, as a ſequel or companion to the celebrated natural hiſtory of the earth by Buffon. The whole work contains ten diſcourſes, or grand diviſions, which are ſubdivided into numerous ſections. After a preliminary diſſertation on the ſtudy of nature, the firſt diſcourſe contains an inquiry into the nature of matter, or, as the author calls it, *L'élément*, which is principally founded on the chimerical principles of Des Cartes. By means of his three elements, the Abbé accounts for all the operations of nature that fall in his way; employing the firſt of them, in particular, under the various denominations of *materia ſubtilis*, æther, light, elementary fire, or electric fluid, according to the very multifarious purpoſes for which it is wanted. But the whole is a tiſſue of gratuitous aſſumptions, equally deſtitute of evidence and preciſion, and which accordingly tends very little towards a ſatisfactory explanation of the *phenomena*.

In the ſecond diſcourſe, the Author treats of the air, in general; which he conſider as conſiſting of two ſubſtances: the firſt, ſimple and homogeneous, which he calls elementary air, and which is the baſis of our atmoſpherical air. He affirms that this is a ſubſtance not to be diſtinguiſhed from light or fire; that it is an emanation from the celeſtial bodies; that it is not only elaſtic, but the cauſe of elaſticity in other bodies, &c. with a great many other random and unſupported aſſertions. The other part of the air conſiſts of that great variety of heterogeneous particles ſwimming in the atmoſphere, and raiſed, in the form of vapours or exhalations, from the bowels and ſurface of the earth, and from animal and vegetable ſubſtances, either by the power of ſolar, culinary or ſubterraneous heat, or by the action of the ſuppoſed ſubtile matter abovementioned, which is perpetually in motion, and gives motion to every other ſubſtance.

He next treats of the more obvious properties of this compound fluid; but his account of them is not free from even palpable errors. He falls into the old miſtake that fluids do not

gravitate

gravitate in *proprio loco*, by denying that air gravitates in air; although the contrary is moſt certain, and he had himſelf not long before mentioned, on another occaſion, a ſimple and well known experiment that evinces it. He adopts the erroneous account of the cauſe why the barometer falls during rain, given by Leibnitz; who pretended that though a body, ſuſtained and at reſt in a fluid, increaſes the weight of that fluid ſo long as it is ſupported by it; yet that while it is falling, its weight makes no longer a part of that of the fluid, which before ſuſtained it, and which accordingly becomes lighter. The Abbé does not appear to have been acquainted with the experiments long ſince made by Dr. Deſaguliers, which tend to prove that this ſuppoſed cauſe of the ſinking of the barometer does not exiſt. In the next place, ſuppoſing its exiſtence, it is very far from being equal to the effect ſaid to be produced by it *.

The Reader will meet with much more information, and poſſibly ſome amuſement, in the five following diſcourſes (which extend from the middle of the firſt volume to the end of the fourth) eſpecially if he wiſhes to become very particularly acquainted with the temperature, ſalubrity, and other qualities of the air in different parts of the earth. In theſe volumes he will find a great number of obſervations on thoſe heads, compiled from the works of voyagers, travellers, and natural hiſtorians, blended with thoſe of the Author. There is not a region, ſcarce a corner, in the known earth, which the Abbé does not explore in the courſe of this aërial peregrination. Nor are his obſervations confined to the atmoſphere. He is continually making excurſions from his principal ſubject, the air, into matters which bear a very diſtant relation to it. He often delineates not only the figure, ſize, temperament, and other bodily qualities, but deſcribes likewiſe the manners, religious cuſtoms, and other practices of the inhabitants of the various countries which he viſits; and which have ſcarce any other connection with the air, than that all theſe good people undoubtedly breathe and live in it.

In the courſe of this peregrination, the Abbé makes a pretty long ſtay in England; and deſcribes us as a ſet of ſtrange and whimſical beings indeed!—Buſtling and turbulent at one time; and hanging ourſelves through mere *ennui*, or liſtleſſneſs, at another; according as the winds, and rains, and fogs, are pleaſed to exerciſe their dominion over us. He allows indeed

* Granting the truth of Leibnitz's principle; if a quantity of rain equal to the whole that falls in London, for inſtance, in the ſpace of a year, were to deſcend in a collected body at the ſame time, the weight of the air would be ſo little affected by its deſcent, that the barometer would ſcarce ſink two inches.

that

that our political conſtitution may have ſome influence in forming our national character; but the air and the fumes of ſea-coal, it ſeems, fix and eſtabliſh it. He is ſtrongly inclined to believe that the humour of the nation is determined by the good or bad temper that the atmoſphere is in; and is ſeriouſly of opinion that, 'if a meteorological journal were properly and carefully kept in this country, one might obſerve factions riſing or dying away, and public tranquillity diſturbed or reſtored, by the mere influence of the *winds*, and *rains*, and other modifications of the Britiſh atmoſphere.'

It is the general vice of all your ſyſtem-mongers to carry their philoſophical conceits to an extravagant length. Turtle, and ale, and oratory, we can eaſily conceive, may produce powerful effects on the minds of our honeſt countrymen: but who can believe that the mature and enlightened deliberations of a London livery, or the high reſolves of a patriotic city club, are nothing but the mere ſport of the *winds*, operating on the paſſive and inconſcious heads of the members of theſe reſpectable ſocieties?—or that the preſent obſervable *damp* in patriotiſm is the natural produce of the late inceſſant *rains*, ſoaking into the noddles of our worthy fellow-citizens and freeholders, and quenching the patriotic flames which blazed ſo fiercely, and in ſo many Engliſh headpieces both in town and country, not long ago?

Adopting however and purſuing this pleaſant idea of the Abbé's, for a moment, we ſhould conclude, from the confuſions which have attended our miniſterial domeſtic *manœuvres* for ſome years paſt, that our miniſters, whatever ſpecies and degrees of wiſdom they may have been poſſeſſed of, have been notoriouſly deficient in meteorological knowledge; or, in other words, have not been *weather-wiſe*. All this mighty hubbub, according to the good Abbé's ſyſtem, has proceeded, not ſo much from their meaſures, as from their not having carefully attended to the barometer, thermometer, anemometer, and hygroſcope, in the timing of them.—Or why may we not ſuppoſe that our miniſters themſelves have not been *weather-proof*; and that our planet-ſtruck governors have all this time been acting under the unſeen but over-ruling power of this untoward climate of ours? Here then we have fully laid open to our view that ſecret and baneful influence with which they have been ſo often reproached by their antagoniſts; who have hitherto erroneouſly derived it from a very different quarter: and from the whole we may now conclude, that our general warrants, expulſions, maſſacres, and other miniſterial operations, on the one hand; and our doleful apprehenſions, and intolerable grievances, on the other, are the mere produce of the jarring of the elements around us; nay—but with all due reverence be it

ſpoken,

ſpoken—that Engliſh patriotiſm itſelf is nothing more than the natural and tranſitory offspring of a few meteors!

Having terminated his general theory of the air at the fourth volume, the Author commences his natural hiſtory of meteors at the fifth; where, in the 7th, 8th, and 9th diſcourſes, he treats of evaporation and its effects, ſuch as miſts, dew, clouds, rain, &c. Here the Abbé finds his ſubtile matter of excellent uſe. He dilates it, or contracts it, according to the ſervice he puts it upon, and by the help of this commodious and tractable little fluid, finds no difficulty in accounting for every thing. He cloathes a globule of water, for inſtance, with a coat of this ethereal matter, of ſuch a ſize, that the drop, together with its light but large ethereal *envelope*, becomes lighter than the air, and accordingly muſt riſe to any region of the atmoſphere which he aſſigns for it; as he is not ſtinted to any preciſe dimenſions: and thus *evaporation*, and all its attendant *phenomena* are accounted for. To produce *rain*, the little drop need only eaſt, or ſlip out of its ethereal coat, and tumble down again. All this, M. Abbé, may be ſo; but where are your proofs, or your experiments? What a multitude of embarraſſing queſtions could we propoſe to you on this head!

To aſk only a few. Suppoſing the ſpecific gravity of water to be to that of air as 800 to 1; and that a globule of water whoſe diameter is 1, is ſurrounded by, or is the *nucleus* of, a hollow ſphere of ether whoſe diameter is 10; the bulk of this compound globe of water and ether will be 1000. Now ſuppoſing the ether to have no weight, the entire ſphere will be 1000 times lighter than water; but as air is only about 800 times lighter than that fluid, the compound globule will likewiſe be lighter than air, and conſequently muſt riſe in it.—But how does the watery globule acquire this ethereal *involucrum*? How does it retain it? How is the air prevented from breaking into it?—for there would be an end of the acquired levity of the watery globule, ſhould the air force a paſſage through its ætherial atmoſphere;—and, after all, what is ether? To this laſt queſtion we might anſwer, that ether is a hypothetical entity, modeſtly uſhered into a kind of conjectural exiſtence by Newton, as the poſſible cauſe of gravity, refraction, &c. It has been employed without ceremony as an univerſal philoſophical noſtrum by ſucceeding enquirers, who have given it ſuch attributes and modifications as ſuited the preſent purpoſe, without troubling themſelves to enquire how far they were conſiſtent with the *phenomena*, or with each other. Few however have uſed it ſo laviſhly, and on ſo many different and incompatible ſervices as our Author.

The tenth and laſt diſcourſe, which entirely occupies the *ſixth volume, is wholly* appropriated to the natural hiſtory of the

the winds. Theſe, according to the Author, are the effect of the vapours that are continually riſing from the ſurface of the earth and waters, which produce a motion in the air, ſimilar to that cauſed by the blaſt proceeding from the mouth of an eolipile; and which is differently modified, both in regard to its force and direction, by the action of the ſun, the deſcent and preſſure of clouds, the ſituation of mountains, &c. and various other local cauſes. On this freſh occaſion, the Abbé takes another tour round the globe, in the courſe of which he deſcribes both the regular and irregular modifications of this meteor, and endeavours to inveſtigate the cauſes which produce them.

Upon the whole, though we do not admire, nor indeed always perfectly comprehend the Author's philoſophy; yet giving him credit for the fidelity and accuracy of the hiſtorical or deſcriptive part of this work, we may obſerve that it is ſo far valuable, as it contains a large enumeration of facts, which are not to be found elſewhere without turning over a great number of volumes. The Abbé ſeems evidently to have taken Buffon for his pattern, whoſe ſtyle and manner he generally, and often not very unſucceſsfully, imitates.

ART. V.

Premier, Second, et Troiſieme Recueil Philoſophique et Littéraire de la Societé Typographique de Bouillon.— The Philoſophical and Literary Collections of the Typographical Society of Bouillon. 12mo. 3 Vols. Paris. 1769.

THE Society, whoſe collections we have now before us, do not confine themſelves to the publication of their own diſſertations. They receive thoſe diſcourſes which are ſent to them by men of genius and learning, and give them a place among their works. Their zeal, alſo, for the progreſs of philoſophy and the ſciences, induces them to revive thoſe pieces of merit, which the modeſty of their Authors, or their being inſerted in voluminous and expenſive publications, has kept in obſcurity. Their deſign is excellent, and worthy of encouragement; and, among the eſſays which they have publiſhed, there are many that have conſiderable merit.

The reflexions of M. Caſtilhon, on the law of Nature, and on poſitive or municipal laws, are ingenious, and contain an attempt to unite philoſophy with hiſtory. They form one of the moſt intereſting articles in the preſent work, and therefore we ſhall extract a few paſſages from them, for the entertainment of our Readers.

'In order, ſays this Writer, that we may conceive a diſtinct idea of the origin and formation of ſocieties, let us turn our attention to the earlier times of the Germanic empire. The

German councils or aſſemblies, according to P. Barre, exhibited a group of ſavages, who, ſeated on the ground, or ſtretched on it at full length, deliberated concerning the affairs of their community. Their attention, continues he, to the public good, made them conſider the indolent and unwarlike as criminals, whom they puniſhed by drowning them; but they aſſiſted, with much hoſpitality, all thoſe whom misfortunes, or age, had reduced to indigence.

'Societies are not ſolidly eſtabliſhed till the maxims of reaſon are unfolded, acknowledged, and ſubmitted to, by a number of individuals. It is reaſon which muſt direct our uſe of natural liberty. The laws which it inſtitutes are modifications of the law of Nature, which it applies to every particular caſe: hence deſpotiſm is ſo odious, and is conſidered by the members of a free adminiſtration as a political monſter formed by tyrants: for it is not to be thought that a whole nation would ever conſent to relinquiſh its natural liberty, or that human reaſon would ſubject itſelf to the caprice of a man who knows no law but his will.

'The eſſential object of every ſociety is its general felicity, which can only reſult from the ſatisfaction of the individuals who compoſe it. Nor can theſe be happy unleſs a chief or a ſuperior power, wherever it is lodged, wiſely directs their affairs: becauſe if reaſon is in itſelf inſufficient to maintain a perfect concord between the intereſt of the individual and that of the community, order cannot be eſtabliſhed without a controuling authority.

'But if reaſon is the foundation of all laws, whence does it happen that there is ſuch a diverſity in the legiſlation of nations? Theft is permitted in one country; in another it is puniſhed with death; the regulations which have place in one age are proſcribed in the next; laws vary like the temperature of climates; polygamy is permitted in the Eaſt; it is condemned in the Weſt: divorces are allowed on the moſt frivolous grounds in Poland, where the people are ſlaves; with us, where the people are free, they are procured with difficulty. If it is true that the law of nations, and the civil or political law, are formed by applications of the natural law, of which it is the principal attribute to be invariable with regard to ſtates, ſovereigns, and individuals, all nations whatever would be ſubject to the ſame legiſlation.

'The two firſt books of *the Spirit of Laws* have a reference to this objection. It is there deſtroyed by the definition that is given of laws: theſe M. de Monteſquieu conſiders as the neceſſary relations ariſing from the nature of things. In this view laws being relative to circumſtances, to the nature of the regulations they eſtabliſh, and to the genius of the people whom they

they direct, nature itſelf requires, for the general ſecurity, that the civil laws ſhould, in ſome inſtances, infringe upon the laws of nature; and this, not from any contempt of them, but for the purpoſe of accommodating them to the characters of nations. Thus the laws which encouraged theft at Sparta, and thoſe which are enacted againſt it in almoſt every poliſhed ſociety, although contradictory in themſelves, are nevertheleſs conformable to natural law; becauſe, independent of the community of goods eſtabliſhed at Lacedæmon, they there made more account of addreſs and of vigilance, than of the moveables which were carried off. If among us the law puniſhes theft with death, it is becauſe, it is ſuppoſed, that the robber would commit an aſſaſſination, were this neceſſary to the accompliſhment of his deſign; for, without this ſuppoſition, there would be no proportion between the crime and the puniſhment.

'It is not ſufficient that nations have in common a ſyſtem of laws to which they refer in their tranſactions. It is neceſſary that every ſtate have particular laws which regulate the form of its government, the ſucceſſion of its princes, the rights of the people, and the privileges of the crown.

"Public or political law, ſaid the celebrated d'Agueſſeau, is no more than the law of nations, in its application to the circumſtances and the condition of a particular people; it is the law, which is proper to each ſtate, which directs its interior policy, and which has in view the promotion of its perfection and felicity; and the law of nations, or that law which regulates their external concerns, comprehends the rules that they ought to follow for the advancement of their general happineſs."

'In order to diſcover the ſource of the particular and fundamental laws of different nations, and to unfold their analogy with the law of Nature, it is neceſſary to go back to the origin of thoſe nations, and to examine the circumſtances of their earlieſt ſituation; but periods that are loſt in the obſcurity of time, allow us only the liberty of conjecture.'

Theſe general remarks introduce an inveſtigation, which our Author has made into the foundation of the Germanic and French laws. His treatiſe he concludes with the following obſervations.

'The law of Nature is to be conſidered as the principle and foundation of every juſt regulation, and as the invariable rule of equity. Without this law, neither manners nor virtue can prevail. Tyranny, or the abuſe of power, may eſtabliſh cuſtoms to which time and peculiar circumſtances may give the force of laws; but if theſe violate the laws of Nature, it is the duty of thoſe ſovereigns that ſucceed the tyrants who founded them, to take care that they be totally abrogated. "If they are ſevere

and tyrannical, ſays the celebrated Author of the Memoirs of Brandenburg, they will ſoon be aboliſhed, becauſe violence is neceſſary to ſupport them, and becauſe the tyrant is in hoſtility with the people, who call loudly for their ſuppreſſion. When laws, adds he, are deſtructive of the public good, and inconſiſtent with natural equity, it is abſolutely neceſſary that they be repealed."

'The reſtraints of law are in general leſs efficacious than the ſuggeſtions of nature; a conſideration of the former diſcourages, no doubt, the commiſſion of crimes; but the latter excite us to the practice and the uſe of our beſt affections; they lead us to act from motives of benevolence, as well as from a ſenſe of our particular intereſt. It was Nature that inſpired the Greeks and the Romans with that love of their country, and with that reſpect for their laws, which rendered them ſo formidable to their enemies. The Germans, according to the relation of Tacitus, carried their families with them to the field of battle, and found an incitement to their valour in the lamentations of their women, and in the cries of their children.—

'When a nation degenerates from its ancient grandeur, let us not complain of the viciſſitudes of time, or that ſuppoſed fatality which marks out to empires the term of their duration: its decline is to be aſcribed to its neglect of the law of Nature, which renders its members inſenſible to virtue and to the proſperity of their country.'

In general, it may be remarked of the volumes before us, that there appears in them a liberal ſpirit of enquiry; and that, if they enlarge not the bounds of the ſciences, and contain no extraordinary diſcoveries, they are yet intereſting from the eloquence and the taſte which are diſplayed in them.

ART. VI.

Hiſtoria Piſcium, &c.—The Hiſtory of Fiſhes, by Anthony Goüan, Profeſſor of Medicine in the Univerſity of Montpellier. 4to. Straſbourg. 1770.

THAT branch of zoology, which regards the hiſtory and nature of fiſhes, has not yet attained to any great degree of perfection. This is chiefly to be aſcribed to the difficulty attending the obſervation of them, and to the variations of appearance and colour, occaſioned in them by the circumſtances of age and of ſex; of heat and of cold. In treating this difficult ſubject, our Author does not entirely rely on his own experience. While he communicates his own diſcoveries, he makes uſe of the obſervations of former Authors, and acknowledges himſelf to be indebted to the communications of his friends.

He has divided his work into three parts, and in each of theſe he gives proofs of ſingular attention and accuracy. In his firſt part he has conſidered the exterior form of fiſhes, and explains the terms which have been uſed on this ſubject by Artedius, Linnæus, and Gronovius. His ſecond part comprehends their interior anatomy, and exhibits ſeveral curious experiments which he had made concerning their reſpiration and muſcular motion. His third part contains a diviſion of them into claſſes; and theſe he has aptly diſtinguiſhed by an enumeration of the proper and natural characteriſtics of each.

ART. VII.

Syſtême de la Nature, &c.—The Syſtem of Nature, or the Laws of the Phyſical and Moral World, by M. Mirabaud. 8vo. 2 Vol. Paris, 1770.

THOSE who expect to find in this performance what is promiſed in the title-page of it, will be greatly diſappointed. Inſtead of the ſyſtem of Nature, they will only meet with a ſyſtem of fataliſm: an open and avowed defence of Atheiſm.

In his firſt chapter, wherein our Author treats of *Nature*, he ſays.—'Men will ever deceive themſelves when they forſake experience, and embrace ſyſtems formed by the imagination. Man is the work of nature, he exiſts in nature, he is, and ever muſt be, ſubject to its laws, and cannot, even in thought, dart beyond the bounds of the viſible world. To a Being formed by nature, and circumſcribed by it, there exiſts nothing beyond that great whole of which he conſtitutes a part: thoſe Beings that are ſuppoſed above nature or diſtinct from it are mere chimeras, of which we can no more form any juſt ideas, than we can of the ſpace which they occupy, or the manner in which they act.

'Let man, therefore, no longer look for that happineſs which nature denies him, from Beings placed beyond the bounds of the habitable world; let him ſtudy nature, acquaint himſelf with its laws, contemplate its energy, and the unchangeable manner in which it operates; apply his diſcoveries to his own happineſs, ſubmit, in ſilence, to laws from which no power can deliver him and be ſatified with his ignorance of cauſes that are ſurrounded with a veil which he can never penetrate.

'Man is merely a *phyſical* Being; *(une être purement phyſique)* when we ſpeak of him as a *moral* Being, we conſider his *phyſical* exiſtence only in a certain point of view, that is, in relation to ſome of his modes of action, which ariſe from his peculiar organization. But is not this organization the work of nature? Are not all its motions, and modes of action entirely phyſical?

phyſical? The viſible actions of man, and thoſe inviſible motions that are excited within him, are effects equally natural, the neceſſary conſequences of his peculiar mechaniſm, and of that impulſe which he receives from the Beings which ſurround him. All his ideas, inclinations, and actions are the neceſſary effects of that eſſence and thoſe qualities which nature has beſtowed upon him, and of thoſe circumſtances through which it obliges him to paſs. In a word, ART is nothing but NATURE, acting by means of thoſe inſtruments which ſhe herſelf has formed.

'It is to nature and experience, therefore, that man ought to have recourſe in all his enquiries, in whatever relates to religion, morality, legiſlation, government, arts, ſciences, pleaſure and pain. Nature acts by ſimple, uniform, and invariable laws, the knowledge of which we may acquire by experience. It is by our ſenſes that we are connected with univerſal nature; it is by our ſenſes that we are enabled to diſcover her ſecrets; the moment we forſake experience we bewilder ourſelves.

'All the errors and miſtakes that man has fallen into have been owing to his neglecting the ſtudy of nature, and to his not calling experience to his aid. It is owing to his ignorance of nature, in particular, that he has formed gods to himſelf, and various forms of ſuperſtitious worſhip, which have been the ſources of all his calamities. He has not conſidered that nature, equally void of goodneſs and malignity, only follows neceſſary and immutable laws in the producing and deſtroying Beings, in changing them inceſſantly, and in diſtributing to them different degrees of good and evil; he has not conſidered that it is from nature and his own powers he is to expect the gratification of his deſires, remedies for the evils that befal him, and the means of happineſs. Inſtead of this, he has looked for theſe things from certain imaginary Beings, whom he has ſuppoſed to be the authors of all the good and evil that falls to his lot.

'The univerſe, that vaſt aſſemblage of whatever exiſts, preſents nothing to our view but matter and motion, an immenſe and uninterrupted chain of cauſes and effects. Some of theſe cauſes are known to us, becauſe they immediately ſtrike our ſenſes; others are unknown to us, becauſe they act upon us only by effects which are often far removed from their firſt cauſes.

'Matter, infinitely diverſified and combined, is conſtantly receiving and communicating different motions. The different properties of matter, its different combinations, its modes of acting, which are the neceſſary conſequences of its different properties and combinations, conſtitute, to us, the *eſſences* of things, and it is from theſe *eſſences* that the different orders,

ranks, and ſyſtems of Beings reſult, the ſum total of which is what we call *nature.*

'Every thing in the univerſe is in motion. The idea of nature neceſſarily includes the idea of motion. But, it will be aſked, whence has nature received its motion? I anſwer, from itſelf. Motion is a mode of being which neceſſarily reſults from the eſſence of matter. It clearly appears from a variety of phænomena that motion is produced in matter, without the aid of any external agent, and that this motion is a neceſſary conſequence of immutable laws. If we are aſked, what is the origin of matter? We anſwer that it has always exiſted, that it moves in virtue of its own eſſence, and that all the phænomena of nature are owing to the different motions of the different kinds of matter which it contains.'

In that chapter wherein our Author treats of the immortality of the ſoul, a future ſtate, and the fear of death, we have the following paſſages.—The plaineſt and moſt obvious reflections on the nature of the ſoul are ſufficient to convince us that the idea of its immortality is a mere illuſion. What, indeed, is the ſoul, but the principle of ſenſibility? What is life, but the aſſemblage of thoſe modifications or motions that belong to an organized Being? Accordingly, when the body ceaſes to live, there can no longer be any ſenſibility, ideas, or thoughts. We have ideas only by the ſenſes. When we are once deprived of the ſenſes, therefore, there is an end of perceptions, ſenſations, and ideas.

'How can it poſſibly be proved that the ſoul, which is incapable of perceiving, thinking, willing or acting without the aſſiſtance of its organs, can have pleaſure or pain, or even a conſciouſneſs of its own exiſtence, when theſe organs are deſtroyed? Is it not evident that the ſoul depends upon the arrangement of the parts of the body, and upon the order according to which theſe parts conſpire to perform their reſpective functions? When the organic ſtructure, therefore, is once deſtroyed, it is impoſſible to doubt of the ſoul's being deſtroyed likewiſe.

'Let us no longer be told therefore that there is nothing contrary to reaſon in the doctrine of the immortality of the ſoul and a future ſtate. Such doctrines, framed ſolely to flatter or diſturb the imaginations of the vulgar who never reaſon, can never appear either convincing or even probable to men of ſenſe and underſtanding. Unprejudiced reaſon is certainly ſhocked at the ſuppoſition of a ſoul that has ideas, perceives, thinks, grieves, rejoices, &c. without organs, that is, without the only natural and known means by which it is poſſible for it to have perceptions, ſenſations, and ideas.'

The Author proceeds, in the ſtrongeſt and boldeſt terms, to explode the *ridiculous* notion, as he terms it, of a future ſtate—

But enough of this pretended diſciple of Nature, this reviver of thoſe miſerable *dogmas* which have been ſo often obtruded upon the world, and ſo completely refuted by many excellent philoſophers and divines; eſpecially thoſe of our own country—UNHAPPY WRITER! who art thus ingenious to ſhut out, for ever, from thy view, the laſt, beſt proſpect of humanity,—the ſecret comfort and refreſhment of the good man's ſoul, under the ſevereſt trials that "fleſh is heir to;" and who, yet more unhappy, wouldſt alſo deprive thyſelf of even the *pity* of wiſe and good men, by thy mad attempts to reduce thy fellow mortals to the ſame hopeleſs and horrible ſituation! But, deſperate as thy circumſtances are, thou art not beyond the reach of a benevolent wiſh.—As GOD hath given thee *abilities* perhaps beyond the common meaſure, let us hope that HE will yet, likewiſe, extend to thee a portion of that BETTER SPIRIT which, at the ſame time that it opens the eyes of the blind, that they may ſee the difference between good and evil, truth and falſehood, will teach the heart to FEEL the ſuperior influence of RELIGION: from whoſe radiant countenance all theſe vain and impious *Syſtems of Nature* will vaniſh, like the miſts of the morning before the glorious rays of the ſun.

☞ Since the above was ſent to the preſs, we have ſeen a ſhort anſwer to this *Syſtem of Nature*, conſiſting of a few pages; ſome of the ſentiments contained in it cannot fail of being agreeable to our Readers. Voltaire is ſuppoſed to be the author of it; and indeed the manner in which it is written renders the aſcription highly probable.

'If I reaſon as a natural philoſopher, ſays the Author, every thing appears to me incomprehenſible without a God. The word *Nature* is to me a mere word; but an intelligent agent fully accounts for the little I am capable of knowing. Upon the ſuppoſition that there is a God, I conceive ſomething; without him I conceive nothing; without a God I can have no idea of order; without a God it appears to me abſolutely impoſſible that things ſhould be ordered and diſpoſed as they are.

'You attribute to matter alone the power of gravitation, the power of communicating motion, &c. but this is only ſuppoſition inſtead of demonſtration. You ſeem to me to be guilty of what you ſo juſtly blame in divines, *viz.* ſetting out with begging the queſtion.

'You combat the opinion of that great metaphyſician, *Dr. Samuel Clarke*, and think that matter, which is eternal, ſtands in no need of a Mover. Now to me it appears abſolutely incomprehenſible that matter, of itſelf, ſhould perform motions eternally regular, and produce generations of animals conſtantly reſembling each other.

'I allow that you have the better of the Doctor, when he ſays that *ſpace is the Senſorium* of the Deity, that God penetrates matter,

matter, &c. the Doctor wanted to be too knowing. You may be in the right, likewise, in regard to some of the Divine attributes, which the Doctor rather supposes than proves; but when these branches are lopped off, the tree still remains: there still remains a first Mover, powerful, intelligent, and who cannot possibly be malevolent.

'You reject the chimerical innate ideas of *Des Cartes*; I reject them too: you don't even spare the great *Newton*: I allow with you, that *Newton* was not so good a metaphysician as he was a geometrician; but if his definition of God is obscure, it is not contradictory. There appears to me, however, a manifest contradiction in supposing a mass of matter regularly moved without a mover; bestowing intelligence upon itself in man, and withholding it in a stone; establishing relations and connections through the whole of its works without any end or design; labouring blindly with the most sublime industry. In a word, you combat what is obscure in the writings of *Newton* and *Clarke*, but you dare not attack what is clear.

'As to the common difficulties—why such a quantity of evil, why so many monsters, &c.? Were there a thousand times as many, I can never give up this point, *the heavens declare the glory of God.* All the efforts of your genius will never prove that there is no God: and all that you have proved is that divines have sometimes reasoned wretchedly. You have pointed out great *difficulties*, but the system of *a blind Nature* is big with *absurdities.*

'You are obliged to allow that there are great marks of order through the whole of nature; and you tell us that this vast combination was necessary. I believe, with you, that it was. Contingency appears to me a contraction, as well as chance. It was necessary that the universe should exist, since it does exist. Useless and absurd, in this case, are the same. What are we to conclude from all this? Nothing, in my opinion, but that it was as necessary that the Supreme Being should produce such wonderful things, as it was necessary that he should exist. He could not have produced them without intelligence and power; now this is what you call *Nature*, and what I call *God.* Why will not you allow me to adore this great, intelligent, and powerful Being, who has given me life and reason? Permit me to add,—beware of ingratitude, you, on whom he has bestowed so much genius; for, surely, you did not bestow it on yourself.

'But under this Supreme Being we are, almost all of us, wretched and injust.—This is but too true: we suffer ourselves, and we make others suffer; such is the lot of humanity.—— From the days of Job down to the present time, a very large portion of mankind have cursed their own existence: we stand

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in conſtant need, therefore, of conſolation and hope, and your philoſophy deprives us of both.——Philoſophy, you tell us, furniſhes no proofs of happineſs in a future ſtate; ſuppoſing it does not, you have no demonſtration of the contrary. There is nothing in the idea of a future ſtate that is contrary to reaſon, though reaſon alone does not prove that there is one. But has not the belief of ſuch a ſtate a vaſt advantage over the diſbelief of it? The one is uſeful to mankind, the other highly prejudicial; the latter may encourage a *Nero*, the other may check and reſtrain him.

'In that ſtate of doubt and uncertainty in which we both are, I ſhall not, in order to extricate you, endeavour to perſuade you to go to Mecca, and kiſs the black ſtone, turn fanatic in order to obtain the favour of the Supreme Being, &c. &c. I ſhall only ſay, perſiſt in cultivating virtue, in being beneficent, in looking upon every ſpecies of ſuperſtition with abhorrence and pity; but join with me in adoring that deſign which is apparent in all the works of nature, and, conſequently, the Author of that deſign, the great original and final Cauſe of all; join with me in hoping that that principle within us, which reaſons concerning the great eternal Being, may be rendered happy by him in a future ſtate. There is no contraction in this; you can never prove that it is impoſſible, any more than I can prove, mathematically, that there will be ſuch a ſtate. In metaphyſics we only reaſon upon probabilities. *Nous nageons tous dans une mer dont nous n'avons jamais vu le rivage. Malheur à ceux qui ſe battent en nageant. Abordera qui pourra; mais celui qui me crie, vous nagez en vain, il n'y a point de port, me décourage, et m'ôte toutes mes forces.*

'You are afraid, leſt by adoring God, we ſhould ſoon become ſuperſtitious and fanatical; but is there no reaſon to fear, leſt, by denying his exiſtence, we ſhould become ſlaves to the moſt furious paſſions, and commit the moſt atrocious crimes? Between theſe two extremes, is there no juſt, no due, medium? Where ſhall we reſt in ſafety between theſe two dangerous rocks? I will tell you; God, and in wiſe laws.

'If we ſuppoſe, ſay you, any connections and relations between man and the ſupreme incomprehenſible Being, we muſt erect altars to him, make him preſents, &c. if we can form no conceptions of ſuch a Being, we muſt have recourſe to prieſts, &c. —And, pray, where is the mighty harm of aſſembling, in the time of harveſt, to thank God for the bread he beſtows upon us! Who talks of making preſents to the Deity? the very idea is ridiculous. But what harm is there in employing a citizen, who ſhall be called *Prieſt*, to offer up thankſgivings to God in the name of his fellow-citizens, provided this prieſt be neither a *Gregory the 7th*, an *Alexander the 6th*, a Le Tellier, or

W———n.—Ces cas ſont rares. L'état du ſacerdoce eſt un frein qui force à la bienſeance.

'A fooliſh prieſt excites contempt; a wicked one inſpires horror; but a benevolent, gentle, pious, charitable, tolerating prieſt, and free from ſuperſtition, is a character entitled to eſteem and reſpect. But you are afraid of abuſes; ſo am I. Let us unite in order to prevent them, but let us not condemn a profeſſion when it is uſeful to ſociety, and when the deſign of it is not perverted by fanaticiſm and wicked fraud.

'I have one thing to ſay to you, and it is of ſome importance. I am perſuaded that you are in a great error; but I am perſuaded likewiſe that your error proceeds from no badneſs of heart. You would have all men virtuous, even without a God. This philoſophical diſpute will be only between you and a few philoſophers in Europe; the reſt of the world will hear nothing of it. The vulgar give themſelves no trouble about the writings of us philoſophers. Should any divine be deſirous of perſecuting you, he would ſhew the malevolence and wickedneſs of his heart; he would ſhew his ignorance and folly too, which would only ſerve to confirm you in your opinions, and increaſe the number of atheiſts.

'You are in an error; but the Greeks did not perſecute *Epicurus*, nor the Romans *Lucretius*. You are in an error; but we muſt reſpect your genius and your virtue, while we refute your opinions with all our might.

'The beſt homage, in my opinion, that can be paid to God, is to defend his cauſe without paſſion; and the moſt unworthy view that can be given of his character is to repreſent it as furious and vindictive. He is the truth itſelf; truth void of paſſion. He therefore is the diſciple of God, who defends the truth with gentleneſs of ſpirit, and with a firm and ſteady mind.

'I agree with you that fanaticiſm is a monſter, a thouſand times more dangerous than philoſophic atheiſm. *Spinoſa* never committed a ſingle crime. *Chatel* and *Ravaillac*, both fanatics, aſſaſſinated *Henry the Fourth*.

'The cloſet-atheiſt is almoſt always a peaceable philoſopher; the fanatic is always turbulent; but a court-atheiſt, an atheiſt upon the throne, may prove a ſcourge to human kind. The misfortune is that cloſet-atheiſts make court-atheiſts. It is *Chiron* educating *Achilles*, and feeding him with lion's marrow. This *Achilles* ſhall one day drag *Hector's* body round the walls of Troy, and ſacrifice twelve innocent captives to his vengeance.

'God preſerve us from an abominable prieſt who ſhall dip his impious hands in the blood of his Prince, or at the age of ſeventy ſhall ſign the ridiculous excommunication of a King of

France,

France, &c. &c. But God preſerve us likewiſe from an angry and barbarous deſpot, who, not believing in God, is a god to himſelf; who renders himſelf unworthy of his exalted ſtation by trampling upon the ſacred duties of it; who ſacrifices his friends, his relations, and his ſubjects, to his anger and ambition, without any remorſe. Both theſe tygers, the one ſhorn, and the other crowned, are equally formidable; and how are they to be checked or reſtrained?

'If the idea of a God, to whom our ſouls may be re-united, has formed a *Titus*, a *Trajan*, an *Antoninus*, and a *Marcus Aurelius*, ſuch examples are ſufficient for my cauſe; and the cauſe I plead is that of all mankind.'

This is a ſketch of the manner in which Voltaire defends the firſt principle of all religion againſt the Author of the *Syſtem of Nature*; and thoſe who engage in theological controverſy may draw very uſeful inſtruction from it.'

ART. VIII.

Hiſtoire de la Guerre des Bataves et des Romains.—The Hiſtory of the War between the Batavi and the Romans. By M. le Marquis de St. Simon. Folio. Royal Paper. Amſterdam. 1770*.

THE modern writers, who have treated of the hiſtory and of the country of the *Batavi*, are, in general, full of doubts and confuſion. Their voluminous compilations abound in critical diſquiſitions, but deliver no ſolid information, and eſtabliſh no important concluſions. A conſideration of the frivolity of their performances has given occaſion to the work before us; and we are at a loſs whether moſt to admire in it the extent of learning it diſcovers, or the excellent uſe that is made of it. Penetrating as well as eloquent, our Author has the talents to throw light on an obſcure ſubject, and to make it agreeable.

The *Batavi* were early diſtinguiſhed by their valour, and attracted the attention of Cæſar, who formed an alliance with them. He encouraged them to ſerve in the Roman armies; and they appear to have fought with him againſt Pompey at Pharſalia, and to have aſſiſted Auguſtus in the battle of Actium. But though the Romans indulged them in an exemption from tributes and taxes, it was not conſiſtent with the views they had adopted of univerſal dominion to allow them the enjoyment of their liberty. They built towns, and made eſtabliſhments in their territories; and this rude people, flattered by the luxury and the amuſements they introduced among them, did not

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* Imported by P Elmſley, in the Strand.

immediately

immediately perceive the dangerous policy which directed them. They were ſoon, however, informed of the treachery of their allies, by the oppreſſions and the injuſtice which they began to exerciſe. Alarmed for the intereſt and the rights of their nation, Julius Paulus and Claudius Civilis, ſet themſelves to oppoſe the practices of the Romans. But Fonteius Capito, the Roman commander, conſidering them as rebels, made himſelf maſter of their perſons; and having beheaded the former, he loaded the latter with chains, and ſent him to Rome. The death however of Nero, which happened about this time, delivered Civilis from the danger which threatened him; and the weak and impolitic Galba ſuffered him to return to his country, without enquiring into his crime, or into his merit. This illuſtrious chief then prepared to gratify his reſentment, and to recover and vindicate the liberty and honour of his nation. He called an aſſembly of his community, and repreſenting the evils of tyranny, inculcated a diſdain of ſubmiſſion and ſervitude. His countrymen ſubmitted themſelves without reſerve to his conduct; and, joining to him the Friſij and the Caninefates, he declared war againſt the Romans.

Such was the foundation of the war; of which, after having endeavoured to aſcertain the limits of the country of the Batavi, our Hiſtorian has moſt accurately delineated the particulars. But a deſire, perhaps, of reflecting a luſtre on the deſcendants of this people has induced him to exaggerate their national merits; to dwell with too much fondneſs on the ſucceſs of Civilis; and to aſcribe to this commander a political ſagacity, and a ſpirit of intrigue, which it is by no means probable that the leader of a tribe of barbarians ſhould poſſeſs. We have likewiſe to remark, that in the account which he has given of the *Batavi*, there are no particulars of the nature of the government and laws to which they ſubmitted; nor has he attempted to enumerate the uſages or cuſtoms which diſtinguiſhed them from the nations that ſurrounded them. This, however, ought certainly to have made a part of his plan, as he ſeems to aſſert their ſuperiority over the other ſtates and communities of Germany.

This magnificent work is illuſtrated with maps, and with a great number of other engravings. The maps are collected from different Writers; but, in ſeveral particulars, are improved and amended by our Hiſtorian. The hiſtorical prints, which are the ſubjects of thirty-ſix large folio plates, repreſent the victories of Civilis, and were engraved from the paintings of Otto Venius, by Anthony Tempeſta.

ART. IX.

ART. IX.

Relation d'un Voyage de Paris, en Eſpagne, Portugal, et Italie. Du 22 Avril 1729, au 6 Février 1730.—An Account of a Journey from Paris, through Spain, Portugal, and Italy. 12mo. 4 Vols. Paris. 1770.

THERE are few works which are generally ſo inſignificant as the productions of travellers. Full of their own importance, they uſually detail the little incidents which regard themſelves; and neglect, or are unable to ſeize and to deſcribe, thoſe circumſtances and peculiarities which relate to the trade, the government, and the manners of the countries through which they paſs. In recording their own petty adventures they fancy that they amuſe and intereſt their Readers.

This is not the caſe with the work before us. The Author, whoever he is, had the capacity to diſtinguiſh thoſe objects which were worthy of remark, and he conſtantly expreſſes himſelf with perſpicuity and elegance*. But ſo many travellers have communicated their obſervations on Spain, Portugal, and Italy, that it is perhaps impoſſible to furniſh any new information concerning them; and, on this account, the intelligent Reader, though he may be agreeably entertained by the preſent work, will not find much inſtruction in it.

Our Author deſcribes the Italians as light, deceitful, and voluptuous. They have loſt, ſays he, the bravery, the integrity, and the auſtere virtue of the ancient Romans; and retain only that reſtleſs and factious ſpirit which more frequently endangered them than foreign wars. They affect a magnificence in their equipage, and external appearance; and, though ſufficiently vain-glorious, are yet polite to ſtrangers. But their compliments have more wit than ſincerity; and, if the exaggerated ſtrain of their complaiſance is not fully returned, their vanity takes the alarm. When provoked they carry their reſentment to the utmoſt extremity, and will ſatisfy it though at the expence of honour and religion. They are vicious or virtuous in exceſs, not from inſtinct, or from caprice, but from conſideration and reflexion. In pleaſure, as well as in buſineſs, they are attentive and conſiderate; and affect in both a myſtery and reſerve.

The moſt valuable characteriſtic of which our Author takes notice, in his account of the Spaniards, is the ſtrong and ardent ſentiment of affection which they feel for their country. Its in-

* No name is alluded to as the Author of this work, in the title-page of the firſt volume; but in the titles to vols. 2, 3, and 4, we ſee *Par M. S****; and we have heard theſe travels aſcribed to a Monſ. Silhouete.

tereſt

tereſt and its dignity are the perpetual objects of their care. Their ſenſe of honour is lively; but they are vindictive and inexorable. Slow, addicted to forms, and ſuſpicious, they are the moſt difficult people in Europe with whom to negotiate. They ſcruple no meaſures, however criminal, which may promote the ends at which they aim. They have a courage which no fatigue or danger can depreſs or intimidate. Fond of their own uſages they are always ready to ſpeak their eulogium, and to throw a contempt on thoſe of other nations. The ſtateline's they affect is even carried into their language; and more cultivated nations are ſhocked with the hyperbolical tone they aſſume. Importance and magnificence are, in this country, even arrogated by the vulgar; and, what is ſingular, the villager often ſpeaks the language with as much propriety as the man of quality.

The national character of the Portugueſe is repreſented, by our Author, as much the ſame with that of the Spaniards. They are fierce and preſumptuous, and attached to religion; but more ſuperſtitious than devout. They are fond of dreſs and ſhow; but illiterate, and without taſte.

The work before us, though not injudicious, diſcovers no great ſhare of penetration or philoſophy. It is by no means profound, and abounds not with reflexions; but it will be very acceptable to thoſe who read merely for amuſement.

ART. X.

Le Chou-King, un des Livres ſacrés des Chinois.—The CHOU-KING, one of the ſacred Books of the Chineſe; a Work collected by Confucius: Tranſlated by P. Gaubil, Miſſionary to China, and reviſed and publiſhed by M. De Guignes. 4to. Paris. 1770.

THE work before us is held in the utmoſt veneration by the Chineſe. They reſpect it as the leaſt equivocal ſource of their hiſtory; and, as it contains the plan of their government, and the principles of their legiſlation, it is carefully ſtudied by their Sovereigns and Miniſters. The parts of which it is compoſed are of different dates, and by different perſons. The lateſt of them, however, lays claim to a very diſtant antiquity; and it is ſomewhat ſingular that a ſyſtem formed three thouſand years ago, ſhould ſtill regulate the manners and the government of this people.

The obligations and duties of the Sovereigns are here diſtinctly enumerated; his people he is taught to conſider as his children; and, while he is inſtructed by precept, the example of former Monarchs is held out to his imitation. "A Prince, ſays one of their ſages, ought to be conſtantly on his guard, that the laws and cuſtoms of the empire be not violated. He ſhould

ſhould abandon all agreeable amuſements, and ſhould beware of the allurements of pleaſure. His reſolutions he ſhould proſecute with firmneſs and vigour; and he ought not to be perpetually altering his commiſſions and mandates. He ſhould not heſitate one moment to remove from his court all perſons of corrupt and dangerous manners. Concerning difficult and embarraſſing matters, he ſhould form his opinion after long deliberation. He ſhould attend to the voice and the ſuffrages of the people, and ſhould not place in competition with them, his deſires and his paſſions."

The morality inculcated in this work is gloomy and ſevere; and, if it were not of ſuch high antiquity, we ſhould be tempted to ſuſpect that the Chineſe had adopted the philoſophy of the Stoics. The ſtyle in which it is written is ſimple and natural, and, in many places, diſcovers a great deal of force and dignity.

ART. XI.

Cours D'Hiſtoire Naturelle, ou Tableau de la Nature.—A Courſe of Natural Hiſtory, or a Picture of Nature. 12mo. 7 Vols. Paris. 1770.

THIS work being chiefly a compilation from the moſt approved Authors who have treated of natural hiſtory, it is not neceſſary to be minute in giving an account of it. The ſelections appear, in general, to be made with judgment; and are arranged into a ſyſtem with conſiderable art. Our Compiler, though inferior in point of capacity to Abbé Pluche, comprehends in his work a larger range of particulars, and had the advantage of conſulting ſeveral late and valuable publications, relative to his ſubject, to which that Author was a ſtranger.

ART. XII.

Conſiderations ſur les Cauſes phyſiques et morales de la Diverſité du Genie, des Mœurs, et du Government des Nations.—Conſiderations on the phyſical and moral Cauſes of the Diverſity of the Genius, the Manners, and the Government of Nations. By M. L. Caſtilhon. 8vo. 1769.

THIS performance is founded on a work intituled, *The Spirit of Nations*, which, though little known, contains, in the opinion of our Author, many excellent reflections, many philoſophical views, and many profound reſearches. In building, however, on the plan of this work, M. Caſtilhon has neither adopted all the materials it preſented to him, nor has he admitted all its concluſions and reaſonings. He overthrows an old edifice, and employs its ruins to erect a new one.

Hide more perſpicuous and diffuſe than the model he has followed, but his publication diſplays not the ſame acuteneſs of mind; and, while it is not entirely free from contradictions, many obſervations are hazarded in it with a boldneſs which is little ſupported by argument. There is in it more declamation than philoſophy, and more taſte than judgment.

The following quotation, which treats of the marks of deſpotiſm in the character of a nation, may enable our Readers to form an opinion of it.

'Jupiter, ſays our Author, in alluſion to Homer, takes away from a man the half of his reaſon the moment that, by his ſupreme authority, he has reduced him to ſervitude. This ſublime poet formed his obſervation on the knowledge he had acquired of the manners of nations who groaned under ſlavery. In fact, a man cannot ſtoop to the baſe reſtraints of a ſervile condition, unleſs the nobleſt and moſt valuable of his faculties have been totally corrupted. Compare that correctneſs of imagination which is enjoyed in free nations, with that delirium of fancy which prevails in the Eaſt, and in countries ſituated towards the South. In theſe the bonds of a ſevere oppreſſion give riſe to an imagination that is wandering, ardent, and agitated. The ſtyle of the Eaſtern writers is tumid and ſwelling, loaded with metaphors, and enervated by a ſuperfluity of ornaments; it is harſh and unequal, from the frequent uſe of the antitheſis, and altogether deſtitute of eaſe, force, and ſpirit. Of what value then is a language which has nothing in it natural or perſuaſive? And to whom can it be proper, but to ſlaves, who would conceal their debaſement under the pomp of pride?

'We find vices, and not morality or manners, amongſt the ſubjects of a deſpot. The latter they have not; nor is it poſſible that they ſhould poſſeſs them. Many frivolous romances, and the relations of many travellers, equally frivolous, have extolled the innocence and integrity of manners of the Ottoman and the Perſian women; but we muſt not give credit to their exaggerated and fabulous accounts, nor to the recitals, ſtill perhaps more fabulous, of Lady Montague*. This ingenious Writer gives a grace to every ſubject that ſhe treats of; ſhe adorns falſehood; and, by the ſeducing art ſhe poſſeſſes, even embelliſhes the moſt frightful objects. It is not aſtoniſhing that ſhe found virtues in the aſylum of vice, graces and charms where there reigned the moſt cruel conſtraint, and women free and chaſte amidſt chains and voluptuouſneſs. Are we to ſeek for manners, and a commendable conduct, in the captivity of the ſeraglio? Or can we ſuppoſe that they can

* The Letters of Lady Mary W. Montague.

have any exiſtence in a ſtate, which, by a barbarous policy, proſcribes the liberty of its women?'

'As in deſpotic governments we find not morality or manners, we muſt not expect that men there will act from the principle of honour. Can honour even prevail in the ſmalleſt degree where the military profeſſion is in no eſteem, and where no meaſures are adopted to temper the auſterity of its diſcipline. The propenſity to revolt, ſo ſudden and ſo terrible in the Ottoman armies, ſo far from indicating the liberty of the ſoldiers, is, on the contrary, the ſtrongeſt proof of the deſpotiſm under which they live. National pride is the leaſt equivocal mark of a deſpotic government; and this pride every where diſplays itſelf. It is ſeen even in the exterior expreſſions of reſpect and of homage, or rather in the ſervile ceremonies of a ſort of worſhip that is paid to the ſovereign, to his principal miniſters, and to the leaſt diſtinguiſhed of his officers. In a tyrannical ſtate the modes of ſervitude are multiplied to infinity; but in a mixed government, the great, at the ſame time that the people are ſlaves, as in Poland, enjoy a power which is ſufficient to check or to controul the will of the Prince.

'The property of the individual is, by no means, ſecure under a deſpotic government; every thing there is held by a precarious tenure. The Prince alone, by his abſolute authority, decides concerning the diſputes, the behaviour, and the lives of his ſubjects; and no particular diſtinctions attend the poſſeſſion of offices and dignities. It is this abſolute power over their perſons that characterizes deſpotiſm. In ſuch ſtates the Prince, indeed, when he would oppreſs his ſlaves, iſſues edicts, on ſome occaſions, which conceal his tyrannical orders under the maſk of the public good; but this pretext does not diminiſh his cruelty, and under whatever form he attains his end, it is always in conſequence of the force of deſpotic power.

'It is the nature of this government to have no order of nobility. It is compoſed of the Sovereign and of the people; of an imperious maſter, and of ſlaves, without courage, and always ready to ſtoop to every new uſurper. In ſuch countries the moſt conſiderable portion of authority is lodged in the vileſt hands,—in the hands of eunuchs. Governments of this kind are worthy of ſuch miniſters, and ſuch deſpicable miniſters are ſuited to theſe governments.

'The people of the Eaſt have been made for ſervitude, and have never been able to accuſtom themſelves to liberty. Their annals preſent indeed a frightful ſeries of revolutions; but in none of theſe was it intended to alter the form of their government. The people have not even the idea that there can exiſt a better. Every conſpiracy in which they engage has in view *the eſtabliſhment* of a new maſter, not the deſtruction of tyranny.

'In

In deſpotic ſtates the ſubjects approach not with confidence the thrones of their ſovereigns; they dread the thunder which ſurrounds them, and advance to them under the agitations of fear, or loaded with preſents. We learn from the Scriptures, that in the earlier ages of the world it was not permitted to the Aſiatics to appear with their hands empty in the preſence of their Sovereigns, or in that of their miniſters, and their officers.

'Another mark of this dreadful malady, of this terrible deſpotiſm, is the univerſal languor which ſpreads itſelf not only over the people, but over all the parts of the adminiſtration. The lethargic ſilence which prevails in theſe gloomy ſtates is never interrupted by the activity of commerce, the emulation of the ingenious, the ſucceſsful efforts of the arts, or the diſputations of philoſophy. If it is at any time diſturbed, it is by the cries of thoſe unhappy victims who are ſacrificed to the fears, the ſuſpicions, and the vengeance of the tyrant; or by the ſhocking executions of public juſtice: for in ſuch governments there is not preſerved, as in other places, a proportion between crimes and puniſhments. To be accuſed is to be criminal, and the innocent ſuffer as frequently as the guilty. We find in them ſome traces of police, but no wiſe and equitable laws.'

Our Author has ventured to claſs himſelf in the ſame rank of writers with Monteſquieu; but it requires, we imagine, a very ſmall ſhare of penetration to perceive his inferiority to that profound philoſopher and politician.

ART. XIII.

Hiſtoire de la Guerre des Alpes, ou Campagne de 1744, *&c.*— The Hiſtory of the War of the Alps, or of the Campaign in the Year 1744, by the combined Armies of Spain and France, commanded by Don Philip and the Prince of Conti; to which is added, the Hiſtory of Coni, from its Foundation in 1120, to the preſent Time. By Mr. Le Marquis de St. Simon. 4to. Amſterdam. 1770*.

THIS work will afford more entertainment to the ſoldier than to the politician. It is chiefly employed in deſcribing attacks, the diſpoſition of troops, and other circumſtances of ſkill and of conduct in the military art. The relations it contains may in general be conſidered as faithful and accurate; though, on ſome occaſions, the high ſtrain of panegyric with which this Author mentions the Prince of Conti will induce an intelligent Reader to diſtruſt his authority. His ſubject naturally led him to think of Hannibal's paſſage over the Alps; and in treating it he has made ſeveral pertinent remarks on the

* Imported by Elmſly.

accounts which are given of it by Livy and Polybius. His hiſtory of Coni is minute and circumſtantial.

ART. XIV.

Plan d'Education publique.—A Plan of public Education. 12mo. Paris. 1770.

MUCH has been written upon education, and many excellent things have been ſaid upon the ſubject; which, notwithſtanding, is ſo far from being exhauſted, that there is ſtill room for men of ſenſe and obſervation to improve upon thoſe who have gone before them in the ſame track. Man is a creature of ſo nice and complicated a make, and the variety of circumſtances and ſituations wherein he may be placed is ſo great, that it is a moſt difficult undertaking, and requires a very conſiderable ſhare of knowledge and ſagacity, to form him to uſefulneſs and happineſs. Whoever, therefore, throws out a few uſeful hints only for the aſſiſtance of thoſe who are engaged in the execution of ſo arduous a taſk, acts the part of a good citizen, and is juſtly entitled to the grateful acknowledgments of all thoſe who look upon education as a matter of great importance.

The Author of the Plan now before us appears to have ſtudied his ſubject with great attention, and to be well acquainted with the beſt writers upon it, both ancient and modern, from whom he acknowledges, in a very ſenſible preliminary diſcourſe, that he has often borrowed, and ſometimes made uſe of, their very words.—*Toute pièce*, ſays he, *déjà employée avec ſuccès, je l'ajuſterai à mon plan. Celui qui, dans un code de légiſlation, voudroit exclure toute loi déjà faite, n'enfanteroit qu'un monſtre. Qu'importe l'invention, où il ne faut conſidérer que l'utilité?*

The work is divided into three parts. The firſt relates to *phyſical* education, health, food, bodily exerciſes, diverſions, &c. The ſecond to *moral* education, knowledge, and virtue. The third contains a plan of education for thoſe in the higher claſſes of life, who are deſigned for the law, the army, the church, &c. and though the whole is chiefly deſigned by the Author for the benefit of his countrymen, yet his views throughout are ſo enlarged, ſo liberal, and manly, that we ſcarce know any book upon education that may be read with more advantage. We, therefore, recommend it to the attentive peruſal of our Readers.

The following ſhort ſpecimen, being part of what the Author ſays on the ſubject of religion, will give the judicious Reader ſome idea of what he may expect from this performance. We ſhall give it in his own words:

'Il n'en eſt pas de la religion, comme des ſciences humaines. *On peut conteſter les ſciences humaines, on etudie ces*

où en retrécir le cercle, ſaiſir ce qui eſt évident, reſter en ſuſpens ſur ce qui eſt douteux, rejetter ce qui eſt faux, s'emparer de l'utile & écarter le frivole. Mais dans une religion qui deſcend du ciel, tout eſt également certain, également bon, également ſaint. Ses dogmes, ſes myſteres ſont écrits par la main de Dieu : pas un point à changer. Le ſimple fidele en ſait autant que le pontife le plus éclairé, & la céleſte doctrine dans toutes les écoles orthodoxes ſe trouve néceſſairement une.

' Il n'y a que la maniere d'enſeigner la religion, qui ſoit ſuſceptible de bien ou de mal. Il faut d'abord la montrer comme elle eſt. Quels ſont ſes principaux caracteres? Elle eſt auguſte : ne l'abbaiſſons pas à des pratiques arbitraires indignes d'elle. Elle eſt belle comme la vérité : gardons nous de la défigurer par des ſuperſtitions. Elle eſt donnée au monde pour attirer tous les âges : ne l'environnons pas de triſteſſe, de terreurs & de foudres ; ſachons la faire aimer à la jeuneſſe avant de la faire craindre. Elle eſt douce comme le Meſſie qui l'apporta : ne l'armons pas d'un zèle perſecuteur. Que deviendrait la ſociété, ſi ceux que nous élevons pour en être les chefs, ſe croyaient obligés à la troubler, à la tourmenter, à la torturer? Elle eſt toute charitable : elle doit donc inſpirer de l'amour & de la pitié pour les hommes. Elle eſt fondée ſur la religion naturelle dont elle eſt la perfection. Le philoſophe le plus chrétien découvre cette baſe aux yeux du catéchumene, avant de les porter ſur la hauteur de la révélation. Théologien! pourquoi vous brouiller avec lui? Il amene l'homme juſqu'aux pieds des autels, où il le livre bien préparé à vos inſtructions : & s'il eſt vrai, comme on ne ceſſe de le dire & de l'écrire, que la foi ſe perd ; ſi ce malheur menace nos eleves, lorſqu'ils ſeront livrés à l'incrédulité du monde, qu'ils aient du moins une religion avec laquelle ils ſeraient encore honnêtes gens pour ce monde ; & qui pourrait les ramener à celle qui ouvre le ciel.'

Such ſentiments as theſe, we cannot but think, muſt neceſſarily give our Readers a favourable idea of the Author, and of his work.

ART. XV.

Analyſe Raiſonnée du Bayle, ou Abrégé methodique de ſes Ouvrages, particulierement de ſon Dictionnaire hiſtorique et critique, &c.

A methodical Abridgment of Bayle's Works, particularly his hiſtorical and critical Dictionary, &c. 12mo. Vols. 5, 6, 7, and 8. Paris. 1770.

IN the 14th and 15th volumes of our Review we gave an account of the four firſt volumes of this work, the Author of which (*Abbé Marſy*) died December 1763. His plan is completed in the volumes now before us, and the whole forms a very

very entertaining and instructive miscellany.—To the fifth volume is prefixed an account of the life and writings of Bayle.

ART. XV.

Les Impostures de l'Histoire, &c.—The Impostures of ancient profane History. 12mo. 2 Vols. Paris. 1770.

THIS is not an original work. It was written many years ago in Italian by the Abbé Lancellotti; and, about the beginning of the present century, the Abbé Oliva, well known by his connection with the celebrated Montesquieu, translated it into French. His translation, however, continued in manuscript, principally, on account of the imperfections of the style. It is here new modelled, and thrown off with that easy vivacity, which distinguishes the modern French writers.

It is undoubtedly a work of considerable utility, with respect to young Readers, in particular; who are naturally bribed into credulity by their love of what is marvellous.

Lancellotti, the Author, was a man of the most distinguished erudition. He was a philosopher, an historian, and a critic of the first eminence. But he was too formal, too minute, too industrious, to prove what it was hardly possible to doubt. For instance, if an historian describing the dreadful carnage of a battle, tells you that a small stream was swelled into a violent torrent by the inundation of the blood that was shed upon the field, Lancellotti is at the pains to shew you the impossibility of the Fact, by multiplying arguments.

Without troubling our Readers with the superfluous, we shall give them the useful part of his work; and while we exhibit a collective view of the various historical impostures he has mentioned, we shall not refuse ourselves the liberty of expressing our sentiments, where our faith is greater than that of the learned Abbé.

Impost. I.

Zaleucus, the Prince and Legislator of the Locrians, made a law, that those who were convicted of adultery, should have their eyes put out. His son was the first criminal, and he chose that he should suffer the rigour of the law: but the nobility and the people in general solicited him so strongly in his favour, that he was unable to maintain his resolution. However, he found out an expedient to satisfy and support the dignity of the law. He gave up one of his own eyes, and took away one of his son's.

On this story the Abbé has made some very puerile reflections, such as 'if it were true, why did not the historian inform us which eye the father lost, and which the son?' it being

loſt their right * eyes, they did not make a pair of eyes; of courſe the law was not fulfilled.' If we rightly recollect, the ſtory is taken from Valerius Maximus. Heraclides of Pontus, however, tells us that this was the Locrian puniſhment of robbers, and Cicero doubts the very exiſtence of Zaleucus; ſo we agree with the Abbé, that it is one of the *Impoſtures de l'Hiſtoire.*

II.

Cicero, ſpeaking of the muſic of the ſpheres, ſays that the reaſon why we do not hear it, is owing partly to its continuance and partly to its loudneſs. Thus, ſays he, the people who live near the cataracts of the Nile, hear nothing at all.

What! ſays the grave Abbé, hear nothing! why the d——l would they chuſe to live in ſuch a place? How could the buſineſs of commerce and government be carried on? Did they converſe by ſigns?

As the ear is an object of this ridiculous tale, he mentions that equally abſurd ſtory recorded by Pliny, of a people who cover their whole bodies with their ears—Now, how, the Abbé aſks, could this people poſſibly hear? We may ſuppoſe that they had footmen to lift up their enormous lappets. But even in that caſe, if their ears were as thick as they were long, they would have a tough piece of work!

III.

The third mentioned impoſture is a curious article; and we ſhall therefore give a tranſlation of the whole.

'Such is the reputation of Democritus, that almoſt all the world is perſuaded that he put his eyes out upon moral and honourable principles. Aulus Gellius aſſures us that he took this reſolution, in order to concentrate his ideas, and to enable him more effectually to contemplate thoſe myſteries of Nature, into which his eyes did not ſuffer him to penetrate. He quotes thoſe verſes of Laberius, wherein he ſays that Democritus loſt his ſight by looking too ſtedfaſtly on the ſun. But, according to that philoſopher, Democritus had a different view in parting with his ſight: He ſuffered this, that he might not be mortified with looking on vicious men. Plutarch, who had mentioned this before Aulus Gellius, conſiders it as an impoſture. The aſſertion, ſays he, that Democritus deprived himſelf of ſight, by looking on a burning-glaſs, is certainly falſe; yet it is true that thoſe who accuſtom themſelves to mental labour, find the ſenſes rather troubleſome than uſeful. For this reaſon the retreats of ſtudy, and the temples of the muſes are generally in ſolitudes; and probably too, for the ſame reaſon it is that the

* We have ſomewhere read that he put out his own right, and his ſon's left eye.

Greeks

Greeks call the night *Euphrona*, that is the good thinker. Because the time that is least subject to dissipation and variety is most favourable to thought.

'Thus, Plutarch is persuaded that the man who cannot see, has a considerable advantage in point of meditation; and it was, undoubtedly, under this idea that Pythagoras shut himself up a whole winter in a subterraneous cave.

'Lactantius, on the other hand, says that the mind discerns the object through the medium of the eye, as through a window. It is so essentially there, that through the same medium you may read what passes in it. Lucretius has made use of a very trifling argument to refute this. If, says he, the soul looks through the eye, it would certainly see much better, were the eye taken away. Remove the gates, and surely more light will enter. Certainly, continues Lactantius, Lucretius and Epicurus must have lost their eyes, when they could not see that the removal of them would destroy the passage of light.

'What I may venture to conclude from hence is that this story of Democritus is a mere fable. How could he possibly think of putting out his eyes, when those organs are the medium whereby knowledge passes to the understanding? Could not he, with Pythagoras, have shut himself up in darkness? If his aversion to the sight of vicious men made him destroy his eyes, it was, certainly, very extraordinary. Tertullian tells a different story. The philosopher, he says, put out his eyes because he could not look on women without emotion. Every one knows how much Origen is condemned for emasculating himself on a scruple of that kind. Now cannot [O sage Abbé!] a blind man or an eunuch debauch themselves by imagination? Cicero greatly doubts this passage in history. *Cur hæc eadem Democritus, qui, vere falso ne quæremus, dicitur oculis se privasse.* Suffice it then that Cicero, Plutarch, Valerius Maximus and Diogones Laertius, who wrote the life of Democritus, either make no mention of this matter, or speak of it as a fable.

IV.

If we may credit historians, no Prince was ever so extravagant in his cruelties, or his follies, as Xerxes. An old man named Pythius (vid. Senec. *De Ira*) had five sons whom Xerxes ordered to the wars. The father begged one for the support of his age. The monarch gave him his choice; but the son who was selected, he commanded immediately to be cut asunder, and the parts to be laid on each side of the highway, for the expiation of his army. This same monstrous Xerxes commanded the sea to be beaten with rods, and cauterized with hot irons; he likewise wrote a letter to Mount Athos, to all which much credit no doubt is due—On the last circumstance, when the Reader hears

hears the Abbé's obſervations, let him command his muſcles, if he can. I would aſk, ſays he very gravely, this ſame Xerxes where he had learnt that Mount Athos was capable of ſenſation, that it could read his letter and give him an anſwer?—With regard to the ſtories of the army of Xerxes drinking up rivers, leaving dry the Scamander, the Liſſus and the Chidorus, and the cattle belonging to the army exhauſting a lake of five miles in circumference, we ſhall not, like the learned Abbé, refer to the phyſical impoſſibility of drying up a current; but we cannot help expreſſing our aſtoniſhment, that the great father of hiſtory, the enlightened Herodotus, ſhould record theſe tales with an air of credibility.

V.

There is a ſtory recorded by Valerius Maximus, of one Spurina, a young man of Tuſcany, who was ſo ſingularly beautiful, that the Tuſcan Ladies, to a woman, were dying for him. The youth, however, to ſave his country from depopulation, very patriotically diſfigures his face in ſuch a manner as to render himſelf as much an object of averſion, as he had before been of love and admiration. His hiſtorian alledges that he took this method to preſerve his chaſtity, the reputation of which he preferred to that of beauty and love.—The Abbé ſays there is not a ſyllable of truth in the ſtory: and St. Ambroſe had ſaid the ſame before him. Vid. *Exhort. Virg.* L. II.

VI.

Lancellotti adds to the fabulous liſt, the ſtory of the ſoldiers who were detached by Marius to kill Antony the Orator; but were ſo overpowered by his eloquence that they deſiſted from the attempt; the ſimilar ſtory of the Gaul, who exclaimed that he could not kill Marius; and the account of the eloquence of Hezegias, which was ſaid to have been ſo powerful that when he ſpoke of the evils of life, his audience voluntarily put themſelves to death—As to the extravagance of the laſt mentioned ſtory we perfectly agree with the Abbé; but the two preceding anecdotes muſt not ſo eaſily be given up. We are to remember that they are not in a fabulous period, and that the hiſtorians who recorded them were men of clear and philoſophic minds. Indeed, if they are to be given up, we do not ſee why every other circumſtance in ancient hiſtory ſhould not be put upon the ſame footing, for the improbability ſuppoſed to attend them is far from appearing to us.

VII.

The ſtory of Cato's expelling Manlius from the ſenate, for kiſſing his wife in public; the ſtory of Cato's wife never embracing him but when it thundered; and the account of Agis's leaving his wife's bed-chamber on occaſion of an earthquake, and not returning to it for the ſpace of ten months, in which

time ſhe had a child by Alcibiades.—All theſe deſerve the Abbé's dagger.

VIII.

The ſtory of Philopœmen's being miſtaken by his hoſteſs for an ordinary perſon, and being ſet to work to prepare his own dinner.—Why the Abbé ſhould quarrel with this ſtory we know not. His objections to it are miſerable.

IX.

In the iſland of Corſica, according to Diodorus Siculus, no care was taken of the lying-in woman after her delivery. But the huſband took to *her* bed and continued there for many days. —This too the Abbé puts down as an impoſture. He ought, however, to have recollected that Strabo, ſpeaking of the Celtiberians, gives the very ſame account of them; and that, nearer his own times, Polo, in his *Navigazioni di Namuſio*, records the ſame ridiculous cuſtom of the people of Cardandam, a province in Tartary. Certainly the peculiar abſurdities of any people have no right to invalidate the credibility of hiſtory.

X.

The extravagant fables of Mela: of a people in Ethiopia, who were dumb; and converſed only by ſigns; others whoſe lips were not divided, &c.—Theſe things require no debate.

XI.

Of the ſame kind is Elian's ſtory of Philetus, who, he ſays, was ſo light and thin, that he was obliged to wear ſhoes of lead to prevent the wind from flying away with him.

XII.

The ſenate of Rome receiving the Gauls in the inſignia of their office—Nothing, in our opinion, either abſurd or incredible in this.

XIII.

The ſtory of Cincinnatus being taken from the plough to command the Roman army.—No ſatisfactory reaſons are given, why the veracity of Livy ſhould be doubted in this matter.

XIV.

Elian tells us that the Celts looked upon flight, in every inſtance, as ſo inſupportably diſgraceful, that they would not fly from a houſe that threatened an immediate fall, or that would in a few minutes periſh in the flames.———The Abbé ridicules this ſtory well enough. Pliny, ſays he, tells us that the rats and ſpiders will leave a houſe that is about to fall. What a contemptible opinion muſt the Celts have entertained of thoſe puſillanimous creatures!

XV.

Pliny's account of the Thraſymenian lake being on fire.

XVI.

XVI.

The ſame writer's account of Anaxarchus's biting off his own tongue.

XVII.

Idle ſtories of Herodotus, Athenæus and Nicolas Damaſcenus, concerning the exceſſive flattery of courtiers, who, to ingratiate themſelves with Princes, have imitated them in the utmoſt abſurdities. If the Prince was lame, his whole court was lame: if he diſlocated a limb, they all underwent the ſame puniſhment.

XVIII.

Monſtrous and improbable accounts of the ſize of trees, by Pliny and Arrian, particularly the latter, who mentions one that ſpread its ſhade over five arces of ground.

XIX.

Plutarch, in his life of Publicola, mentions amongſt other honours granted by the Romans to Marius the brother of Publicola, the privilege allowed him of having his door to open outward to the ſtreet—The Abbé gives us no ſatisfactory reaſon for his mentioning this as an impoſture. It is well known that the Romans took a pride in the minuteſt diſtinctions; and no other citizen was allowed this privilege.

XX.

Pliny, Elian, and Herodotus record ſome particular inſtances of affection that men have expreſſed for trees; and we really ſee nothing improbable in it.

XXI.

The credibility of Plutarch's aſſertion that adultery was unknown in Sparta is diſputed, but upon falſe principles.

XXII.

Paul Diacre's account of a river's overflowing its banks with the immenſe quantity of blood ſhed in a battle between the Huns and the Romans.

XXIII.

The cruelty of Eulinus in loading eleven thouſand Paduans with irons, and being preſented with a baſon full of eyes torn out of the heads of the living wretches. A king of Perſia's cutting off the noſes of all the people of Syria.

XXIV.

The ſtory of Clelia—The Abbé has no faith here; but ſurely, if the ſtory had been a mere fiction, the Romans would never have been at the pains of erecting an equeſtrian ſtatue to that heroine.

XXV.

The munificence of Cimon as repreſented by hiſtorians is juſtly cenſured. Ariſtotle, however, ſeems to have put it upon a proper footing. It was not, he ſays, for all the poor of

Athens

Athens that Cimon kept open houſe, but only for thoſe of his own ward.

XXVI.

Lancellotti laughs at Plutarch for ſaying that Phocion was never known either to laugh or cry. He has plainly miſunderſtood him: for Plutarch adds the word ῥᾳδίως, i. e. upon any trifling occaſion. By the bye, the tranſlators of Plutarch in general have fallen into a very great error in the ſame paſſage by rendering γυμνος *naked*. It frequently ſignifies, as in Phocion's caſe, wearing only an under garment.

XXVII.

In this article the Abbé is happy in his ſtrictures, and that, we muſt own, is a little uncommon with him.—'Of diſtant and barbarous nations, ſays he, we hear hardly any thing but what is ſurpriſing. Pliny, in a hundred paſſages, Marcellinus, ſpeaking of the Huns, and Ovid deſcribing the inhuman people, among whom it was his ill fortune to live in exile, preſent us with the moſt hideous pictures of the human race. For my own part, I can hardly be induced to believe that any race of men can be more cruel than the brute creation. Is there a wild beaſt ſo ferocious, ſo furious in its nature, that it feels not an inſtinctive tenderneſs for its offſpring, and loves not to ſee and to ſupport them? Yet, if we may believe hiſtorians, there are men unſuſceptible of the charm that is aſſociated with theſe gentle cares; and even hiſtory herſelf can pour her eulogiums on men like theſe. "The Perſians, ſays Valerius Maximus, had a laudable cuſtom; which was never to ſee their children till they were upwards of ſeven years old; by which means they felt much leſs regret if they died before that age, than they would otherwiſe have ſuffered." Excellent reaſoning this, no doubt! To avoid uncertain miſery, they deprived themſelves of certain pleaſure. If their children ſurvived the ſeven years, the parents had endured a ſuperfluous mortification; if they died within that term, they ſurely aggravated the misfortune of loſing them by voluntarily giving up the means of knowing or enjoying them.'

There is a great variety of entertaining articles in theſe two volumes, which we cannot poſſibly find room to abridge, or bring before our Readers in any advantageous view. We, therefore, diſmiſs the learned Abbé, fully diſpoſed to forgive him all his faults, and to pay his French tranſlator the honours that are due to him for his pleaſant and lively ſtyle.

ART.

ART. XVII.

La Roſe, ou la Feſte de Salency.—The Roſe, or the Feaſt of Salency. 8vo. Paris. 1770.

ANOTHER genuine ſpecimen of the motley, tawdry, modern French romance. A ridiculous mixture of court *politeſſe* and ruſtic ſimplicity. Arcadian figures in birth-day ſuits. Innocent coteries of ſtraw hats, ſhepherd's crooks and laced petticoats. Cupid's bow and a twin-bearing ewe. Shock dogs and divinities; goats and goddeſſes.

ART. XVIII.

Hiſtoire Naturelle, &c.—Buffon's Natural Hiſtory, Volume the Sixteenth, being the firſt of the Hiſtory of Birds. 4to. Paris. 1770.

TO multiply encomiums on this celebrated work, would be utterly ſuperfluous. We ſhall therefore content ourſelves with giving the truly learned and laborious Writer's account of the plan of this volume, and thoſe that are to ſucceed it on the ſame ſubject, from his own words.

'We do not here undertake, ſays M. de B. to execute an hiſtory of Birds, in a manner ſo complete and circumſtantial as we have already done of Quadrupedes *. The latter was a taſk which, though long and difficult to accompliſh, had not any impoſſibilities attending it. For, as the number of quadrupedes is limited to two hundred ſpecies, more than one third of which are found in our own regions, or in neighbouring climates, it was eaſy to give the hiſtory of ſuch as came within our perſonal obſervation; and as to foreign animals, moſt of them had been deſcribed by travellers, to whoſe accounts we could have recourſe. In ſhort, we had ſufficient ground to hope, that by a proper application of care and time, we might procure and inſpect the whole; and the event has proved that our hopes were not vain: For a very ſmall number of animals excepted, which arrived after the concluſion of the work, and make the ſubject of the ſupplement, we gave the world a complete hiſtory of quadrupedes. This work was the labour of almoſt twenty years. And though, during the ſame period, we neglected nothing that might contribute to our knowledge of birds, and ſpared no pains to procure their different ſpecies; though by the ſame means we greatly enlarged that department of the royal cabinet, and rendered it the moſt complete collection of the kind in Europe; we muſt nevertheleſs confeſs that it is ſtill exceedingly deficient. Indeed, the greater part of the ſpe-

* See our account of vol. xv. of this Natural Hiſtory, in which the deſcription of the quadrupedes was completed, Review, vol. 36. P. 537.

cies we want are *univerſally* wanting. But what proves our collection ſtill very incomplete is, that though we have procured more than ſeven or eight hundred different ſpecies, new birds are ſtill arriving which have never been deſcribed; and on the other hand, there are ſeveral pointed out by ornithologiſts which we have not been able to obtain. The ſpecies of birds may amount to fifteen hundred, poſſibly to two thouſand. Can we even hope to aſſemble all theſe? This, however, is only one of thoſe inferior difficulties which time may get over. There are more obſtacles, ſome of which we have ſurmounted, while others appear invincible. I muſt here have leave to enter into a detail of theſe difficulties, more particularly as it is neceſſary towards unfolding and accounting for the plan of my work.

'The ſpecies of birds are not only much more numerous than thoſe of quadrupedes, but are ſubject to much greater variety. This is a neceſſary conſequence of the law of combinations, where the number of reſults increaſes in a much greater *ratio* than that of elements. It is likewiſe a rule which Nature ſeems to have preſcribed to herſelf, in proportion as ſhe multiplies; for the larger animals, whoſe produce is few and unfrequent, have not many relative ſpecies, and but little variety, while the ſmaller branch themſelves out into numerous families, and are ſubject to great variety in each. Now the feathered creation ſeem to vary ſtill more than even the ſmall quadrupedes, becauſe birds in general are ſmaller, more numerous, and more prolific. Beſide this general cauſe, there are other particular reaſons for that variety which is viſible in the different ſpecies of birds. The male and the female of the four-footed kind, differ not much in form. Among birds the diſtinction is great. The female frequently differs ſo much from the male in ſize and colours, that one would not ſuſpect them to be of the ſame ſpecies. Many of our beſt naturaliſts have been deceived, and have deſcribed the male and female of the ſame as belonging to different ſpecies. The firſt traits of a bird ſhould therefore be the characteriſtic difference or reſemblance of the male and female.

'Thus, to form an exact knowledge of birds in general, a ſingle individual of each ſpecies is not ſufficient. There muſt be two, the male and the female. Nay, there ought even to be three or four; for young birds differ greatly from the old ones. Upon a ſuppoſition that there are two thouſand ſpecies of birds, it would be neceſſary to collect eight thouſand individuals, in order to obtain a complete knowledge of the whole. Judge then of the difficulty of making ſuch a collection; and even this number, great as it is, ought to be made more than double, if one would render the collection complete by adding the

the family varieties of each diſtinct ſpecies; for inſtance, of the cock, or the pigeon. In ſhort, they would be innumerable.

'The great number of ſpecies, and the ſtill greater number of varieties in the ſeveral ſpecies, the difference of ſhape, ſize and colour in the male and female, the young and the old; the diverſities occaſioned by the influence of climates and of food; and thoſe that ariſe from domeſtication, captivity, natural or forced migrations; all theſe cauſes, in ſhort, the change, the alteration, the degeneracy of the ſpecies, throw ſuch difficulties in the way of the ornithologiſt, that to conſider him in the light of a mere nomenclator, his taſk is by no means ſmall; what then muſt it be when he takes upon him the deſcriptive and hiſtorical part?

'Theſe two provinces, ſo much more eſſential than that of nomenclature, and which in natural hiſtory ought never to be ſeparated, it is here by no means eaſy to unite. Each has many peculiar difficulties, which our deſire of ſurmounting them has made us but too well acquainted with. One of the principal is that of giving, by way of detail, an idea of colours; for unfortunately the characteriſtic differences of birds depend more upon their colours than on their forms. With reſpect to quadrupedes, a good deſign in an uncoloured engraving, is ſufficient to point out the object diſtinctly; becauſe the colours of thoſe animals being few, and running much into uniformity, are eaſily deſcribed by the pen. But with regard to the colours of birds, this would be next to impoſſible. At the beſt, the detail would be immenſely verboſe and tedious; and what language has a ſufficient variety of words to mark their ſhades, their tints, their reflections, and combinations. Yet the colours are here, nevertheleſs, the eſſential characteriſtic; indeed almoſt the only means of diſtinguiſhing one bird from the reſt of its fraternity. I have, therefore, taken upon me to procure not only engravings but paintings of ſuch birds as I could obtain alive, and theſe pictures convey a more perfect idea of them at one glance, than the moſt minute deſcription could poſſibly give.

'Several perſons have undertaken to engrave and colour birds. In England the birds and quadrupedes are engraved and coloured in a work called the Britiſh Zoology. Mr. Edwards had, before this, given a number of foreign birds in the ſame form. Theſe two works are the beſt we have of that vile kind of painting called colouring. And though thoſe which I have been publiſhing for theſe five years paſt, and which amount to more than five hundred plates, are of that vile kind of painting, I am certain, at leaſt, that they will not be thought inferior to the Engliſh, and that they will be found much ſuperior to

thoſe

thoſe which M. Friſch publiſhed in Germany. It is certain too, that our collection of coloured prints will exceed all others in the number of the ſpecies, the fidelity of the deſigns, which are all made from nature, by the truth of the colouring, and the preciſion of the attitude. All theſe will ſhew that we have neglected nothing to make every picture convey a diſtinct idea of its original. The eaſy talent of M. Martinet, who deſigned and engraved all the birds, and the ſkill and care of M. Daubenton the younger, who had the whole conduct of this great undertaking, will be acknowledged on every occaſion. *Great* I call the work, on account of the immenſity of the detail it brings along with it, and the aſſiduous attendant care it neceſſarily ſuppoſes. More than eighty artiſts and workmen have been conſtantly employed upon it for the ſpace of five years, though we limited it to a ſmall number of copies; and indeed we cannot but regret that we did not extend it to more. As the natural hiſtory of quadrupedes ran to a very great number in France, not to mention foreign editions, it is not without ſome diſſatisfaction that we are confined to a ſmall number of copies in the hiſtory of birds, on account of the colouring of the plates. It is obvious to every artiſt, that it is impoſſible to produce the ſame number in colours as in the ſimple engraving. However, though we could not multiply copies, we have not reſtrained ourſelves to the exact rules laid down in the prints of quadrupedes; we have frequently enlarged the plate ſome inches, for the purpoſe of giving it as large as the life. All thoſe birds whoſe dimenſions do not exceed the compaſs of the plate, are given in their natural ſize. The larger birds are reduced upon a ſcale drawn above the figure. This ſcale is in general the twelfth part of the length of the bird, meaſuring from the tip of the bill to the extremity of the tail. If the ſcale is three inches long, the length of the bird is three feet; if it is but two inches, the bird is two feet long; and if the ſize of any particular part of the bird is wanted, nothing more is neceſſary than to take with compaſſes the length of the ſcale, or an aliquot part of it, and to apply it to that part of the bird the dimenſions of which are required. We thought this attention neceſſary, to give by an eaſy application an idea of the ſize of the objects reduced, and at the ſame time an opportunity of comparing them exactly with thoſe that are drawn in their natural ſize.

'By means then of theſe coloured prints, we ſhall not only have an exact repreſentation of a great number of birds, but their real ſize will likewiſe be exhibited at the ſame time. By means of the colours, we ſhall have a deſcription of the object more perfect and more agreeable to the eye, than any narration *could poſſibly render* it; and in the courſe of the work we ſhall

ſhall frequently refer to theſe, when the variety of ſize, colour, &c. are in queſtion. In fact, the hiſtory and the coloured plates are mutually formed for each other. But as it would be impoſſible to increaſe the number of copies ſo as to provide enough even for the purchaſers of the former part of our natural hiſtory, we thought it neceſſary to make a proviſion of uncoloured engravings, from which any number of copies might be ſtruck off at pleaſure; and for this purpoſe we made choice of a bird or two of each kind, in order to give at leaſt an idea of their form and their principal diſtinctions. I endeavoured, as much as poſſible, that the deſigns of theſe prints ſhould be taken from the life. They differ not from the drawings of the coloured plates, and the public, I am perſuaded, will have the pleaſure of perceiving that the ſame care has been beſtowed upon them.

'Such are the means and attentions by which we have ſurmounted the primary difficulties in the deſcription of birds. We do not give the figure of every bird that is known to us, becauſe that would ſwell the number of the coloured prints too much; and the greateſt part of the varieties too we have ſuppreſt, becauſe, had thoſe been admitted, there would have been no end of painting. We thought it neceſſary to limit ourſelves to ſix or ſeven hundred plates, which, however, might exhibit eight or nine hundred different ſpecies of birds. This, indeed, is not doing every thing, but it is doing much. Future naturaliſts may do more; they may enlarge, and poſſibly improve, the work.

'Beſide the difficulties of nomenclature and deſcription, there are ſtill more and greater to be encountered in the hiſtory of birds. We have given the hiſtory of each ſpecies of quadrupedes with all the minuteneſs that the ſubject required. But to do the ſame here is impoſſible; for though much more has already been written on the ſubject of birds than concerning quadrupedes, their hiſtory has made no advancement. The greateſt part of the works of our ornithologiſts conſiſts of little more than deſcription; and ſometimes they content themſelves with a mere nomenclature. The very ſmall number of thoſe who have mixed any thing hiſtorical with their deſcriptions, have fallen only upon common obſervations, ſuch as are eaſily made on game or poultry. With the natural cuſtoms of other birds, the natives of our own country, we are very little acquainted, and with thoſe of foreign birds not at all. By means of application and compariſon, we eſtabliſhed, with regard to the four-footed creation at leaſt, general facts, and determined points, on which we might ground their particular hiſtory. The diviſion of animals by the reſpective continents, of which they are natives, has frequently been my guide or compaſs in that dark

ocean which ſeems to ſurround this firſt and moſt beautiful part of natural hiſtory. Of courſe the climates of each continent which animals had either preferred from choice, or occupied from neceſſity, and the places to which they ſeemed conſtantly attached, furniſhed us with means of information, and materials for inſtruction. With reſpect to birds, we have no privileges of this kind. They travel with ſo much eaſe from province to province, and paſs with ſuch rapidity from clime to clime, that, a few ſpecies of the heavy and ſedentary kind excepted, it is very poſſible for the reſt to migrate from one continent to another: ſo that it muſt be extremely difficult, not to ſay impoſſible, to aſcertain the birds peculiar to each continent, while the ſame ſpecies are to be found in both. On the contrary, with reſpect to the Southern Continents, there is not one ſpecies of quadrupedes to be found the ſame in both. The quadrupede is ſubject to the laws of thoſe climates of which it is a native. The bird can withdraw, and being rendered independent by means of the faculty of flight, has no obedience to pay but to the ſeaſons. That ſeaſon which is moſt ſuitable to it, is ſtill to be found the ſame under different climates, and through thoſe it follows it ſucceſſively. To know its hiſtory, one muſt travel with it, and begin by aſcertaining the principal circumſtances of its migration, the rout which it takes, its reſting places, the ſtay it makes in each climate, and its conduct in every diſtant region. It muſt therefore be a long time, perhaps I may ſay a ſucceſſion of ages, before a hiſtory of birds can be executed as completely as my hiſtory of quadrupedes.

'To demonſtrate this, let us take a ſingle bird, the ſwallow, for inſtance; a bird which all the world knows appears in Spring and diſappears in Autumn, and builds its neſt of clay againſt our windows and chimneys. By obſerving theſe birds, we may give an accurate account of their manners, their natural cuſtoms, and every thing they do during the five or ſix months they ſojourn with us. But of what befalls them in their abſence, we are wholly ignorant. We neither know where they go, nor whence they come. There are arguments both for and againſt their migration. Some aſſure us that they travel into warm countries, to paſs the ſeaſon of our winter: others pretend that they hide themſelves in moraſſes, and continue in a ſtate of inſenſibility till the return of the ſpring. Theſe aſſertions, though directly oppoſite, appear to be equally ſupported by repeated obſervations. How is the truth to be extracted from theſe contradictions? How ſhall we find it in the midſt of ſuch uncertainties? I have ſpared no pains to diſcover it: and from the laborious reſearches it has required, one may eaſily judge of the difficulty of forming even the hiſtory of

a ſingle bird of paſſage. What then muſt it be to write that of the whole race of the winged travellers?

'As I found among the quadrupedes certain ſpecies whoſe blood grew chill, and took in ſome meaſure the ſame degree of temperature with the air; and that this chillneſs of their blood was the cauſe of that ſtate of torpor and inſenſibility into which they fall and continue during the winter; I did not doubt but there might be found among birds likewiſe certain ſpecies ſubject to the torpid ſtate occaſioned by cold. At the ſame time I concluded that this muſt happen more rarely to the feathered race, becauſe the heat of their blood is greater than that of the blood of men or of beaſts. However, I attempted to diſcover what birds might be ſubject to this inſenſible ſtate, and whether the ſwallow in particular were of that number. Accordingly I procured ſome ſwallows, and kept them for ſome time in an ice-houſe. None of them fell into the torpid ſtate: the greater part died, and not one of them revived by being moved into the warmth of the ſun. Thoſe that had not long ſuffered the cold of the ice-houſe, had all their movements, and went out briſkly. From theſe experiments I thought I might conclude, that this ſpecies of the ſwallow was not liable to that ſtate of torpor and inſenſibility, which ſuppoſes, notwithſtanding, and very neceſſarily, the fact of its remaining at the bottom of the water during the winter. Having had recourſe, moreover, to the moſt creditable travellers, I found them agreed as to the paſſage of ſwallows over the Mediterranean. And Mr. Adanſon has poſitively aſſured me, that during the long ſtay he made in Senegal, he obſerved the long tailed ſwallow, the ſame with the chimney ſwallow we are now ſpeaking of, arrive conſtantly in Senegal about the time it leaves France, and as conſtantly leave Senegal in the ſpring. It cannot, therefore, be doubted, that this ſpecies of the ſwallow paſſes from Europe into Africa in the autumn, and from Africa to Europe in the ſpring: of conſequence it neither ſleeps nor hides itſelf in holes, nor plunges into the water on the approach of winter. There is, beſide, another well authenticated fact, which comes in proof here, and ſhews that this ſwallow is not reduced to a torpid ſtate by cold, which it can bear to a certain degree; and if that degree is exceeded, it dies: for if we obſerve theſe birds towards the end of the warm ſeaſon, we ſhall ſee them, a little before their departure, flying together in families, the father, the mother, and the young brood. Afterwards ſeveral families unite, and form themſelves into flocks more or leſs numerous in proportion as the time of their departure draws near. At laſt they go all together, three or four days before the end of September, or about the beginning of October. Still, however, ſome remain, and do not ſet off till a

weeks,

week, a fortnight, or three weeks after the reſt: and ſome too there are which do not go at all, but ſtay and periſh under the firſt rigours of the cold. Theſe ſwallows that delay their flight, or never undertake it, are ſuch as find their young too weak to follow them; ſuch as have had the misfortune to have their neſts deſtroyed after laying, and have been obliged to rebuild them a ſecond or a third time. They ſtay for the love of their little ones, and chuſe rather to endure the rigour of the ſeaſon than to abandon their offspring. Thus they remain ſome time after the reſt for the purpoſe of taking their young with them: and if they are unable to carry them off in the end, they periſh with them.

Theſe facts then plainly demonſtrate, that the chimney ſwallows paſs ſucceſſively and alternately from our climate to another that is warmer; that they ſpend their ſummer here, and their winter there; and of conſequence never fall into a ſtate of inſenſibility. But, on the other hand, what have we to oppoſe to the preciſe teſtimony of thoſe who, on the approach of winter, have ſeen theſe ſwallows in troops throw themſelves into the water; nay, not only this, but have ſeen them taken out in neſts from beneath the ice? What anſwer ſhall we make to thoſe who have beheld them in the torpid ſtate, and ſeen them gradually recover motion and life, when they were brought into the warmth, and moved cautiouſly towards a fire. I know but of one means of reconciling theſe facts. We muſt ſuppoſe that the ſleeping and the travelling ſwallow are of different ſpecies, though the difference, for want of attention, has not been obſerved. If the rat and the dormouſe were animals of flight, and as difficult to make obſervations upon as ſwallows, and if for want of ſuch obſervation they ſhould be thought of the ſame ſpecies *, the ſame contradiction would ariſe between thoſe who maintained that the rat was ſubject to the torpid ſtate, and thoſe who aſſerted the contrary. This miſtake is natural enough, and muſt be ſo much the more prevalent, in proportion as objects are leſs known, more remote, and more difficult to obſerve. I preſume then that there is a kind of bird allied to the ſwallow-ſpecies, and, poſſibly, reſembling them as nearly as a dormouſe reſembles a rat, which actually falls into the torpid ſtate; and it is probably the little martin, or perhaps the bank-ſwallow. It would be neceſſary, therefore, to make the ſame experiments on this ſpecies, in order to diſcover whether their blood might be chilled into a ſtate of torpor, that I have already made on the chimney ſwallow. Theſe reſearches, indeed, re-

* If there is no more reſemblance between the rat and the dormouſe of France, than there is between the ſame animals in this country, M. Buffon's compariſon is not very happy.

quire nothing more than attention and time; but time is, unhappily, the leaſt of all things our property, and fails us the moſt. He that ſhould apply himſelf ſolely to the ſtudy of birds, and devote his whole time to the hiſtory of one kind only, would find himſelf under a neceſſity of employing many years in that application, and the reſult of his labours, after all, would form but a very ſmall part of the general hiſtory of birds. For, to recur to the ſpecies we have juſt mentioned, let us ſuppoſe it certain, that the migrating ſwallow paſſes from Europe into Africa, that we have accurately obſerved her whole œconomy during her ſtay in our climate, and carefully digeſted the facts, ſtill we know nothing of her conduct when ſhe is gone. We know not whether theſe birds build and lay as they do in Europe. We know not whether they arrive more or fewer in number than they ſet out. We are unacquainted with the inſects they feed upon in foreign countries. Of the other circumſtances of their travels, their reſting-places on the road, and their ſtay in ſuch places, we are equally ignorant. Inſomuch that a natural hiſtory of birds, as full and circumſtantial as that we have given of quadrupedes, cannot be executed by one hand, nor yet by many, though employed upon it at the ſame time; not only becauſe the circumſtances we know are much fewer than thoſe we are unacquainted with, but becauſe the latter, if not out of the poſſibility, are, at leaſt, under the greateſt difficulty of being known. Beſide, as moſt of them are very ſmall, and of little conſequence or utility, men of parts are apt to hold them in contempt, and to employ their attention on ſomething greater and more uſeful.

'On theſe ſeveral conſiderations, I was induced to form a plan for the hiſtory of birds very different from what I had firſt propoſed, and which, in the hiſtory of quadrupedes, I attempted to complete. Inſtead of treating of birds individually, that is to ſay, by diſtinct ſpecies, I ſhall throw many together under the ſame genus, yet without confounding them, or omitting to diſtinguiſh, where diſtinction can take place. By this means I have greatly abridged, and brought into a ſmall compaſs, an hiſtory which would certainly have been too voluminous, if, on one hand, involved in diſcuſſions of nomenclature, I had treated of every ſpecies diſtinctly, and if, on the other hand, I had not ſupplied, by means of coloured prints, the endleſs buſineſs of verbal deſcription. It is only of domeſtic, and a few of the larger and more remarkable birds, that I propoſe to treat in ſeparate articles. All the reſt, particularly the ſmall birds, will be arranged with their kindred ſpecies, and exhibited together as branches of the ſame ſtock. The ſmaller the bird, the greater always is the extent of affinity and variety. The

ſparrow

ſparrow and the titmouſe, have perhaps twenty times more relations than the oſtrich or the turkey. By relations, I mean ſuch ſpecies as reſemble them ſo nearly, that they ſeem only collateral branches from the ſame ſtem, or at leaſt from a ſtem ſo like another, that they appear to proceed originally from the ſame ſource. Probably the diſtinctions ſubſiſting between theſe nearly-reſembling ſpecies, aroſe from the influence of climates, difference of food, and the progreſs of time, which produces all manner of combinations, and brings with it every means of variety, perfection, alteration and degeneracy.

'However, though our work will be divided in the manner we have mentioned, we do not pretend to preciſion in the diviſion of ſpecies, or to mark where the line of affinity terminates. To do that, would require a greater knowledge than ever we can obtain of the effects of mingling ſpecies in the generation of birds. For, independently of natural and accidental varieties, which, as we have already obſerved, are more and greater among birds than in the four-footed race, there is another cauſe which contributes to multiply ſpecies. Birds are, in general, of a warmer temperament, and more prolific, than quadrupedes. They couple more frequently; and, if a female of their own ſpecies is wanting, they mingle more readily than quadrupedes with a kindred ſpecies. Nor is their produce leſs prolific, or liable to any muliſh barrenneſs. For inſtance, if a goldfinch ſhould have commerce with a canary bird, their offſpring might produce others like themſelves, and form by this means an intermediate ſpecies, more or leſs reſembling the original parents. Now all that in this caſe we can effect by art, may be done, and has been done, a thouſand and a thouſand times by nature. There are frequently fortuitous and voluntary mixtures among the four-footed animals, but ſtill more frequently among birds, which, if a female is wanting, will avail themſelves of the firſt bird they meet with. This impulſe is ſo extremely urgent, that if it is not indulged, they will often grow ſick and die. One frequently ſees in the poultry-yard a cock, deprived of his hens, attempting to avail himſelf of another cock, a capon, a turkey, or a duck. The pheaſant will engender with the hen; in aviaries the goldfinch will join with the canary bird, the red linnet with the common linnet; and who can aſcertain what paſſes in the boſom of the grove? Who can number the illegitimate joys of diſtinct ſpecies? Who can ever ſeparate the adventitious branches of the genuine ſtem, aſſign the time of their origin, in one word, determine all the effects of multiplication within the power of nature, all her reſources in neceſſity, all the reſults of thoſe reſources, and all the means ſhe employs to augment the ſpecies by filling up the intervals that ſeem to divide them?

'This work will contain almoſt every thing that is known of birds, and yet it will be found to be nothing more than a ſummary, or rather a ſketch, of their hiſtory. It will, indeed, be the firſt of the kind; for not one work, either ancient or modern, that is called a hiſtory of birds, contains any thing materially hiſtorical. Imperfect, therefore, as our hiſtory will be, it may be a means, with poſterity, of producing a better and more finiſhed work of the kind; with poſterity, I ſay; for I clearly perceive that many years muſt elapſe before men obtain as much knowledge of birds as they now have of beaſts. The only means of promoting the hiſtorical part of ornithology, would be to write diſtinct hiſtories of the birds of each country; firſt thoſe of a ſingle province, afterwards thoſe of a neighbouring province, then of a third ſtill more diſtant; and laſtly, to throw together theſe particular hiſtories, in order to form a general one of all the birds under the ſame climate. The ſame method ſhould be obſerved in every country, and in every different climate. In the end, the particular hiſtories ſhould be compared and combined, for the ſelection of facts, to form one general body of hiſtory, conſiſting of all theſe ſeparate parts. Now, who does not ſee that this muſt be a work of time? Whom have we to inform us what our ſwallows are doing in Senegal, and our quails in Barbary? Who ſhall acquaint us with the œconomy of the birds of China and of Monomotapa? And, what I have before obſerved, is the ſubject ſufficiently important to employ the leiſure, or exerciſe the cares, of any conſiderable number of men? What we have done may long, therefore, ſerve as a kind of baſis or central point to which future diſcoveries may be brought. By perſevering in the ſtudy and cultivation of natural hiſtory, facts will multiply, and knowledge increaſe.'——

Such is the very clear and rational account the learned Author has given us of this department of natural hiſtory. It is followed by an hiſtorical deſcription, and engravings, of a great variety of birds; and the execution both of the hiſtorian and the artiſt deſerves the higheſt encomiums.

ART. XIX.

Delle Rivoluzioni D'Italia, &c.—The Revolutions of Italy, in twenty-four Books. By Charles Denina. 4to. 2 Vols. Turin. 1769.

IT would appear very unaccountable, that of a country which has always been eſteemed the nurſe of arts and letters, we have hitherto had no regular hiſtory, did not we recollect that liberty, the great palladium of hiſtorical truth, could there afford no ſanctuary to the hiſtorian. The labours of Muratori aſſumed no regular form or body of hiſtory. They were, indeed, of

great value; but, in effect, they conſtituted nothing more than a repoſitory of facts and authorities, from which the regular hiſtorian might draw and digeſt his materials. Signor Denina has made this uſe of them; and in this digeſt of the hiſtory of Italy, he has given a diſtinct view of the various revolutions of that celebrated country, from the earlieſt accounts of its ſettlement by the Etruſcan emigrants. Denina has divided his work into twenty-four books. From theſe we ſhall ſelect the ſixth, as a ſpecimen from which our Readers may obtain at once an idea of the execution of this work, and many agreeable informations on an intereſting period. It commences with the ruin of the Gothic power in Italy; when the murder of the Queen Amalaſunta by her huſband Theodatus, gave Juſtinian a pretext for carrying his arms into that country.

'It is obvious, ſays the hiſtorian, that the famous enterprize of Juſtinian for recovering Italy, was in effect more detrimental to that country, than all the ravages of the barbarians in the preceding century: for, from their dominion, as from an inſupportable tyranny, the Greeks were in readineſs to reſcue it. It will not, therefore, be ſuperfluous, if, before we deſcribe the fortune and event of this war, we premiſe a ſhort account of the affairs of the Eaſt, and of the manners of a people, whoſe dominion in Italy roſe upon the ruins of the Gothic power.

'The eaſtern empire had not exiſted above two centuries before the reign of Juſtinian, and had its foundation reſembled that of ancient Rome, it might ſtill have retained its power: but it commenced in luxury and effeminacy, under the adminiſtration of eunuchs, women, and adventurers, in the boſom of a country where the duplicity and perfidy of its inhabitants had paſſed into a proverb; and the two centuries of its exiſtence had produced nothing more than its advancement in corruption. Effeminacy, idleneſs, and the ſpirit of faction, which in ancient Rome grew only in proportion with her growing power and luxury, were the connate principles of the new Rome: and every moral and political depravity which we obſerved in Italy and in Rome, when the weſtern empire was drawing to a period, Conſtantinople had, in the ſame degree, in its infancy. The circus and the theatre; diſtributions of money and proviſions; in ſhort, every thing that could encourage idleneſs and ſedition among the populace, was introduced into that city by its founder Conſtantine: and the inhabitants had not only the poltroonery of the Roman mob, but the pretorian ſpirit of faction and deſpotiſm. If, on the one hand, in the tumults of the Hippodrome, where the imperial authority was treated with the indignity of open contempt, there was leſs ſafety than in the ſoldiers quarters; on the other hand, a nobility, a ſenate, and a court, formed and growing up under the eye

eye of oriental deſpotiſm, imbibed with their firſt principles the ſpirit of intrigue, caballing and adulation. Moreover, the prodigious number of barbarian officers, Hunns, Goths, Iſaurians, which ſome of the Greek emperors begun ſo early to take into pay, made inſincerity and perfidy in the miniſtry and court of Conſtantinople indiſpenſably neceſſary, under thoſe continual ſuſpicions which ſubſiſted between the princes or their miniſtry, and the generals. Beſide, the military ſyſtem of that empire had not only great influence on the authority of the court, but in general over every individual. For as it was cuſtomary for the eaſtern peaſants to give large entertainments to the officers for their protection, upon the ſtrength of which they grew inſolent to their lords, by the ſame means the overgrown power, the violence and injuſtice of the ſoldiers, continually increaſed.

'There were two diſtinguiſhing characteriſtics in the Byzantine empire; the power which the Empreſſes always exerciſed, and a religious enthuſiaſm, or rather ſpirit of hereſy, which commenced with the empire itſelf.

'I know not by what unaccountable infatuation the Emperors of the Eaſt almoſt all turned divines, and became the arbitrators of religious controverſies; inſomuch that the eccleſiaſtical hiſtory of the fourth century is ſo interwoven with the political ſtate of Conſtantinople, that to be properly inſtructed in the latter, recourſe muſt be had to the hiſtory of councils and hereſies. It is not neceſſary, however, to make long reſearches; for I am of opinion, that a ſingle reflection will ſhew how very different the ſpirit of chriſtianity was among the Greeks, from that which prevailed in Italy and the weſtern churches. The reflection is this: all the biſhops and pontiffs diſtinguiſhed for their merit in Italy or Gaul, were not only reverenced as fathers and ſuperintendants of religious matters, but regarded as oracles alſo in ſtate exigencies, as well by the barbarians, though heretics, as by the Romans. And if ſome of the weſtern biſhops of diſtinguiſhed name, as Euſebius, Hilarius of Poictiers, nay, even Ambroſe himſelf, had their ſufferings and diſtreſſes, thoſe generally proceeded from the malignity of the Greek emperors, who at that time were maſters of Italy and Gaul. But in the Eaſt, all the moſt learned and moſt zealous paſtors, Athanaſius, Gregory Nazianzen, John Chryſoſtom, Cyril, theſe all experienced the moſt painful circumſtances of life, were driven from their ſees, perſecuted, exiled, and variouſly tormented even by thoſe who, under a different denomination, profeſſed the Chriſtian faith.

'It is true, indeed, that the greater part of theſe troubles were occaſioned by the ambition of the court ladies, particularly the Empreſſes. Conſcious that providence and the law of nature intended them for ſubjection, they were only the more eager

eager for power; and ſucceſsful in gaining votaries by a ſoft addreſs, and an air of piety, they were, in general, the inſtruments of raiſing ſo many innovators as promoters of their religious errors or political intrigues. The hiſtory of the reign of Conſtantius, Arcadius, and Theodoſius the ſecond, affords a clear teſtimony of the part the Empreſſes of Conſtantinople took in the affairs of the church and ſtate. But the true character of female ſovereignty is particularly delineated in the reign of Juſtinian. The two ladies, who governed every thing, had not their power eſtabliſhed on any right of birth, like Placidia and Pulcheria, nor yet on the ſtupidity of their huſbands. It was ſecured to them by the ſtrongeſt of all female arms, beauty, flattery, deceit and gallantry. Their power at the ſame time grew more deſtructive, the more they had recourſe to frauds and ſubterfuges to accompliſh their deſigns.

'While Juſtinus the Emperor, and Euphemia his wife, formerly called Lupicina, were yet living, their nephew Juſtinian, who, as a favourite relation, and preſumptive heir to the throne, had the principal adminiſtration of government, fell in love with a celebrated courtezan whoſe name was Theodora. This woman was of mean birth, the daughter of one Acacius, keeper of the bears that were uſed in the public ſhews. She had firſt been ſervant to one of her elder ſiſters, and afterwards went at the ſame time upon the ſtage, and upon the town. It appears, however, that after ſhe had ſecured the affections of Juſtinian, ſhe not only quitted the ſtage, but every other connection. After the death of the old Empreſs Euphemia, who to the laſt had oppoſed the union of the two lovers, Theodora being finally declared wife to the Emperor, with the title of Auguſta, became at once the miſtreſs of her huſband and of the empire. We find, however, in the ſecret hiſtory of Procopius, that there was the greateſt mutuality of ſentiments between Juſtinian and Theodora, and that they managed the affairs of the empire in the utmoſt harmony; with this difference notwithſtanding, that Theodora had the ſuperiority.

'As both had riſen from humble fortunes to this height of power, it was impoſſible for them to eſcape the murmurs of envy and diſcontent. Since numbers would think themſelves better intitled to the Imperial dignity, to live free from ſuſpicions, diſtruſt, and even perſecutions among the great, was impracticable. Beſide, the deſigns and purſuits of Juſtinian, ſtretched even beyond the grandeur of his fortune, and Theodora affected a more than Imperial dignity. Hence their mutual avarice to ſupply thoſe expences in which their enterprizing ambition had neceſſarily involved them; and hence that duplicity of conduct, thoſe frauds and that injuſtice that marked their

their extortionate and rapacious adminiſtration. Such were the potentates under whoſe conduct the Goths were to be driven out of Italy, and by whom that nation was to be re-united to the empire.

If we may rely on the ſecret hiſtory, the firſt and moſt rational pretext Juſtinian had for carrying his arms into Italy, was the unlucky jealouſy of Theodora. Amalaſunta, when ſhe found that her authority was gone, and that Theodatus, whom ſhe had admitted the partner of her throne, inſtead of contenting himſelf with honours and titles, would be ſatisfied with nothing leſs than the whole ſovereign power, had taken it into her head to retire to Conſtantinople; where, though in a private ſtation, ſhe might live with ſome honours and advantages, which the Emperor, by means of private negociations, had given her reaſon to expect. But Theodora, who was privy to this deſign, fearing that a Queen of unblemiſhed blood, at once diſtinguiſhed for her beauty and fine underſtanding, and connected as ſhe would be with the court, might without much difficulty alienate either the affections or the eſteem of the Emperor,—Theodora, who could not flatter herſelf with rivalling the Queen of the Goths either in birth or accompliſhments, perfidiouſly applied herſelf to fruſtrate a deſign which might have extenuated the evils that Italy had to ſuffer in its change of government. She perſuaded Juſtinian to ſend an ambaſſador to the Queen to treat with her and Theodatus, and to ſettle the affair in queſtion. She had the addreſs to get one Peter, a creature of her own, appointed to this embaſſy; and to Peter ſhe gave it in charge to uſe every means to inſtigate the King of the Goths to put Amalaſunta to death before ſhe ſaw Conſtantinople. By what arguments Theodora's ambaſſador induced the Gothic King to this horrid buſineſs, Procopius has left us entirely ignorant; the effect, however, was agreeable to the wiſhes of the Empreſs. Amalaſunta was put to death, and the court of Conſtantinople now talked of nothing but revenge; while Theodatus, on the other hand, trembled at the very name of war, and, in order to avoid the impending danger, declared to the Greek ambaſſador, that, to appeaſe the Emperor, he would be content to hold the kingdom of Italy as his vaſſal. Nay ſo puſillanimous was he on this occaſion, that in the midſt of his fears for the ſucceſs of the terms thus offered, he called back the ambaſſador, as he was going, and with great anxiety aſked him whether he thought they would be accepted at the Imperial court? The converſation Procopius gives us between Theodatus and Peter, on this occaſion, is curious. When the Gothic King was demonſtrating that, after the conditions of peace he had offered, the Emperor would have no reaſon for bringing war into his dominions, Peter replied, "You who are a philoſopher,

ſopher, and have ſtudied Plato, may conſult your conſcience, and have your ſcruples about murdering men in war, though there are ſo many of us in the world; but Juſtinian who ſuſtains the character, with the magnanimity of an Emperor, has no obſtacles to prevent his recovering by arms thoſe provinces which of ancient right belonged to his empire.' In the concluſion, the baſe and cowardly King made a promiſe upon oath to Peter, that if his propoſals ſhould not prove ſatisfactory to Juſtinian, he ſhould have, by way of aſſignment, the abdicated kingdom. Peter, on the other hand, bound himſelf by oath, not to mention to the Emperor his ſecond propoſals, unleſs the peremptory refuſal of the firſt conſtrained him to it. Matters being thus far ſettled, he was charged with a letter from Theodatus to Juſtinian in confirmation of his firſt offers. 'If, ſaid the Goth in his letter, I cannot have my kingdom without war, I freely renounce both. I do not ſee why I ſhould loſe the ſweets of tranquillity for the painful and perilous glory of dominion. Leave me but twelve hundred pounds a year, and appoint whom you pleaſe to the empire of the Goths and Italy. I am ready to reſign it into his hands.' Now let who will believe that this Peter, the ſollicitor of murder, kept his oath to Theodatus not to diſcover the ſecond propoſals, unleſs the firſt were rejected: the fact is, Juſtinian had the Gothic King's letter, and the promiſed ceſſion of his kingdom was offered to him. But the Goth to his natural meanneſs added perfidy and folly. Upon hearing that the Imperial army had received a ſlight defeat in Dalmatia, he grew haughty, and made a jeſt of the miniſters the Emperor had ſent to conclude the treaty.

'The famous Beliſarius, Juſtinian's lieutenant general, being at this time in Sicily, was commiſſioned by the Emperor to receive the kingdom of Italy at the hand of Theodatus, or, if it were not voluntarily ceded, to take it by force. The character of Beliſarius was like that of many other illuſtrious men, that is to ſay, a compound of great virtues, and great vices:

Abroad a hero, and at home an aſs!

A great officer he certainly was; fertile, beyond credibility, in expedients; and, though ſome abatement may be thought neceſſary with reſpect to the account Procopius has given us of his expeditions, in three diſtinct hiſtories of the Perſian, Vandalian, and Gothic wars; yet, while cotemporary writers agree as to the ſubſtance of facts, he muſt be allowed to have been the ableſt general the empire had known for many ages. However, this great man, the ſcourge of the Goths and Vandals, and the conqueror of Perſia, was the tame ſlave of an avaricious and licentious wife; who, not contented with the exclusive *government of his* domeſtic affairs, by her connection with the Empreſs,

though at the commencement of the war he was in alliance with the latter, promiſed at laſt to remain neuter. Nevertheleſs, on perceiving the progreſs of the Imperial arms, whether he feared that Juſtinian, after he had conquered the Goths and regained Italy, might be inclined to take account of the Gallick ſtates; or whether, while the Greeks and Goths were deſtroying each other, he was willing to acquaint himſelf with the affairs of Italy, he ſent ten thouſand of his own men, under the name of Burgundians, to the aſſiſtance of the Goths: and theſe auxiliaries were no ſmall impediment to the progreſs of the Greeks. About a year after this, finding that the forces on both ſides were greatly weakened and exhauſted, Theodebert determined, notwithſtanding his oath of neutrality, to make himſelf maſter of Italy. The Goths imagined at firſt that the Franks came, out of friendſhip, to their aſſiſtance. Of courſe they met with no oppoſition, but were received with joy, till having penetrated into the heart of Liguria, as far as Milan and Pavia, they gave ſufficient proofs of their hoſtile intentions. They twice defeated both the Goths and the Greeks, before it was well known for what purpoſe they were come into Italy. The king of the Franks, however, reaped nothing from this enterprize, but the diſgrace of a raſh and iniquitous invaſion, and the loſs of two thirds of his numerous army. For his men finding nothing to ſubſiſt upon but beef and water (ſuch was the deſolation of the fine country of Italy) and the water they drank being incapable of digeſting their food, they were ſeized with ſuch a violent dyſentery, and moreover ſo debilitated by the heats of a climate ſo much warmer than their own, that they periſhed miſerably and without the poſſibility of remedy.'

[*The remainder of the hiſtory of this war, containing an account of Beliſarius's ſecond expedition into Italy, and the total extirpation of the Gothic power in that kingdom, we ſhall give in the Review for February.*]

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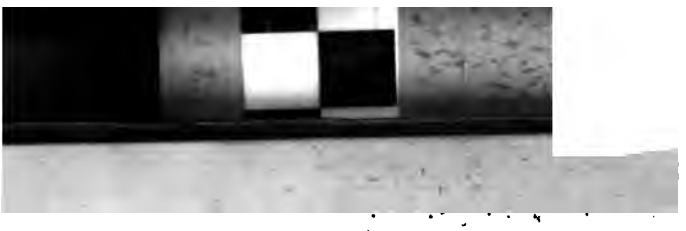

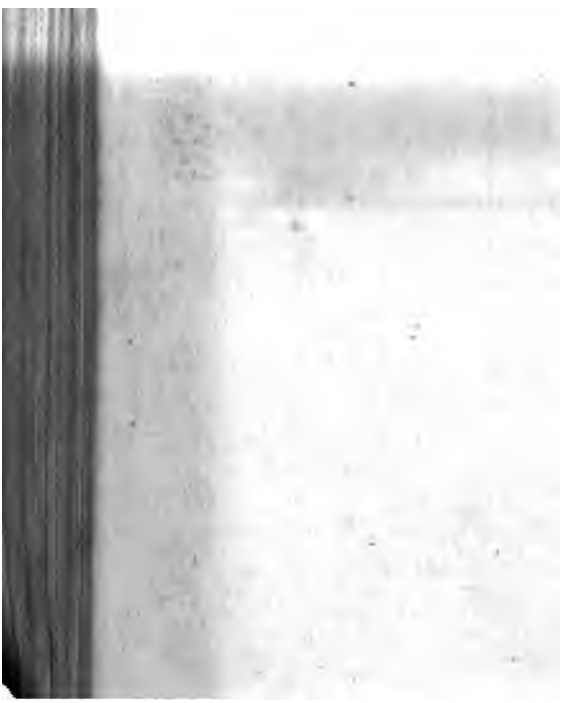

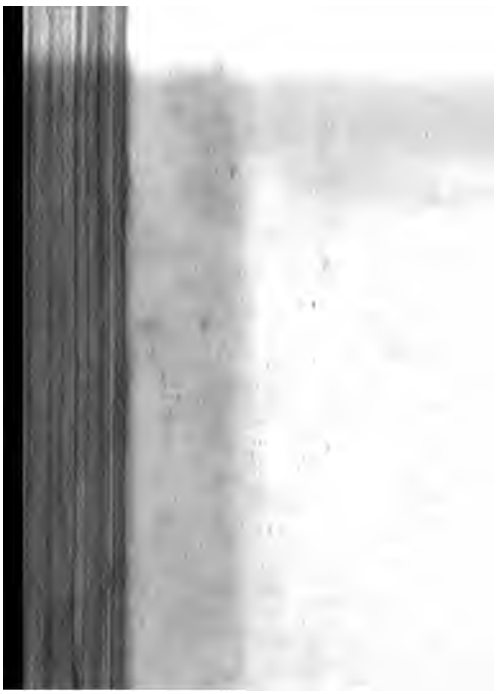

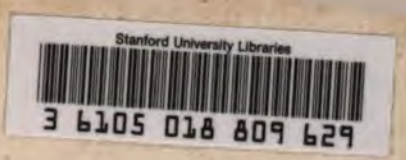

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